4152. ee. 132
1 — 22.

The Life of a CHRISTIAN

WHICH IS

A Lamp kindled and lighted from the Love of Chriſt, and moſt naturally diſcovereth its Original, by the purity, integrity and fervency of its motion, in love to its fellow-partners in the ſame life.

Briefly diſplayed in this its peculiar and diſtinguiſhing ſtrain of Operation.

As alſo ſome few Catechiſtical Queſtions concerning the way of Salvation by *CHRIST*.

Together with a Poſt-ſcript about Religion.

By Isaac Penington, (*junior*) Eſq;.

John 13. 34, 35.

A new Commandement I give unto you, That ye love one another, as I have loved you, that ye alſo love one another.

By this ſhall all men know that ye are my Diſciples, if ye have love one to another.

LONDON,
Printed by *John Macock*, for *Giles Calvert*, and are to be ſold at his ſhop at the black ſpread Eagle at the Weſt end of *Pauls*. 1653.

BRITISH MUSEUM

The Preface.

THe moſt excellent kind of things is hid, and thoſe kinds which appear, in their greateſt worth and excellency are but vails to that life wherein lieth our happineſs. Miſerable were the eſtate of man, could he enter into that eſtate of life which he deſireth and ſeeketh to enjoy; but more miſerable is his condition, in that he is not only fallen ſhort of that glory which is perfectly ſatisfactory in God, but of that glory which belongs to him to adore and ſolace himſelf in, in his eſtate and condition. All Truth is a ſhadow except the laſt, except the utmoſt: yet every Truth is true in its kind. It is ſubſtance in its own place, though it be but a ſhadow in another place, (for it is but a reflection from an intenſer ſubſtance:) and the ſhadow is a true ſhadow, as the ſubſtance is a true ſubſtance. But this is the exceeding great miſery of man, he meets not with Truth either in ſubſtance or ſhadow, but (that which the world is full of) vanity; a lye, a fiction of his own heart and the Devils, in imitation of the Truth of

God: A Doctrine of his own framing out of the Scriptures, Graces of his own forming in his Soul, and a Worſhip and Ordinances of his own creating for his publique or private Devotion. And yet ſuch hath always been the thick darkneſs of man, that he could never ſee the lye (though never ſo palpable) in his right hand. When the light ſhineth, we ſhall all ſee where we are; but in the dark who is it that doth not miſtake! We are all juſtifying our ſelves and condemning one another, but who is it that ſhall be found able to ſtand before the righteous Judgment of God? who is it in whom the true light and life of God is ſown, and in whom doth it truly ſpring up and ſhoot forth?

Surely if ever there was need of provoking one another to love and good works, the ſeaſon is now proper: Religion is grown ſo outward, and hath ſpread forth into ſuch various forms, pleaſing it ſelf ſo much in that dreſs which it moſt affects, that the inward ſubſtantial part, viz. the life and power of it, is almoſt loſt in the varieties of ſhapes and ſhadow: The excreſcencies of Religion are become ſo exuberant, that the vigor of it is much drawn from the heart. I profeſs I can hardly blame men for growing out of love with Religion, both it and the Profeſſors of it being grown ſo unlike what it and they once were, and ſtill pretend to be. The worth of Religion conſiſteth not in a name or profeſſion, but in ſuch a life, power, righteouſneſs and holineſs as the ſpirit of man, with all the art and ſtrength of man, cannot attain. Where this is and appears in truth, it will gain eſteem in the ſpirits, hearts and conſciences of men; whereas a name and profeſſion of Religion, falling ſhort of the truth and ſubſtance of that common righteouſneſs and good-will

which

which is found in man, cannot but moſt deſervedly become a reproach. Love, true love, the love of Chriſt (ſown and ſpringing up) is the life of true Religion; which as it is like the love in Chriſt, ſo it will appear and act like it. This love being of a deep intenſe and moſt pure nature, goeth forth with mighty ſtrength and entireneſs towards the fountain of life from which it came, and towards all the branchings forth of this life into ſuch as are changed and renewed by it: nay it extends it ſelf to all men, even the greateſt enemies, bleſſing them that curſe, and wiſhing well to them that uſe the ſubjects of it in the moſt deſpightful manner; nay to all creatures, expreſſing it ſelf in ſweetneſs, meekneſs, tenderneſs, pity, mercifulneſs, and in what way elſe ſoever it can vent it ſelf in doing good to any ſorts of things, perſons or creatures. This love in its way of acting (according to the pattern) to the houſhold of faith, is in part here deſcribed and expoſed for the view of ſuch as may ſtand in need of ſuch an help, and ſhall find hearts to make uſe of it.

And now Sirs, ye that profeſs Chriſtianity, look to your ſpirits, Watch and keep your garments cloſe about you, leſt the Lord diſcover your nakedneſs, and men ſee your ſhame. Little do ye think what the Lord is in doing. This great noiſe which ye have heard is not for nothing. Life is ſunk into the root: The branches are withered, and a purifying fire will not now ſerve the turn. God, as he can embrace where it may ſeem impoſsible, even that which was utterly caſt off and loſt for ever; ſo he can throw away that which ſeemeth ſaved, he can caſt off that which ſeemeth united to him in a link of perpetuity: God can both raiſe up from among the ſtones children unto Abraham, *cauſing them to ſit down with* Abraham, Iſaac *and* Jacob *in*

the Kingdom; and likewise keep out the children of the Kingdom, nay thrust them out of that Kingdom whereof they have already possession in part: Ye have had the experiment of this already in the Jews, take heed of it the second time. But ye will say, the natural people were but a type or shadow, and stood upon other terms then the spiritual seed did, and therefore that might very well befall them which cannot befall these. This is very true in it self, though not true as it is understood and applyed. They are not the spiritual seed which account themselves so, but those whom God maketh so by the generating vertue of his own Spirit, and yet those that are the spiritual seed (or rather they in whom the spiritual seed is) may fall in their outward station, and so lose that life and sweetness which they had in their standing. But I shall not at this time dispute the case, All that I shall now say to you is, Look to your feet, Look to your standing, Look well to the Rock whereupon ye bottom your Souls, and look that ye be well bottomed on that Rock, lest either your bottom fail under you, or the boisterousness of a wind ye have not yet been acquainted with, shake you from it. He who is not well rooted in the Truth, may easily be shaken from the Truth: and he whose root is not good will certainly be cut down root and all, when the Ax is layd to him. If the Lord have a time to pluck up what he himself hath planted, to break down what he himself hath built, alas what will become of the plantations and fabricks of man in his own spirit, when the Lord shall come to deal with him! O Sirs, Look to your selves, Look to your Life, Look to your Salvation, Look to your Happiness, Look to your Crown. Think of that advice which was given to the Gentiles upon this very consideration, wherewith I shall

conclude

conclude this Preface: BE NOT HIGH-MINDED, *(Be not over-conceited of the excellency of your own light, Do not push with your horns at others, Be not always so busie in engaging the powers of this world against your poor afflicted brethren, nay do not so much as judg them in your own spirits; ye are not to sit in the seat of Judment to judg others, but to come to the throne of Judgment your selves to have sentence passed upon your light, upon your life, upon your heart, and all the motions of it, which are not yet justified, how justifiable soever in your own eyes,)* BUT FEAR, *fear what the Lord can do, fear what the Lord may do, fear what the Lord will do. Be not exalted above others, but fear concerning your selves. Be not proud because of your present station, but fear your fall. Lift not up your selves above others in your own spirits, but throw down your selves at his feet who is a laying all flat, because he finds so much fault with every height, that he will have nothing exalted any more; and this ye will find your best security in the cloudy and dark day, which how far soever ye may put from you, or how far soever it may seem from you, maketh haste.*

THE

THE Life of a Chriſtian.

JOHN 15. 12.

This is my Commandment, that ye love one another, as I have loved you.

CHriſt being now to leave his Diſciples, (his time drawing very near) begins to break the matter to them, to let them underſtand the *neceſsity* of his *departure* from them, and to prepare them for thoſe *directions* he was about to give them, how to behave themſelves in *this world* during his *abſence*.

In the 33 Verſe of the 13 Chap. He tells them he muſt be with them but a little while, and what he ſaid to the *Jews* they ſhould find true alſo, namely, that he was going whither they could not follow him.

Little children, yet a little while I am with you: Ye ſhall ſeek me, and as I ſaid unto the Jews, Whither I go ye cannot come; ſo now I ſay unto you.

The whole 14 Chapter is taken up with this argument, wherein he explaineth unto them many things about it. The *end* of his going, Verſ. 2. *I go to prepare a place for you.* The *certainty of his return* to them, Verſ. 3. *And if I go and prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo.* Their own *knowledg* both concerning the place whither he was going and the way thither, which if they could retire inwardly enough into their own ſpirits, they would be ſenſible of, Verſ. 4. *And whither I go ye know, and the way ye know.* His *care* of them in the time of his abſence, that they ſhould want nothing, but have what ever they can deſire, he would ſpeed all their prayers, nay he would fulfil them himſelf, Verſ. 13, 14. *Whatſoever ye ſhall aſk in my Name, that will I do.* Neither would he leave them deſtitute here on Earth, but ſend his entireſt boſom Friend to dwell continually in their boſoms, Verſ. 16. *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever:* Who ſhould do great things for them, Verſ. 26. *He ſhall teach you all things, and bring things to your remembrance, whatſoever I have ſaid unto you.* Laſtly he would give them a very rich bleſſing at his parting, given after ſuch a manner or way as the world cannot give, Verſ. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.* Hereupon he tells them how they ought to part with him, with what temper of ſpirit, which love to him upon a right underſtanding would work in them, namely with joy and not

with

with grief. For we willingly, readily and joyfully part with that, which we entirely love, for its advancement, eſpecially if it be very great, and alſo very beneficial to us. This he urgeth, Verſ. 28. *Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater then I.*

Now there are two things Chriſt moſt eſpecially bends himſelf to urge upon them, to leave imprinted on their ſpirits at his departure. The one relates to *Faith*, the other to *Obedience*: That they would look to their Faith, and to their Obedience: that they would beleeve on him, and keep his Commandments. He had bid them look to their Faith in the firſt Verſe of this 14 Chap. *Beleeve in God, and beleeve in me.* And he had bid them look to their Obedience, in a very affectionate ſtrain of expreſſion, Verſ. 15. *If ye love me, keep my Commandments.* If ye love me, do it. If ye love me, ye will do it. His commands are ever forcible with us, whom we entirely love. He followeth this conſideration, being a very cloſe one, Verſ. 21, 23, 24. profeſſing that he that loveth cannot but do this, that he that doth this doth love, that he that doth not love cannot do this, and he that doth not this doth not love.

In this 15 Chapter he proceeds to urge both again. He begins with Faith, Verſ. 4. *Abide in me, and I in you.* I have told you theſe things that ye might beleeve, (Chap. 14. 29.) and I am your *Vine* whereinto ye are ingrafted, from and in whom ye have your life; *abide in me.* When I depart from you with my bodily preſence, do not let your faith depart from me, but as ye came to me by faith, ſo ſtay with me by faith: *abide in*

me, and I in you: ſtay in me by faith, and keep me in you by faith. He preſſeth this upon them from divers conſiderations, as firſt there is no bringing forth of fruit elſe, Verſ. 4. *As the branch cannot bear fruit of it ſelf, except it abide in the Vine: no more can ye, except ye abide in me.* Secondly, without this ye will be in danger of your Souls, nay of a truth ye will miſcarry, Verſ. 6. *If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.* As faith declines, life waſtes, and the Soul runs further and further into the danger of the fire, which by faith alone is avoyded. Thirdly, Hereby ye may have what ye will. *If ye abide in me, and my words abide in you,* if your faith remain, and your obedience alſo, *ye ſhall ask what ye will, and it ſhall be done unto you.* And therefore he bids them alſo look to their Obedience, for that was the way both to glorifie God; Verſ. 8. and to abide in the love of Chriſt, Verſ. 9, 10. *As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my Commandments, ye ſhall abide in my love: even as I have kept my Fathers Commandments, and abide in his love.* Not as if *Chriſt* did love them ſimply for their obedience, no more then God did love him for his obedience ſimply: but as this was the way wherein the power of the Father led him to remain in the love of the Father, ſo this is the way Chriſts power guides them in to abide in his love: for God and Chriſt muſt be juſt in diſpenſing their love even to their own, according to the Rule of that diſpenſation which they ſet up, and under which they put their own.

Now Chriſt tells them plainly *verſ.* 11. the ground why he did thus vehemently urge theſe things upon them,

them, which was double. 1. That his joy might remain in them, that that joy which he had in them from their obedience in and unto the faith might remain, that he might ſtill find the ſame cauſe of joy in them. 2. That their joy which they had in him might be filled, that they might have not only joy, but fulneſs of joy in Chriſt, which ariſeth from the other, for our joy in Chriſt is filled from Chriſts joy in us: When he delights in us, in our ſtate, temper, and motions, in the diſpenſation wherein he ſets us, then he ſpreadeth himſelf abroad ſo ſweetly and pleaſantly in us, as cauſeth us abundantly to delight in him: both theſe are mentioned in the 11 *verſ. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.* As if he had ſaid: 'Tis true, though ye ſhould be negligent of theſe things, and run into great dangers thereby, yet I might bring you to Heaven at laſt; nay I would not loſe you: but I ſhould have no great delight in you here, nor would ye take any great delight in me, neither would God get any great honour by you, (according to *verſe* 8.) But now, I would not only bring you to Heaven at laſt, but take great delight in you here, and fill your hearts with joy too; and therefore would I have you abide in me, and keep my Commandments, which is the only way thereunto; Theſe are the very ends that I ſo preſs theſe things thus earneſtly upon you for. Now if ye would know what Commandments I mean, this is it I chiefly intend, namely of love one to another. *This is my commandment, that ye love one another, as I have loved you.*

In the words we may take notice of three particulars.

1. The *Command* it ſelf. *That ye love one another.*

2. The *rule* of this command, the rule whereby the love that anſwers this command muſt be ſquared, and that is Chriſts love, it muſt be ſquared by the love which Chriſt had in him, and which he manifeſted unto, and exerciſed towards his. *As I have loved you.*

3. Chriſts peculiar *owning* of both, both of the command and the rule, or of the command according to the rule. *This is my commandment. This is my commandment, that ye love one another, as I have loved you.*

To glance a little at the ſence of the words.

That ye love one another.

That ye] Ye my diſciples whom I have cheriſhed all my days, and am now about to dye for: for whom I came from Heaven, and for whom I go again to Heaven. *Ye* who were mine before the world was, *Ye* who are mine, and have been mine throughout my whole miniſtry, *Ye* who ſhall be mine for ever and ever.

That ye love] Love in heart, love in word, love in action. Bear a tender affection to them in the bottom of your ſouls: Speak well of them, and good for them, both to God and men: and do any ſervice of love for them. Let them have all the intereſt in you, and power with you that love can command. Think it not much to ſuffer with them, nay to ſuffer even death it ſelf for them. Love is the continual drinking in, and the continual letting out of deſire, delight and ſervice. Our deſire is ſtill after, our delight is ſtill in, our ſervice is ſtill about what we love. And love

though it be ſtill buſie about what it loves, yet it can never drink in enough, nor let out enough towards it. Two things make it unſatisfiable, Want of fulneſs to vent upon its love, and want of ability and skill to vent what it hath upon its love.

One another,] This is the extent, the bounds of this love, it muſt reach to all that belong to Chriſt: and it is no difficult matter, no hard task, for it is only to them that have the ſame image, the ſame nature, the ſame life, the ſame beginning, the ſame end. If thou loveſt thy ſelf aright, if thou loveſt Chriſt aright, then thou wilt alſo love theſe who are truly part of thy ſelf, and part of Chriſt. I know the world will hate you, and I do not bid you love it, for there is none of this kind of lovelineſs in it, nothing in them to receive this love, nothing in them for you to faſten this love upon, but I bid you love one another. The world is not to draw forth your love, not to partake of this love, be it never ſo excellent: nor muſt any of theſe miſs of it, be they never ſo weak, never ſo vile.

As I have loved you,] Juſt as I have cauſed my heart to go forth toward you, as I have ever been tender of you, and paſſed by all manner of weakneſſes in you, as I have ever thought well of you my ſelf, and ſpoke well of you to the Father, not taking notice of any of your ſins or frailties further then for your good, as I have performed all manner of ſervices to you, I have deſcended that ye might aſcend, I have fallen that ye might ariſe, I have not ſtuck at giving my very life for you, and all my ſtrength and glory to you, ſo true, ſo great, ſo ſtrong hath my love unto you been: even ſo after this manner do ye

kindle

kindle affections and ſo act them one towards another.

This is my commandment,] This is that commandment which is properly mine. This is that commandment which of all other I will own. This is that eſpecial commandment, which God in this his miniſtration by me towards you, giveth you. This is that commandment, which my ſoul, which my heart, which my nature is moſt in. This is that which I moſt deſire to find in you, which I from my ſelf, from my own heart and ſoul enjoyn you. *This is my commandment. Thou ſhalt love the Lord thy God with all thine heart and with all thy ſoul, and thy neighbor as thy ſelf:* theſe were *Moſes* commandments, but *that ye love one another*, this is my commandment. That man ſhould love the Lord who made him, and his neighbor whom he made like him: that the Jews ſhould love God who made them in that their diſpenſation a veſſel of Glory beyond all Nations, and that they ſhould love their fellow-brethren in that diſpenſation, yea and in nature too; This was *Moſes* commandment. But that he who hath the ſeed of the new-life in him, ſhould love him who is a partner with him in the ſame life, This is Chriſts commandment. The love to this brotherhood is from the nature and by the command of Chriſt.

The words do naturally and plainly ſignifie and hold forth thus much unto us.

Obſerv. *That for the Saints or Diſciples of Chriſt to love one another, upon ſuch grounds and in ſuch a way as he loved them, is a thing his heart is very much upon.*

It is the main thing he hath commended to them,

it

it is the great injunction he hath layn upon them. As it was the eſpecial Command which God gave Chriſt, to love his Saints, and that which his heart was moſt upon of all the Commands which ever he gave him; which if he had neglected, the keeping of all the reſt would have been of no value: So it is the eſpecial Command which Chriſt hath given to his people, and which he moſt eyeth them in, that they love one another. *This is my Commandment.* Among all the Commandments I have diſpenſed to you, I ſhall obſerve you moſt in this. Ye muſt keep them all to remain in my love, verſ. 10. but this is the moſt principal of them all; this is that which I underſtandingly and moſt affectionately give you in eſpecial charge as mine: *This is my Commandment.*

To evidence how much the heart of Chriſt is in this Commandment, we need go no further then this place for the illuſtration and demonſtration of. Conſider but his giving out the Commandment; obſerve but the circumſtances of it, and it will very clearly appear.

There are three things very obſervable about it. *The time* of his giving it out, *The manner* of his giving it out, and *his vehement preſſing of it,* both then at his firſt enjoyning of it, and again and again in this his farewel Sermon.

Firſt, For *the time,* There are two things eminent in that.

One is, in that it was when his love had been well grown towards them, after it had had long duration and frequent exerciſe, this was particularly taken notice of by this Evangeliſt juſt before his relation of it, Chap. 13. 1. Having loved them conſtantly, having

loved them from firſt to laſt, having loved them as his own with a love ſuitable in ſtrength to the relation, having thus loved them unto the very end, what doth he for them? how doth he ſhew it? Why he addreſſeth himſelf to the impoſing of this Command in the moſt engaging manner that could be, as may be read in the following Verſes.

The other is, that it was juſt afore his paſſion, when he was about to do the greateſt act of love for them that could be done, (for greater love could no man ſhew, as he tells them, Chap. 15. 13.) and anſwerably had been ſtrengthening his affections towards them, that he might do it the more willingly; even then, when his heart was moſt operative in love towards them, then he gives out this Command, as it is obſerved by this Evangeliſt *John*, Chap. 13. 1. *Now before the feaſt of the Paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And Supper being ended, &c.* Having his eye upon his Paſſion, and his heart upon his Diſciples, for whom he was to dye, and whom he was now to leave, the ſtrength of his Soul works it ſelf out in love towards them, and the ſtrength of his love thus vents it ſelf, in contriving how he might moſt effectually imprint this Command upon them. Having ſo great things to ſuffer, and his eye being upon it, for he *knew that his hour was come*, one would have expected that his thoughts ſhould have been taken up about them; and ſo they are, but yet not ſo as to divert him from his contrivance and diſpatch of this, which that he ſhould now be ſo buſie and induſtrious about, it ſhews plainly how much his heart was in it.

2. For

2. For the manner of his giving out this Commandment, It is very obſervable, for it was both by *example*, by *precept*, and accompanied with *reaſon* backing both.

1. It was commended to them by his own *example*, he taught it them by his own *practiſe*, which is the moſt effectual way of teaching. He would not barely by word of mouth iſſue out this Command, but he ſets his own *pattern* firſt before them; He would do it himſelf before he would impoſe it on them. And his example is very full. For, 1. That ſervice of love which now he did ſet his example before them in, *viz. waſhing the Saints feet*, was one of the loweſt acts of ſervice. We are all apt to perform honorable acts of ſervice, nay perhaps ſome low acts of ſervice to them that are far above us in gifts and graces, or to perſons in a ſick and weak condition: but to perſons that are in health, and to perſons that are beneath us in degree, love will carry very few to perform ſuch an office of love as Chriſt did here: yet theſe Diſciples of Chriſt were far below him in the graces and gifts of the Spirit of God, beſides that preſent relation wherein he ſtood as *a Lord and Maſter* unto them. 2. He did it in the loweſt manner, with the towel girded about him, *verſ.* 4. as a *ſervant*, they ſitting, and he ſtanding, *verſ.* 12. and in a ready manner, for he roſe from the table to do it, and took the towel, and girded himſelf. 3. He did it to *Judas*, who was no Saint, which takes off that great objection which is ſo ready to riſe in mens ſpirits, *viz. If I knew he were a Saint I could do it, but I fear he is an hypocrite.* Why Chriſt did it to an hypocrite, to one whom he knew to be an hypocrite. That *Judas* was there, may appear by this, it was not the Paſſover

loved them from firſt to laſt, having loved them as his own with a love ſuitable in ſtrength to the relation, having thus loved them unto the very end, what doth he for them? how doth he ſhew it? Why he addreſſeth himſelf to the impoſing of this Command in the moſt engaging manner that could be, as may be read in the following Verſes.

The other is, that it was juſt afore his paſſion, when he was about to do the greateſt act of love for them that could be done, (for greater love could no man ſhew, as he tells them, Chap. 15. 13.) and anſwerably had been ſtrengthening his affections towards them, that he might do it the more willingly; even then, when his heart was moſt operative in love towards them, then he gives out this Command, as it is obſerved by this Evangeliſt *John*, Chap. 13. 1. *Now before the feaſt of the Paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And Supper being ended, &c.* Having his eye upon his Paſſion, and his heart upon his Diſciples, for whom he was to dye, and whom he was now to leave, the ſtrength of his Soul works it ſelf out in love towards them, and the ſtrength of his love thus vents it ſelf, in contriving how he might moſt effectually imprint this Command upon them. Having ſo great things to ſuffer, and his eye being upon it, for he *knew that his hour was come*, one would have expected that his thoughts ſhould have been taken up about them; and ſo they are, but yet not ſo as to divert him from his contrivance and diſpatch of this, which that he ſhould now be ſo buſie and induſtrious about, it ſhews plainly how much his heart was in it.

2. For

2. For the manner of his giving out this Commandment, It is very obſervable, for it was both by *example*, by *precept*, and accompanied with *reaſon* backing both.

1. It was commended to them by his own *example*, he taught it them by his own *practiſe*, which is the moſt effectual way of teaching. He would not barely by word of mouth iſſue out this Command, but he ſets his own *pattern* firſt before them; He would do it himſelf before he would impoſe it on them. And his example is very full. For, 1. That ſervice of love which now he did ſet his example before them in, *viz. waſhing the Saints feet*, was one of the loweſt acts of ſervice. We are all apt to perform honorable acts of ſervice, nay perhaps ſome low acts of ſervice to them that are far above us in gifts and graces, or to perſons in a ſick and weak condition: but to perſons that are in health, and to perſons that are beneath us in degree, love will carry very few to perform ſuch an office of love as Chriſt did here: yet theſe Diſciples of Chriſt were far below him in the graces and gifts of the Spirit of God, beſides that preſent relation wherein he ſtood as *a Lord and Maſter* unto them. 2. He did it in the loweſt manner, with the towel girded about him, *verſ.* 4. as a *ſervant*, they ſitting, and he ſtanding, *verſ.* 12. and in a ready manner, for he roſe from the table to do it, and took the towel, and girded himſelf. 3. He did it to *Judas*, who was no Saint, which takes off that great objection which is ſo ready to riſe in mens ſpirits, *viz. If I knew he were a Saint I could do it, but I fear he is an hypocrite.* Why Chriſt did it to an hypocrite, to one whom he knew to be an hypocrite. That *Judas* was there, may appear by this, it was not the Paſſover

night, but the night before, Chap. 13. 1. and Christ after this gives him the sop, vers. 26. Lastly, he did it, not in the meanness and lowness of his spirit, being now cast down with the sight of that misery which was hastening upon him; but with the view and consideration of his own greatness, as appears vers. 3. *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, He riseth from supper, &c.* He had not forgot how great he was before this Ministration, how great he was in this Ministration, and how great he should be immediately again, but his eye was fixed upon his glory and greatness in and from and with God, when he did this to them.

2. There was not only example, but precept added to example (and that again and again) and that in a very sweet way, telling them that they ought to do it, and that his doing of it, was but to teach them their duty. It was not necessary for him to do it, only he chose this way of imprinting his instruction the better upon them.

3. He adds a forcible reason, that he being their Lord and Master, and having made known to them his pleasure, and that both by his own command and pattern, they cannot be excused if now they neglect it. Vers. 13, 14, 15, 16. *Ye call me Master and Lord, &c.*

3. For his vehement pressing of it. He doth not only lay it before them, but he presseth it home upon them. 1. He shews them that it is their duty, Vers. 14. *Ye ought also to wash one anöthers feet.* 2. He tells them, that the meaning of this piece of service in this abased manner, was to commend it to them so closely, that they might not avoyd it, or think much of it: Vers. 15.

For

For I have given you an example, that ye ſhould do, as I have done to you. 3. By enforcing the reaſon of his example, Verſ. 16. *Verily, verily I ſay unto you, The ſervant is not greater then his Lord; neither he that is ſent, greater then he that ſent him.* The greateſt among the Saints, are ſuch as are ſent by Chriſt, and yet they are not greater then Chriſt who ſent them, and therefore need not think much of that (as of an inferior piece of work) which Chriſt did. 4. By pronouncing bleſſednes upon them according as they did obſerve it, Verſ. 17. *If ye know theſe things, happy are ye if ye do them.* Happy are ye if ye learn from this pattern, if ye take out this copy, if ye practiſe the duties of this Law of Love according to it. *The happineſs of the Diſciples of Chriſt, conſiſteth much in knowing and practiſing the duties of love* (even in the meaneſt offices of it) *one towards another.* Thus he drives home this duty here.

He urgeth it again in this ſame Chap. v. 34. where he calleth it a new Commandment, to ſet their ſpirits more eager upon it, *A new Commandment I give unto you.* And what is this new Commandment? *That ye love one another, as I have loved you, that ye alſo love one another.* He had been telling them of his departure from them, and that very affectionately in the foregoing Verſe, *Little children, yet a little while I am with you. Ye ſhall ſeek me, &c.* My little children, I muſt leave you, Poor ſweet babes, poor little brats, I muſt be gone, I cannot ſtay with you: But when I am gone remember this Commandment (ye little think what ſweetneſs ye will find in it) *that ye love one another*, with the ſame love and after the ſame manner *as I have loved you*; performing the ſame ſervices of love with the ſame willingneſs and delight. And then in the

following Verſe he knocks in another nail to drive it yet more home: *By this ſhall all men know that ye are my Diſciples, if ye have love one to another.* He makes it the badg of Diſcipleſhip, that whereby men ſhould be diſtinguiſhed to appertain to him, to be retainers to him: *By this ſhall all men know, &c.* It is a great priviledg and dignity to be known to be a Diſciple to Chriſt, to be taken notice of by men as a retainer to Chriſt, as one who doth not meerly pretend, but hath indeed learned of him. And *love to the Brethren* (ſuch love as Chriſt expreſſed) is an unqueſtionable character, a diſtinguiſhing badg, ſuch as the world cannot but acknowledg to be a peculiar property of a Diſciple, which you have had from Chriſt, and which none elſe can attain.

In the 14 Chapter he perſwadeth them very affectionately to keep his Commandments, Verſ. 15, 21, 24. and ſo again, Chap. 15. 10. *If ye keep my Commandments ye ſhall abide in my love, &c.* declaring unto them in the next Verſe, that his intent in this vehement Injunction, Exhortation and Perſwaſion of his, was entirely for their good: Verſ. 11. *Theſe things have I ſpoken unto you that my joy might remain in you, and that your joy might be full.* And then immediately in the very next words, verſ. 12. ſheweth what Commandment he did chiefly mean all this while, *This is my Commandment, that ye love one another as I have loved you.* Theſe things I ſpeak, I thus vehemently preſs obedience upon you for your own good, that I might have joy of you (which will be very profitable for you) and your hearts might be full of joy: But this is the Commandment which I principally intend, and which I moſt eſpecially expect obedience unto; This is the Commandment which is peculiarly and properly mine, which my joy will be greateſt

greateſt in ſeeing obſerved, and the obſervation of which will conduce moſt towards the filling of your hearts with joy, *This is my Commandment, that ye love one another, &c.* How he proceeds yet further to fix it upon their ſpirits by very cloſe conſiderations in the following part of the Chapter, as verſ. 14. and 17. I ſhall not need to make mention of, it being already ſo fully and clearly evidenced. Out of the abundance of the heart, out of the vehemency of his deſire in this particular, hath his mouth uttered all theſe things.

For the further opening of it, theſe two particulars following are to be enquired into.

1. *How Chriſt loved his Saints?* with what kind of love? what his love was, and how it went forth towards them? and ſo we ſhall ſee the rule whereby our love is to be ſquared one towards another.

2. *Why the heart of Chriſt is ſo much ſet upon this*, to have his Diſciples thus love one another? why of all other he maketh this his eſpecial Commandment?

Touching the former, *What the love of Chriſt to Saints was?* or *how Chriſt loved his Saints?*

Love, we know, *is that glue which unites things together* (or, at leaſt, makes them deſire, ſtudy and endeavor union) cauſing them both to wiſh well and do well one for another, according to the nature and degree of it. As *hatred* is that which diſſevers things, and makes them wiſh ill and do ill one to another, according to the nature and ſtrength of it: So *love*, which is contrary to it, doth the clean contrary. What maketh God to hold a kind of union with all his creatures, and to wiſh well to them, and do good for them, according to their ſeveral ranks, but his love to them in its ſeveral degrees? It is from Gods love that he provideth food

for

for the creatures, but from a further degree of love that he provideth Redemption for Man, and from a further degree of love yet that he foundeth and faſteneth the Union (and univerſal Communion) between him and his Elect in Chriſt.

Now to ſearch out this Love, we muſt ſeek both into the *Nature* of it, what kind of affection it is; and into the *grounds* of it, whereupon it is faſtened; as alſo into the *degree* and *ſtrength* of it, and into its ſeveral *actings*, and the *manner* of its actings.

I. For *the nature of it*. We know (after our manner of knowledg) that there is a twofold Love: A *natural* love and a *ſupernatural*, an *earthly* and an *heavenly*.

The *natural love* is that affection which God hath put between creatures from ſome ſuitableneſs among them. There is an earthly affection which God hath placed in this Earth towards the things of this Earth, which as they come all out of the ſame Earth, ſo they are a kin and bear a natural affection to one another, though in this hidden ſtate (even in the things of this world) both the relation and affection is much unknown. There is an univerſal love among all creatures (even there where there appeareth an antipathy) from ſome general likeneſs, ſuitablenеſs and connaturalneſs among them: but this love is more eſpecially to be diſcerned and taken notice of among creatures of the ſame kind.

This love is heightened in man, above all other creatures, according to the elevation of his nature. It is a ſtamp upon his Soul ſuitable to the nature of his Soul. It is a kind of more ſpiritual glue in him (as his nature is more ſpiritual, whereas it is but a corporeal glue in other creatures) a tincture whereof ſtill remains, though

though much defaced in him by his fall, as all his other excellencies of Nature are.

The *ſupernatural love* is that which grows in Gods own heart, and which he writes with his own finger on the hearts of whom he pleaſeth, and in what degree he pleaſeth. It is that love of a ſpiritual nature, which floweth from God the root, into Chriſt the ſpiritual man, and ſo through him into all the ſpiritual branches, which are ingrafted into and grow in God and in Chriſt. So that this love muſt needs be of a more excellent, high, pure nature then that which is naturally ſown, or can naturally grow in the heart of man.

There are all kind of natural excellencies (which are the ſhadows of the ſpiritual) in man naturally: They are ſown in the nature of the firſt *Adam*, as the ſpiritual excellencies are in the nature of the ſecond *Adam*. There is a natural faith in man, whereby man is able to beleeve, upon good arguments layd before him; but yet this is not *THE FAITH*, this is not *THE HEAVENLY GIFT*. So there is a natural love in the Soul of man, whereby he cannot but love God, and every thing that is lovely and excellent, (though he cannot but alſo hate them in thoſe various diſpenſations and diſcoveries of them wherein God ſtill croſſeth his fleſhly wiſdom and deſire,) but this is not this love. This love is of a more inward, of a more full, of a more ſubſtantial nature then that which groweth in the Soul of man. Now ſuch was the love of Chriſt, of this kind of nature; Not that affection which did naturally belong to his Soul, but that ſpiritual affection which came into his heart with that ſpecial grace which God gave him, with that ſpecial nature which God breathed into him. As his nature was different from the nature

of *Adam*, ſo was the faith of it, and ſo was the love of it. Every thing in him was of the ſame ſtamp with his nature. His love was the very ſpiritual image and ſubſtance of that love which remains in the heart of God.

This is the nature of it in general, whereby it is diſtinguiſhed from all things which are not ſpiritual, and more eſpecially from that love which is naturally planted in the Soul of man. But now we are to enquire into the nature of it yet further, whereby we may diſtinguiſh it from all other ſpiritual things. And that may be done by the common properties of love which are peculiar to it in and according to its kind, as by its *deſire of union*, by its *wiſhing well to the object beloved*, by its *readineſs to do for it*, *&c.*

There is nothing deſires union but love. *Faith* indeed unites, but it doth not ſo deſire union as *love*, it doth not deſire that kind of union which *love* doth. Faith lays hold for help, the deſire of faith is help; but the deſire of love is union. So take *hope*, *patience*, *humility*, *meekneſs*, &c. they have their ſeveral other properties and operations agreeable to their nature, but not this of uniting, they leave this to love. And nothing wiſheth well to the object but *love*: Faith wiſheth good from the object, Hope expecteth good from the object, but 'tis Love only that wiſheth good unto it. And it is love only that acts for it, that acts for the good of it: Faith will make a man work for his own good, but it is love which makes him work for the good of another. It is faith whereby we faſten on God for our own happineſs, but it is love that makes us eye his glory, and work for him: Or if faith alſo do this, it is from that influence that love hath upon it, ſo that ſtill it is love, love in faith, love with faith, love by faith.

This

This then is the love of Christ, namely that spiritual affection planted in his new nature (besides that affection planted in him as a man) whereby he desireth union with, and wisheth well to his, and whereby he is ready to do any thing for them.

II. As touching *the grounds* whereupon Christ loveth them, the grounds whereupon this love, which is planted in Christ, is drawn forth towards them; They are these.

1. The first is *the Fathers love.* God the Father loveth them, and therefore Christ the Son loveth them also. As God has writ the same love in the heart of Christ, as is in his own, so it goeth forth the same way. There are two ways wherein the heart of God goeth forth exceedingly, and the heart of Christ followeth him in both, which are himself and his people; his own glory, and his peoples welfare: God loveth them both entirely, and Christ treads in his very steps in each.

First, for Gods glory, It was the main thing Christ aimed at in all he did; his greatest work was to honour his Father, *I honour my Father, and ye dishonour me*: and *Joh.* 17.4. *I have glorified thee on Earth, I have finished the work which thou gavest me to do*: His glorifying of God he looks upon and casts up as the sum of all he did or was to do. And if any did wrong his Father, he felt it; *the reproaches of them which reproached thee, fell upon me.* What made him so zealous about the *Temple*, but because it was his *Fathers house*; which though expiring and growing out of date, was as yet his Fathers, and therefore more worthy then to be so prophaned: *The zeal of thine house hath eaten me up.* Yea the very end for which he desired his own glory was, that he

might be the more able to glorifie his Father. *Father, glorifie thy Son, that thy Son alſo may glorifie thee.* And for the people of God, Chriſts heart goeth forth in wonderful love towards them. He loved them all his life long even to the very laſt: *Joh.* 13.1. *Having loved his own, which were in the world, he loved them unto the laſt.* His heart was ever working towards them, He never thought any thing too good for them, yea he layd down his very life freely for them, and while he was doing it, his thoughts ran more upon them then upon himſelf.

God had expreſſed perfect love to them, in that he had choſen them as his peculiar treaſure, which he would enrich ſuitably to himſelf, and enjoy in himſelf, and make happy with himſelf for ever. He choſe Chriſt but to bring this about, who in that reſpect is beneath them, though as he is the chiefeſt part of this treaſure, and the head of it to them, he is far above them. Now Chriſt having juſt ſuch an heart as his Father had, could not chuſe but entirely love that which his Father ſo loved before him. Having the ſame love with his Father, he could not chuſe but act towards the ſame object as his Father did. The love in Chriſt is the ſame ſtill in him as it was firſt in God, and therefore cannot but behave it ſelf as the ſame.

Chriſt doth *what he ſeeth the Father do:* Now ſeeing the Father do this ſo eminently, he cannot but do it as eminently alſo. His love is a copy of the Fathers love, and his actings forth of it are a draught of the Fathers actings. This ground Chriſt himſelf intimates, *Joh.* 17.20. *That the love wherewith thou haſt loved me, may be in them, and I in them.* Chriſt deſires perfect union with them, to be perfectly in them, that is the prime

and

and compleat operation of love: yea but what is the rule whereby, what is the attractive which he desires might draw him into them? why that he himself tells you is the Fathers love. Let thy love, the same love, wherewith thou hast taken possession of me, take possession of them also, and then I will immediately come after and dwell in them too. It is from thy love that I love them, and therefore I must first see thy love go before, and then I will soon follow. And for this cause take I such pains with them, that I might make them a fit habitation for thy love, and then that I my self might dwell and enjoy them in the same love, and the same love in them.

2. Another ground of Christs love to them is, *his Fathers will*. His Father gave them him to love, and commanded him to love them, yea and gave him that love wherewith he should love them. As the Father giveth Christ to us to love; so he gave us to Christ to love: And as there are a great many duties we owe Christ, but love is the main; So of all the duties Christ did owe us (as to leave all his glory, and come into this world and seek us out, and to dye for us, to arise for us, to ascend for us, to take possession of our life and inheritance for us in Heaven, and to take care of us here on Earth) love was the main, and that which fitted him for all the rest, even as it fitteth us for all our duties, both towards God, towards Christ, and towards one another. Yea as this was the especial command which Christ gave us, to *love one another*; so it was the especial command God gave Christ, to *love* us.

In this 15 Chapter of this Gospel of *John*, Christ telleth his Disciples, *That if they keep his Commandments, they shall abide in his love: even as he kept his*

Fathers Commandments, and abode in his love. And of all his Commandments he picks out one presently in the 12 Verse following, as if he would commend it unto us as that which will have the most especial influence of all, to keep us in his love, which is this of loving one another. Now how cometh Christ to pick out this of all the rest, but that his Father had set him such an example, he had picked it out for him, it was the main thing he had given him in charge, and the main thing he expected from him, as he intimates in the 10 Chapt. of this Gospel, vers. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it again.* He had been speaking vers. 15. of laying down his life for the sheep, from his knowledg of the Father, from his knowledg of the heart and will of the Father. *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.* The Father knoweth me whom he hath entrusted, and I know him who hath entrusted me, and want neither love to him nor them, but lay down my life for them. And other sheep he had to take care of, besides those of this fold, which he would take care of also, vers. 16. Now says he, *therefore my Father loves me, because I lay down my life, that I might take it again.* This is that act of love in me, this is that act of obedience from me to the will and command of the Father, which draweth and engageth the heart of the Father so exceedingly to me. *Therefore my Father loveth me, because I lay down my life,* so readily, in such a way of love, in such strength of love to my sheep, *that I might take it again* to perfect their Salvation. So that God gave Christ this especial command, as well as Christ giveth it us; and his heart was so much in it, that his love went out towards Christ, as

Christs

Chriſts heart went out in love towards his ſheep: This was the motive, the attractive of the Fathers love to him; διὰ τοῦτο, *therefore* or *for this my Father loveth me, becauſe I lay down my life, &c.*

And could God do leſs then give Chriſt a command to love them, when he gave them him to this very end, and therefore gave them unto him in all ſuch relations as might draw love, as, *as his brethren (wherefore he is not aſhamed to call them brethren) as his own children (behold I and the children which thou haſt given me) as his own* moſt proper *Spouſe*, as the very *natural members* of his own *body*? What could his meaning be in all this, but that he ſhould exceedingly love and cheriſh them? And ſurely his Father would never have given them him, unleſs he had had very good aſſurance that he would love them well: And therefore, to put that out of doubt, he gave him love firſt before he gave him them, and when the *Law* was in his bowels, then he calls him forth to take care of them, *Pſal.* 40. 7, 8. God firſt writ the Law of Love in his heart, and then he gave him theſe to love. And this is a ſecond ground which doth much prevail with the heart of Chriſt, and would ſway exceedingly with him, had he no affection of his own unto them: It is his Fathers will and pleaſure, it is the great command of the Father to him, that he ſhould love them, very truly, fully and heartily, even as the Father loved him. But thirdly.

3. Chriſt loveth them becauſe of *their relation to the Father and himſelf.* They belong to the Father, and they belong to him; they are Gods proper goods, and his proper goods: *Thine they were, and thou gaveſt them me.* They are *the children of the moſt High, the ſons and daughters of his own Father, his brethren and ſiſters by*

genera-

Generation; his Spouſe, the Spouſe which his Father prepared for him and brought him, the Spouſe which he himſelf purchaſed with his deareſt blood. There is the ſtrength and ſweetneſs of the choyceſt relations to draw his love, and theſe relations ſet off too with all the commendable accents that can be. Now we know, *Relations carry love with them,* though there be no other ground of love beſides the relation. It is not deformity (or any other unlovelineſs in others eyes) which can eat out the love of relations. A man loveth his brother, his ſiſter, his wife, his child; though black, though crooked, though weak in body and mind. And this is another ground why Chriſt loveth his, it is becauſe they are his and the Fathers, it is becauſe of their relation to the Father and him.

4. There is yet a further ground why Chriſt loveth them, which is becauſe of *their likeneſs to himſelf and the Father*; becauſe his *image* (which is alſo the image of the Father) is implanted in them, and ſhall be perfected upon them.

Likeneſs is the greateſt attractive of love that can be (for it moſt naturally draweth it forth.) Likeneſs in nature, likeneſs in feature, likeneſs in diſpoſition, &c. are ſtrong drawers. Now there is the greateſt likeneſs in the Saints to Chriſt that can be: There is no ſuch likeneſs to him any where elſe to be found, and therefore no ſuch love can go forth from him any whither elſe. They have the ſame nature, the ſame lineaments, the ſame courſe, the ſame end with him. They have *grace for grace* with Chriſt. They are like to him in every reſpect; There is not one thing admirable in him, but there is the likeneſs of it in them. Is he *wiſe, holy, full of faith, love, all ſpiritual wiſdom and excellency?*

why

why they have not only a ſhare in theſe, but they have alſo a copy of them writ on their own hearts. Did he *deſcend, ſuffer, dye? &c.* They follow him in the ſame ſteps, they take the ſame courſe with him, and are changed and perfected by him through theſe, after the ſame manner as he was changed and perfected by his Father (who made him *perfect through ſufferings*) 2 *Cor.* 3. 18. ſo that every day they grow more like him. It is no marvel therefore if Chriſt love them ſo, how can he chuſe, they being already ſo far in, and growing ſo continually further and further into his likeneſs?

And they are like his Father too: And next likeneſs to our ſelves, the image of our parents doth exceedingly take us in any: and it takes Chriſt as much as his own likeneſs, becauſe he loveth the image of his Father, as well as himſelf.

Theſe are the grounds whereupon the love of Chriſt is drawn forth towards the Saints.

III. For *the degree and ſtrength* of it, it is the greateſt that can be. It is not only the moſt excellent kind of love, but it is advanced and drawn forth likewiſe to the utmoſt kind of degree. He loveth them *with all his heart, and with all his ſoul.* Greater love there cannot be then Chriſts, nor can love go out with greater ſtrength: And therefore Chriſt when he would expreſs how he would have us love our brethren to the utmoſt degree of our love (of that love God hath placed in us) he bids us love one another as he hath loved us.

The ſtrength of Chriſts love to his appears in theſe three things. In his wiſhing well to them, in his deſire of union with them, in his readineſs to do any thing for them. According to the degree and ſtrength of theſe,

is the degree and ſtrength of love. For theſe as they flow from love, ſo they riſe in height, life and vigor according to the degree and ſtrength of love.

1. The ſtrength of Chriſts love appeareth *in his wiſhing well unto them.* We ever wiſh good to the party we love, according to the degree of love we bear them: Now Chriſt wiſheth to his the greateſt good that can be. Look what ever is good for them in this world, what ever is good for them in the other world, he wiſheth unto them in the fulleſt manner and meaſure.

There are three things chiefly good for his *in this world,* in that ſtation wherein they ſtand, and in that courſe which they are to run here, which are theſe. *Preſervation from the evil of the world, Communion with their God,* and *to joy in God through him. (Lead us not into temptation, but deliver us from evil. It is good for me to draw nigh to God. Rejoyce evermore.)* And all theſe he wiſheth to his very heartily and fully.

See how vehemently he urgeth that requeſt, that God would *preſerve them from the evil of the world, Joh.* 17. He urgeth it ſo far, that he is fain to make an apology for it, that it was not ſo much in reference to him, as to them and their ſtate; it was not ſo much to draw the thing down from him, as to draw up their hearts to beleeve the certain deſcent of it, Verſ. 13.

Then for *Communion with God,* He did not only begin it, but he hath taken all ways to preſerve & increaſe it. He hath layd the foundation of it between them, he hath entred them into it, and hath appointed Ordinances for the exerciſe and continuation of it, that therein God and they might ſtill be meeting. He receives God on the one hand, and them on the other hand, and knits them both in himſelf, cauſing them to flow into and

live

live in each other. He knows God will abide in him, and thither he bringeth them, and biddeth them abide there alſo, *Joh.* 15. that they may ſtill be ſucking the ſweetneſs of God through him, that being the only way: for as they come at firſt to enjoy God by Chriſt, ſo they muſt ever draw the ſweetneſs of God through Chriſt.

And for *joying in God*, he would always have them be doing it, and therefore leads them the ready way to it, *Joh.* 14. 1. *Let not your heart be troubled; beleeve in God, and beleeve in me.* Yea he would have them have full joy, *Joh.* 14. 11. *Theſe things have I ſpoken unto you that my joy might remain in you, and that your joy might be full.* Thus he tells them, and he tells God the ſame, *Joh.* 17. 13. *And now I come to thee: and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.* I am coming to Heaven to thee, where I ſhall have joy enough, to *ſit at thy right hand*, where is *fulneſs of joy*; but for all that I ſhall never be at reſt, unleſs my Saints on Earth be full of joy alſo, and for that very end I ſpeak theſe things here at my departure, and preſs thee thus earneſtly in their behalf for thoſe things which their hearts moſt deſire, and which are moſt neceſſary for them, that it might conduce ſomewhat that way, namely to the filling of their hearts with joy when I am gone.

So likewiſe for *the other world*, he wiſheth them the beſt thing there, *viz. the full and perfect enjoyment of God.* It was his very *deſign*, and *the very end* for which he underwent all miſeries in this world, to bring them near to God, even into his preſence, that they might be filled with *all the fulneſs of God*, (as every thing, which is there, is,) and he will never leave till it

be done. This is that he hath undertaken to bring them to in eternal life, or this is that eternal life which he is fitting them for, and will not fail to bring them into, *viz.* the enjoying God in perfection, the perfect enjoying of a perfect God, to enjoy God as he himſelf doth, which is as much and as fully as he can be enjoyed: They muſt be *fellow-heirs*, have the ſame *inheritance* with him, the ſame *Kingdom*, the ſame *Crown*, the ſame *Life*, the ſame *Glory*, the ſame *Immortality*, punctually the very ſame inheritance, which inheritance is God, for he is *the ſole portion of Chriſt and of all his people.* And then ſhall Chriſt *ſee of the travel of his Soul and be ſatisfied* in and concerning his *ſeed*, when he hath perfectly redeemed them, and layd them in the boſom of God, to ſuck in and enjoy all that is to be enjoyed there: when he hath fitted their hearts to receive God, even the fulneſs of God, and hath ſeen the fulneſs of God poured out into their hearts, and doth himſelf taſte and enjoy it there. The Lord could never reſt (in the way of his operation) till he had emptied himſelf fully into Chriſt, and Chriſt can never reſt till he hath emptied himſelf with all that fulneſs into them, and till he hath brought them into himſelf, and through himſelf into God, and ſo both ways into all that fulneſs. And that God might take delight in them, and be as much with them, and do as much for them as is poſſible (in this time and day of ſeparation and diſtance) he plants waters, and cauſeth to ſpring up in them the light, the life, the love of God, and whatſoever elſe God delights to be in and with, both to cheriſh with his preſence, and to fill with his appearance, *Joh.* 17.26.

This is the firſt thing wherein the ſtrength of Chriſts love diſcovers it ſelf, *viz. in wiſhing well to them:* His deſires

deſires of their good and welfare are extended to the utmoſt degree, and therefore his love from whence they proceed muſt needs be very large.

2. The ſtrength of Chriſts love appeareth further, *in his deſire of union with them.* Every thing deſireth union with what it loveth, according to the nature and degree of the love it bears: If therefore we would know how ſtrong Chriſts love is, let us ſee what kind of deſire of union there is in him.

Now his deſire of union with them is as large as his well-wiſhes to them. He deſireth the moſt perfect and compleat union with them that poſſibly can be, and as ſoon as may be. He would have the union preſent and growing, large and laſting.

Not to follow theſe heads particularly, conſider how full an union he deſires and the largeneſs of his deſire but in theſe four reſpects.

1. He deſireth to have them *with him,* to have them be where ever he is. If there were a perſon whom we could never endure to have out of our ſight, but he muſt ſtill be where we were, in the room with us, at board with us, in bed with us; if we could never abide to go any whither or do any thing without that perſon, every one (who ſaw this) would conclude there to be a great ſtrength of affection in us towards that perſon. Why thus it is with Chriſt: Do the Father what he will for them, take he never ſo much care of them, &c. it will not ſerve Chriſts turn, it will not ſatisfie Chriſts heart, but they muſt be with him, in his Country, in his houſe, at his board, in his bed, they muſt walk up and down with him in the fulneſs of the Father. And this little momentany abſence of his from them, it is meerly out of judgment, knowing it to be good both for him-

ſelf and them, and for the glory of his Father; but it is as much as his heart can do to bear it. And he profeſſedly tells his Father it muſt not be ſo always, *Joh.* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, &c.* Did ye ever obſerve Chriſt to uſe ſuch a manner of praying before, *Father, I will?* as if he had ſaid, If I would abate ſomewhat of my former petitions, and ſhould be content that thou ſhouldſt not preſerve them from the evil of the world, but let them tumble a little in the mire, ſo that thou didſt them good by it, Though I might like this well enough, yet this of their being with me I cannot, I will not: *Father, I will.* Thou haſt made me a King, and this is my will and pleaſure in reference to them, which I cannot vary from. I muſt have them with me; I do ſo love them, that I cannot live long here without their company: My glory is no glory to me, unleſs they ſee and enjoy it with me. If therefore thou meaneſt to keep me in Heaven, thou muſt bring them up to Heaven, for I cannot, I will not live there without them.

2. It will not ſerve Chriſts turn to have them with him, but he muſt alſo have them *in him*: A ſtrange kind of union. What we love we hug in our boſoms. Now as Chriſts love is more inward and intenſe then any other love, So he muſt have more inward expreſſions too, he muſt hug them in the inſide of his boſom, They muſt be *in him*: He muſt have them within his very heart, to make much of them there. *Joh.* 17. 21. *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* This deſire, this requeſt Chriſt putteth up for them all, he would have them all both in God and in himſelf. This is the thing he drives at concerning them, and this is the reaſon why

he

he begs ſo much the care and protection of God over them, in the foregoing part of the Chapter, that they all may at length come to a perfect union in God and in him. Indeed the ſtation of Beleevers here is in Chriſt, they are graffed into him, planted into him, ſeated in him, in him to abide, and in him to grow, as the branch is in the Vine: But this is not the perfect kind of union, or at leaſt not perfect in its kind, they are not all thus in him, nor are any, that are but thus in him, perfectly in him. There is a ſweeter, a fuller, a compleater being and abiding in him, which he longeth and prayeth for, to fill him, to be his fulnefs, to be all to him and ſuck all from him.

3. Nay thirdly, This will not ſerve his turn neither, but he muſt alſo be *in them*. They muſt be with him and in him, and he with them and in them. They muſt live in his Kingdom, in his Spirit, within his Life; and he muſt be, live, dwell, in their ſpirits, in their country. Now this is ſuch an union as was never heard of, for one to be in that which is in him: But Chriſts love is a ſtrange kind of love, and therefore may well produce a ſtrange kind of union, even ſo ſtrange as he that is not acquainted with this love cannot apprehend poſſible. For that to be the continent which is contained, to be in that which it doth contain in it ſelf, how can this be? Yet the Scripture is expreſs for it, *Joh.* 17.23. *I in them, and thou in me, that they may be made perfect in one.* And again, Verſ. 26. *That the love wherewith thou haſt loved me, may be in them, and I in them.* He cannot be ſatisfied, only to have them lie in his heart (though that liketh him very well,) but he muſt alſo lie in their heart. He muſt have the ſame place in them, that he giveth them in himſelf. As he prepares a boſom for them, ſo he cannot

not be content unleſs he find a boſom in them. They muſt be *his houſe, his home, his Tabernacle, his dwelling, yea his reſting place*, as he is theirs. *I in them.* No where muſt they be, but in Chriſt; no where will Chriſt be, but in them: He can be no where elſe, He can live no where elſe, He can reſt no where elſe, He can enjoy himſelf no where elſe. What Chriſt is to God, we are to Chriſt; we come from him, and yet he cannot be without us: As we cannot live but in him, ſo he cannot live but in us; He doth not reckon his life as life, until he come to enjoy us. His life doth as it were wither while it is baniſhed from us; it lives alone, it doth not bring forth fruit, nay it doth not enjoy it ſelf: But when it cometh to be ſet up in us, then it will be life indeed, and then it will live indeed.

4. Neither will all this ſerve, but that nothing might draw him from them, and he might have full and only content in them, he muſt have *all of God* (all that ever he can need to look after or deſire) *in them.* As he placeth all that they ſhall need or can deſire of God, he placeth all this in himſelf, that they ſhall not need to ſeek for any thing out of him: So he placeth all that he can deſire in them, that he may have no temptation to move his eye or ſpirit any further in the leaſt. The fulleſt enjoyment of God that ever his heart ſhall meet with, he deſires to have in them. That he may have no cauſe of ſtirring out from them, to ſeek any thing of God, he will have all of God in them. He doth as it were let go God, as he himſelf grew out of him, to cleave to God, as he (that is, God) groweth up in them. This is the great Myſtery, the Myſtery of that *ſpiritual affection* which is between *Chriſt* and the *Church*; They forſake God to enjoy one another; They can delight no where,

where, in nothing of God, but in one another. *Epheſ.* 5. 31. *For this cauſe ſhall a man leave his father and mother, and cleave to his wife, and they two ſhall be one fleſh.* This is a very myſterious thing: That a man ſhould leave that tye and relation which is natural, to make up another which is artificial; That a man ſhould looſen himſelf from that which is neareſt to him, to unite himſelf to that which is far off from him; That a man ſhould leave his own father who begat him, and his mother which bare him, and go caſt all his love upon a wife which was a meer ſtranger to him. Yea ſaith the Apoſtle, but I ſpeak concerning Chriſt and the Church, *This is a great Myſtery: but I ſpeak concerning Chriſt and the Church,* verſ. 32. There's a Myſtery indeed, That Chriſt ſhould leave his Father as it were, that no communion of Chriſt with his very Father will ſerve him but in his Church, that what ever ſweetneſs God will give him to taſte of, he muſt put it into his Church, and let him taſte it there, that he is not ſatisfied with his Fathers houſe and preſence in any other way of enjoyment but in his Spouſe, and will leave it every other way, but as he can have it and enjoy it in her. This is wonderfully myſterious, and is a little ſhadowed out in that common relation between man and wife, where we find ſuch a kind of paſſage as this is.

And this may be the reaſon why Chriſt deſireth that the love of God may be in them, even that very love wherewith God had loved him, *Joh.* 17. 26. *That the love wherewith thou haſt loved me, may be in them, and I in them.* I would fain be in them, and yet I would loſe nothing of thee by it, therefore I would have that very love wherewith thou haſt loved me, be in them, that I may find it there. As God hath placed all his love in

Christ for us, and there we come to it: So Christ would have God place all his love in us for him, that he need not go any further then us for any thing of God. Christ knoweth that if he hath the love of God, he hath all; and that he would have in us, because he would constantly and perfectly be centred in us: Because he would be fixed there, he would have every thing there that his heart can desire, and that only is the love wherewith God loved him, which he was contented to part with, that he might take it up again.

This is the second thing wherein the strength of Christs love appears, *His desire of union*, which being so vast, what is the spring which nourisheth it?

3. The strength of Christs love appeareth yet further, *in his readiness to do any thing for them*. Love is active, it is ever in doing for that it loves according to the degree of it. Now the greater and more constant this propensity is, the greater and stronger must that root of love needs be from whence it floweth. His readiness to do for them appears in these three respects.

1. What ever *excellency* was in him which might do them good, he would put forth to the utmost: His wisdom, his strength, his love, or what ever else was precious in him, he never spared, when they had need of them. What ever he was able to do in himself, he was sure to do for them, when their need called for it.

2. What ever was *dear* to him, he would part with for them. He would let any thing go (though never so pleasant) which he himself enjoyed, if thereby he might advantage them. The glory he had with his Father before the world was, he layeth down for their sakes: His

dear

dear life he counted not dear to him, when he was to part with it for their good.

3. He would and ſtill will *venture* any thing for them, his choyceſt intereſt in God he hath and will hazard at any time to ſave them: When God is moſt angry, he is not backward to ſtep in and deſire him to ſheathe his ſword, for he muſt not ſtrike them unleſs he ſtrike through him firſt, which he knows he cannot, he will not do. Was it not a venturous thing for *Aaron*, when God was angry and executing vengeance, to run and *ſtand between the living and the dead*, to ſtop God in the courſe of his wrath, to beat it back as it were forcibly: yet *Aaron* was but a type of *Chriſt* herein, who doth the ſame thing more effectually and powerfully every day.

He that will thus lay out all, he that will thus loſe and part with all, He that will not yet ſtick continually to venture what he hath received anew, hath certainly a ſtock of very rich love, and great ſtore of it.

IV. For *the actings* of his love, wherein both the nature and ſtrength of it will yet further appear, they are wonderful great and ſtrange, and that if we conſider them either in the varieties of his conditions, or in the varieties of their conditions, for he is ſtill the ſame in both. How ever his ſtate or heart was changed by the power of his condition, yet it was never changed towards them, when it moſt failed and fainted it remained in ſtrength of love to them; and how ever they were changed either in themſelves or towards him, yet it could produce no other alteration in him towards them, then ſuch as proceeded from his love, and was profitable for them.

1. *Look on him under the variety of his own conditions.*

When he was in Heaven, long before this world was made, he fell in love with them there. The firſt ſight his Father gave him of them raviſhed his heart. His love then acted three ways, or expreſſed it ſelf in three things towards them.

1. In his deſire to have them his wife. So ſoon as ever he ſaw them, *This is*, ſaith he, *bone of my bone, and fleſh of my fleſh*, This was taken out of me, this is part of my ſelf, which muſt be again united to me, or I ſhall feel want. There is no helper to be found for me out of my ſelf, and this is that meet helper in which my heart can alone find reſt. He knew her, ſo ſoon as ever he beheld her, as the beloved of his Soul, and never did any more ardently or naturally ſeek room for his ſpirit in any thing, then he did for himſelf in her.

2. In undertaking all that God required thereto. He was content to ſerve for his wife, (*Jacob*'s ſerving for his was but a type hereof.) He was content to purchaſe, to buy his wife, and that with no ſmall price: And he was content to fight for her, after he had done it, he undertook to deal with all her enemies, *Sin, Devil, Death, Grave, Hell*, and redeem her from them all. He did ſo love her, that he was willing to take the hardeſt ways that could be to come by her, rather then go without her. His love would not ſuffer him to ſtand capitulating upon the terms, but ſo ſhe may be his, he careth not what he undertake or undergo for her.

3. In his delighting in her then. He did not grumble at the price when he began to conſider of it, he did not repent of the large offer he made for her, nor ever ſo much as ſaid ſhe coſt me too dear, but it rejoyceth his heart to think on her, and the ſight of her doth revive him more then the ſight of the trouble, hardſhip and

miſery

miſery that lies between him and her, and which he muſt neceſſarily paſs through before he can enjoy her. *Prov.* 8. 30, 31. *Then was I by him,* &c. *rejoycing in the habitable part of his Earth, and my delights were with the ſons of men.* This he did notwithſtanding he was then in Heaven, drowned in glory there, and knew ſhe was to be found by him in this miſerable corrupted world, and in a moſt corrupt and miſerable condition in it, yet the ſight of his Spouſe is of ſuch vertue with him, that notwithſtanding this diſadvantage, it can adminiſter joy and delight to him even in the midſt of the fulneſs of the joys of Heaven.

Again, Look on him *when he came into this world.* Though he was to leave the glory of Heaven, after he had been ſo accuſtomed to the ſweetneſs of it, yet he comes skipping into it, *Lo I come,* ſaith he; haſt thou *prepared me a body?* I will not delay to take it up. And what made him ſo willing thereunto, but the ſtrength of his love to them for whoſe ſake he did it? *Thy Law is in the midſt of my bowels*; what Law, but the Law of Love to his Father and to his Spouſe? And his low and mean condition we never find troubling of him, nor any affliction he met with, his love to them ſo ſweetened every thing he was to do for them. Yea that bitter cup at which he ſo ſtartled when he took it, becauſe of that terrible gall and wormwood wherewith it was filled, yet how did he long to drink it off for their ſakes! *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed!* Methinks my bowels are bound up, I do not ſeem to my ſelf to have expreſſed love enough to my people, until I have done it.

And while he was preſent here, he bent himſelf to

give forth and leave behind him teſtimonies of his love to all poſterity. He choſe a company of Diſciples to be patterns of his actings towards all his Saints, to the worlds end; who themſelves were types of what his Saints would be, and his actings towards them were types of what he would act towards his Saints, which is not again to be done outwardly, but is continually done by him inwardly in and towards his. Now conſider what theſe were, and how he behaved himſelf towards them. They were men full of *weakneſs*, full of *darkneſs*, full of *paſſions*, full of *pride*, often ſtriving who ſhould be greateſt, expecting fleſhly pomp and advantage by him, much failing in love to him, (what, *not watch with me one hour?*) in ſo much as they left him when he had moſt need of them, they hid themſelves from him, they denyed him, they feared a little reproach or danger for his ſake, who feared nothing for theirs: And yet how tender was he of them continually, not upbraiding them for their unkindneſſes, nor neglecting any act of kindneſs towards them. After his Reſurrection he ſtayeth forty days from glory for their ſakes, to ſatisfie them about his Reſurrection, and his love to them, and to give them full inſtructions about the ordering of his Kingdom here on Earth, wherein their ſafety, peace and comfort lay.

And now he is in Heaven, he ſpends his whole time for them. He is taking up ſtill there what belongs to them. He is keeping all ſurmiſes from the heart of God, and daſhing all pleas which the Devil craftily and maliciouſly is ſtill entering in againſt them. He is ſuing out warrants from God to have dayly beſtowed upon them what grace can do for them for the beſt, according to their conditions: And he ſends his beſt friend,

friend, the Spirit, out of his own boſom to bring him news how it fares with them, and to look to their hearts while they are in this world, and to be dayly working them up to bleſſedneſs. And, methinks, I hear Chriſt ever and anon renewing his charge, as he ſends him; *Go, look to my little ones, ſee they want nothing that thou canſt do for them: See that they want no light in that dark world wherein they are: See they want no life in the midſt of that dead world: See they want no comfort in the midſt of thoſe diſtreſſes, which it pleaſeth my Father to exerciſe them with. Go and bear with their unkind actings towards thee, Conſider where they are, conſider what they are, conſider what they ſuffer, and deal gently with them for my ſake, and what affronts they put upon thee, or what injuries they offer thee, I will make up to thee, as I have already done unto my Father.*

2. *Look on the actings of his love towards them under the variety of their conditions.*

Firſt, *In their unconverted eſtate,* in that moſt loathſom eſtate wherein he findeth them lying, before he bringeth them home to God: His heart doth not then loath them, but is pitying them, and contriving how he may bring them home with moſt advantage; *Other ſheep I have which are not of this fold, them alſo I muſt bring, Joh.* 10. 16. He ſhews where his heart was, when he ſaid little, namely upon his ſheep, his loſt ſheep, his ſcattered ſheep, about bringing them into the fold where they may be ſafe and at reſt.

2dly. *In their converted eſtate, and their ſeveral turns and changes there.* In all their *ſickneſſes,* in all their *relapſes,* in all the *miſeries* which befall them by their own folly, in all their *ſinful actings* againſt God, in all their *unkind actings* towards him, in the midſt (which goeth moſt

moſt to his heart) of their *grieving of his holy Spirit*, when they are ſtubborn and rebellious, and act moſt unthankfully, when they will not truſt him, nor by no means be perſwaded of the love he beareth towards them, but are interpreting that ill which he intended well, ſtriving againſt all the good which he is doing them, and doing that moſt eagerly which his Soul moſt abhorreth in them, yet then, even then is he doing for them the beſt offices of love which poſſibly can be done. As they then moſt need the care, love and tenderneſs of Chriſt, ſo he will be ſure then to lay it out for them. And when at any time he worketh in them, by his own Spirit, what is pleaſing in his eyes, he attributeth it to them, and accepteth it from them, as if it were their own. Indeed they do nothing, not ſo much as think a good thought of themſelves, but he doth all in them, and yet he attributeth all to them. If he put it into their hearts, and enable them to feed or clothe any of his, he ſetteth it upon their account, and upon an high account too, even as their feeding and clothing of him. He thinks no ill of them, he interprets every thing in the beſt kind concerning them, He loves them ſo as nothing in them or from them can mitigate his affection to them, or hinder him from doing the utmoſt he can for their good, He takes occaſion from all their unlovelineſs to ſtir up his heart to acts of love towards them ſuitable to that their ſtate, but never to decline thereby from them, Here is love indeed. It would be too tedious to inſtance in the ſeveral acts in the ſeveral kinds of it, as in *pity*, in *care*, in *bounty*, in *delight*, &c. wherein the high and noble ſtrain of his love doth on every occaſion put forth it ſelf, Let it ſuffice therefore to have given a little touch at it.

V. For

V. For *the manner* of his acting love, Love acteth in him this fourfold way, or he performeth the acts of love after this fourfold manner, *Primarily, Purely, Suitably,* and *Fervently.*

1. *Primarily,* He is first in love, and first in every act of love. What he speaketh of that one act of love, *viz.* of *Election,* Joh. 15. 16. *Ye have not chosen me, but I have chosen you,* he was first in it, is true of every act else. He doth not stay for acts of love from us, before he performeth acts of love to us, but *we love him because he loved us first,* and we perform acts of love to him, because we first learned them of him. As Christ learned his love of the Father, so we learn our love of Christ. Yea before we can perform any act of love to him, there must several acts of love go forth from him towards us: he must both give us the grace, and quicken it, and draw it forth whensoever we act any thing with affection towards him. They are not our prayers that move him, but his love is before them, (and yet what can move him more?) but it is his love, the spirit of his love from and according to his love, that teacheth, guideth and enableth us to pray.

2. *Purely,* not with by-ams or by-ends concerning himself, but as he loves with pure affection, so he loves in a pure manner. As his love is spiritual love, so it acts spiritually, it hath no by-ends, no by-ways, but all its motions are like it self. Its purity discovereth it self in these three respects.

1. It will do nothing to dishonour God through love to them. Though Christ love them unspeakably, exceedingly desiring their happiness and his enjoyment of them, yet he will not intrench upon God in the least, in effecting of it. *Lo I come, I delight to do thy will, O my*

God. And again, *I do always the things which please him.* And when he ſpeaks of having finiſhed his courſe, *Joh.* 17. *I have glorified thy Name,* ſaith he. Though he was always full of affection of ſtrength to them, and did every thing in great love to them, yet it never carried him aſide from the honour of his Fathers Name.

2. It will neglect nothing that may be for their good, though it never ſo much offend them. If they want *a chiding,* if they want *reproof,* if they want *rods,* yea if they want *ſcorpions,* they ſhall have them: And if they grow froward and cry out, Chriſt doth not love me, for if he did he could not thus deal with me, all this ſhall not ſave them, but he will laſh and ſting them ſo much the more, not out of ill will or paſſion, but becauſe the condition of their froward ſpirits requireth ſo much the more, which cannot (as the ſtate ſtands) be abated without prejudice. Chriſt doth not love them with a doting love, to let them ſee nothing but what they will call acts of love, but he will do that which he knoweth to be an act of love, however they interpret it.

3. It will do nothing which may be for their hurt. Though they are apt to nouriſh humors, yet Chriſt will never be drawn, through his love to them, to nouriſh thoſe humors. Hence it is that the Soul though it beg never ſo hard for ſome one mercy, and that a ſpiritual mercy, uſing all its intereſt in Chriſt to obtain it, yet (in ſome caſes) it can by no means come neer it, but the mercy doth as it were run the further from him, by how much the more he ſeeketh it. This proceedeth from the purity of the love of Chriſt, who knoweth what condition they are in, and how ill this mercy would ſuit them in their preſent condition. Perhaps it

would

would feed ſome luſts (whereof they are not aware) which ſtand ready to prey upon it, and fatten themſelves with it, ſo ſoon as it ſhould be given in: Perhaps it would lift them up in their own thoughts, and ſo (either that or ſome other way) interrupt their naked dependance upon God, and any ſuch evil conſequence (which they may not fear, but ſuppoſe that the mercy it ſelf might preſerve them from) would do them more harm, then the enjoyment of the mercy could do them good.

3. *Suitably.* Chriſt puts forth ſuch acts of love and ſo, as their need requireth. Sometimes he putteth forth acts of pity, ſometimes acts of help, ſometimes acts of delight: Not all at all times, but what our preſent eſtate and every thing conſidered together doth call for. The not underſtanding of this cauſeth Chriſtians ſo often to queſtion the love of Chriſt towards them: If he be not continually putting forth acts of delight in them, and giving teſtimonies of ſweetneſs to them, they are apt to think that his love at leaſt declines; whereas there are heart-workings of love in Chriſt which they cannot perceive (but only know by faith that they muſt needs be) nor is it fit that they ſhould perceive them, in the condition that they ſometimes are in: But as Chriſt hath revealed his love to be ever conſtant and ſtrong to them, ſo they ſhould ever beleeve it to be ſo; and it is the glory of faith ſo to judg of it, when as nothing of it appears in the view of ſenſe. To what end hath God given them faith, if they notwithſtanding eſteem of things by and according to ſenſe? But what ever condition they are in, though Chriſts love may not diſcover it ſelf to them in the way they expect and deſire, yet it always goeth forth in the moſt ſuitable way. *In*

all their miſeries he is not only pitying them, but *bearing them company*; He bears their burdens with them, he helps them, he ſupports them, he contrives and proſecutes their reſcue and redemption; and if he may not do it openly, yet he will not fail to do it effectually, though ſecretly and unſeen by them. What ever their diſtreſs be, whether outward or inward, whether by ſin from within, or by affliction from without, even when they have caught a grievous fall by their own folly and head-ſtrongneſs, yet even then is he mourning over them, and conſidering how he may raiſe them up again with moſt advantage. *Rejoyce not againſt me, O mine enemy, though I fall, I ſhall riſe again.* In our loweſt ebb he is certainly thus with us, doing this for us, though we cannot poſſibly imagine; *Nevertheleſs I am ſtill with thee, thou holdeſt me by my right hand,* ſaid the Spirit of Chriſt in *David,* when he had ſeemed to himſelf neglected and removed from the care and love of God beyond the common ſort of the world. *In their weakneſſes* he is ſtill condeſcending to them, he bears with all their infirmities, yea he apologizeth for them in his own heart, *The ſpirit indeed is willing, but the fleſh is weak:* He conſidereth both what frail fleſh they are, and what a ſtrong body of corruption hangeth about them in this their weak eſtate. *When ever they do well,* he is delighting in them: A father will not ſtroke or be pleaſant with his child when he behaveth himſelf untowardly, Chriſt knoweth it is unfit to expreſs delight in them then, Therefore Chriſt telleth his Diſciples in the 10 verſe of this 15 Chapter of *John,* that if they kept his Commandments they ſhould abide in his love, that is (in part) in the ſenſible expreſſions of it, they ſhould find him delighting in them, verſ. 11.

4. *Fer-*

4. *Fervently*, He performeth every act of love in a warm manner; He burneth, his heart boileth in every act of love. As his love is ſtrong, ſo he performeth every act of love with the ſtrength of it. His bowels yern and roul within him, when he pities. He helpeth with all his might: He vehemently gaſpeth after union with them, and enjoyment of them: He delighteth in them with his whole heart and with all his Soul, His heart leapeth within him in acts of delight; He never expreſſeth more to them then is in his heart, nay he never expreſſeth ſo much, he letteth them only ſee what is profitable for them to ſee. This is the manner of the acting of Chriſts love. And thus we ſee the love of Chriſt, after a ſort, in a weak dark manner, opened.

Behold then the Rule ye are to ſet before you, the Copy which ye are to write after in loving one another. Thus hath Chriſt loved his, and thus are they who are Chriſts to love one another, which to imprint the better I ſhall a little briefly recite, as

1. With a love of this nature; not with carnal love, but with ſpiritual love; not with the love of your own old nature, but with the love of the new nature; not with your own natural affection which ye have from *Adam*, but with that new affection which God hath given you from and in Chriſt.

2. Upon ſuch grounds. Not for the lovelineſs of their perſons, the ſweetneſs of their diſpoſition and carriage, or their kindneſs to you or yours, &c. Alas, theſe are too carnal grounds for that love, which is truly ſpiritual, to move upon: Theſe may move your natural affections, (and thoſe indeed ſuch kind of things as theſe ſhould move,) but the love, which is here called for, is ſpiritual, and ſo muſt the grounds be, even

ſuch as Chriſts own love moveth upon, as

The Fathers love to them, and Chriſts love to them. If thou partakeſt of the divine nature, and haſt the ſame love with the Father and with Chriſt, let it follow them in acting. Love what they love, and love becauſe they love.

The Fathers will and Chriſts will, that thou ſhouldſt love them. Let that Will which is the Former of thy love be the guide and ground of thy love.

Their relation to the Father and to Chriſt, yea and to thee too in the Spirit and Body of Chriſt. As thy love is ſpiritual, ſo thou mayſt found it upon thy ſpiritual relation.

Their likeneſs to the Father and to Chriſt, yea and to thy ſelf too in that which is beſt in thee.

If thy love be not ſpiritual, and faſtened upon ſpiritual grounds, it will not laſt. If thou loveſt them for ſweetneſs of diſpoſition, nay for the gifts of God which appear in them; when theſe ſhall at any time fail, thy love wanting its ground-work, will alſo fail: but if it be well-founded, it will then be as firm and as full as ever, when all ſuch conſiderations and motives ſink from under it. O take heed of loving Saints for gifts, not for meer grace; or for the outward lively actings of grace, not for the inward ſubſtance of grace in their hearts.

3. With ſuch ſtrength of love. Come as neer the degree of Chriſts love towards them, as thou canſt. Let thy well-wiſhes be large towards them, (be ever praying for them,) thy deſire of union and communion with them ſtrong, thy readineſs to do them good (even to the laying down of thy life for them) great.

4. Let the actings of thy love remain vigorous towards

wards them in all the varieties of thy conditions, and in all the varieties of their conditions. We are very unlike Chriſt in this reſpect, Our own conditions ſeldom change, our brethrens conditions ſeldom change, but our love varieth towards them.

5. Love in ſuch a manner as Chriſt did. *Be firſt in love*; Aim at a precedency in all the acts of love, who ſhall firſt pity, and who ſhall firſt pardon, &c. Do not ſtay for the workings of their affections to meaſure or let out thine by, (this is a rule corrupt nature hath ſet up, not grace,) but kindle and inflame theirs by thine.

And be ſure to love *purely*. *Love one another with a pure heart*. Never diſhonor God, never do any thing which may hurt them, by any act of love. Never forbear doing them good for fear of croſſing them. Croſs them as much as thou wilt, ſo thou manage it with wiſdom and tenderneſs proportionable for their good. Let all thy oppoſitions againſt them appear to be the oppoſitions of love, formed by love, brought forth with love, and only continued in love. Sweet and wholeſom are thoſe wounds which love meaſures out.

And act love *ſuitably*. When they are in diſtreſs, pity them: When thou ſeeſt them heavy loaden, help to bear their burden with them, *Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt*, (this is a great part of the Law of this Love, which is Chriſts Law, which is his Commandment, the bearing of one anothers weights and preſſures, whether of ſin or ſorrow.) Wherein they are over-layd bear for them, wherein they are weak bear with them, condeſcend to their lowneſs, to their ſhallowneſs, in the things of God; what

is

is above their ſtrength do not admit them unto by no means, how angry ſoever they may be thereupon; *him that is weak in the faith receive, but not to doubtful diſputations*, not to the judging and diſcerning of ſuch things as require a greater ſtrength of eye-ſight then is diſpenſed to him. Where thou ſeeſt their hearts act plainly towards God, expreſs delight in them, but take heed of manifeſting delight in them when they are ſtubborn to Chriſt: for thou art not left at liberty to act love to them as thou ſhalt think good, but in a way ſuitable to their conditions. When thou ſeeſt the fleſh prevail in them, thou muſt warn and check them, and complain to the Church of them if need be. *Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbor, and not ſuffer ſin upon him*, Levit. 19. 17. So when thy brother offends thee, thou art firſt to tell him of his fault between him and thee, then to take two or three with thee, and at laſt to acquaint the Church with it, *Mat.* 18. This is not to be done ſimply to get thy ſelf righted, but rather in love to thy brother, for the good of whoſe Soul (as well as for the peace and ſafety of the Church) this Ordinance is appointed. But there is a vaſt difference between theſe things being done from the truth and purity of love, and from a fleſhly ſelfiſh ſpirit, the one ſeeking its brother, the other it ſelf in theſe things.

Act love alſo *fervently*. Let love burn within, and let all the motions and operations of it come forth boiling hot. Pity fervently, pray fervently for them, put forth thy helping hand with ardency of affection. Let there be ſuch an heat in the ſpirit as may cauſe the whole courſe of love ſweetly and warmly to flow from the new nature, that the motions and operations of it may

not

not come unkindly and coldly forced out of the old nature. *Is any afflicted, and I burn not?* ſaith *Paul:* and how was he in travel again with the Galatians? *Love one another with a pure heart, fervently.*

Laſtly, Be ſure thou let nothing in or from them mitigate thine affections towards them. It may mitigate thy expreſſions in ſome kinds, but it may not dull thine affections, but whet and ſharpen them to fit them for that which is now proper for them. Though thy brother treſpaſs againſt thee, thou muſt not be provoked by him, but forgive him till ſeventy times ſeven times. Seventy times ſeven times treſpaſs of thy brother againſt thee, muſt not put thee out of a forgiving temper towards him, but thou muſt be as ready, nay more ready to forgive, then he can be prone to offend. Thou muſt not ſay 'tis careleſſneſs or obſtinacy in him, or he might have avoyded it if he would, no not at his ſeventy ſeventh time of his treſpaſſing againſt thee, but thou ſhouldſt be as ready to forgive him as thou waſt or couldſt be the firſt time. We ſhould not be murmuring againſt any miſcarriages of our brethren, but bleſs God who hath taught us and given us grace to pity them, to pray for them, and to be otherwiſe ſweetly and meekly helpful to them in love, towards raiſing and reſtoring of them. And thus the firſt Queſtion is diſpatched, *How Chriſt loveth the Saints?* The ſecond is now to enſue, which is,

Why the heart of Chriſt is ſo much in this thing? why of all Commandments Chriſt picketh out this Command as his, and driveth it home in ſuch a forcible manner upon them, as here he doth?

Anſ. It is not for nothing, or upon no conſideration that the Spirit of Chriſt is thus earneſt, for there is a

weight in the ſpirit of the thing which draweth him. The practiſe of this is of mighty concernment in this diſpenſation of life, which God is pleaſed to miniſter by him, and that both in reſpect of God, and in reſpect of the duty it ſelf.

In reſpect of God. There are ſome conſiderations in reference to him, which cannot but incline Chriſts heart very much unto it; as,

1. Chriſts heart is ſet ſo much upon this thing, becauſe the heart of God is ſo much in it. Chriſt came but as Gods Miniſter, and gave Commandments in Gods Name; The words which he ſpake, and the commands which he gave, were *not his own* primarily, but *his that ſent him*, as he often ſaith. Now the Apoſtle (who lay in Chriſts boſom, and was continually ſearching into his heart, and learning the mind of God there) expreſly telleth us, that this is Gods Commandment. *This is his Commandment, that we ſhould beleeve on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment*, 1 Joh. 3.23. There were two things which Chriſt eſpecially applyed himſelf unto; firſt to bring men to beleeve on him, and afterwards to love one another, and the reaſon was, becauſe theſe were the eſpecial things which God required. They were firſt Gods chief Commandments, and then Chriſts chief Commandments.

2. Becauſe it is ſo much for the honour of God. To have his children, his family full of love, living in love, acting love in ſtrength one towards another, is greatly for his honour. It is a diſhonour to a Maſter of a family to have his ſervants quarrelling, and his children falling out. It doth not become the God of Love to have his children deſtitute of or ſhort in love, eſpecially one a-

mong

mong another. Hatred becometh the Devil and the men of this world, but it is a diſhonour to God to have it found in his children towards one another. Chriſt came with love, and Chriſt came to give and teach love, and it is an honourable badg of them who are taught by him to know God and his Goſpel: It is an honour to them, an honour to him who hath thus dignified and qualified them.

In reſpect of the duty it ſelf. There are ſome conſiderations there too, which were great attractives in the eye and to the heart of Chriſt, to move him vehemently to deſire it in them, and ſo ſtrictly to enjoyn it to them, as namely, Its *excellency* in its own nature, its *comlineſs* in them, and its *profitableneſs* both to them and others. Chriſt loving them ſo much, cannot but much deſire to find in them, that which is exceeding excellent, that which is ſo wondrous comely, and that which cannot but be ſo richly profitable whereſoever it is.

1. It is a duty of a moſt *excellent* nature. Love is the moſt excellent of all graces, (the Apoſtle ranks it in the firſt place of the moſt choyce graces, the greateſt whereof he affirmeth to be love, 1 *Cor.* 13.13.) therefore the actings of love muſt needs be the moſt excellent of all actings. That grace which is of the moſt excellent nature, and which hath the ſtrongeſt influence into all the work we are to do for God, is love; and anſwerably the actings of love have the moſt noble and lively operations in them. It is both the moſt quickening and moſt mortifying grace, having leaſt of ſelf, moſt of God in it. Faith goeth out much for ſelf (for its own ſafety and ſalvation, for the ſupply of its own wants) but love always for another. And in loving one another, the cleareſt, pureſt and excellenteſt acts of love

do ſhoot forth; becauſe there often appeareth that in this object which would take away or at leaſt ſtop love in its current, if it were not very clear, pure and excellent. There are always *infirmities* there at leaſt, if not *corruptions*, and perhaps unkind actings towards us alſo, which have too too much influence upon the beſt in damping their love. God is ſuch an object of love, that even the eye of Nature ſeeth lovelineſs in him, and calleth for love towards him, and that ſo ſtrongly, that it hideth the natural enmity that is in men againſt him from their own eyes, in ſo much as they think they love him, and cannot but love him, though in truth they hate him: but as for the Saints, there are abundance of unlovely things in them, hardly any thing lovely but the grace of Chriſt, and commonly that alſo covered with much unlovelineſs.

There is likewiſe uſually that in this object of love, which moſt ſetteth off the actings of faith. What is it moſt commends the actings of faith, but its duration and activity in the midſt of that which is contrary and dangerous to it? As when God diſtreſſeth the Soul, appearing as an enemy, ſeeming even to kill faith it ſelf, taking away all viſible ground of hope in him, for faith now to continue, yea and act ſtill in ſtrength, exceedingly commends the vertue and excellency of its nature. Why love hath this tryal very frequently, It hath ſtill almoſt ſomewhat or other in the Saints to ſlacken it, if not quite to eat it out; much unlovelineſs of their own appearing amidſt a little lovelineſs of grace, yea and perhaps that little grace hid too, and nothing but corruption viſible: So that love towards this object thus held on, is an excellent duty indeed.

2. It is a *comely* duty. *O how comely is it for brethren*

to

to live together in unity, to love and cheriſh one another! There are two things which much adorn Religion, obedience to God, and love to our brethren. It is an uncomely thing to ſee men fall out becauſe they are of one nature, which is a ſtrong bond of agreement, yea ſtronger and more extenſive then is in the reſt of the creatures: but O how uncomely is it to ſee Saints fall out, who meet in the bonds of ſo excellent a nature as theirs is! To ſee the world hate them, and make a prey of them, is no more wonder, then to ſee a Wolf perſecute and prey upon a Lamb: yet if they were of the world, the world would love them; *If ye were of the world, the world would love its own*, Joh. 15.19. It is ſuch a piece of uncomelineſs as the world is aſhamed to be guilty of, not to love its own; do ye not ſee every thing, throughout the world, tender of its own? how much more uncomely is it for you, who have a cloſer union then this world knoweth of, to hate one another!

Every nature hath a love proportionable ſuited to it, which is comely, and the contrary whereof is uncomely. This is the moſt excellent nature, and therefore hath the higheſt love ſuited to it, and the greateſt comelineſs attends it, and the contrary thereunto muſt needs be moſt uncomely. *O how comely is it for brethren to live together in unity*: for Jews, for true Jews, who are brethren in Chriſt, to live together in the union and love of Chriſt; who can expreſs how comely, how ſweet, how pleaſant it is?

3. It is a *profitable* duty. As it is of the moſt excellent nature of all graces, ſo it is the moſt profitable, bringing forth fruit anſwerable to the excellency of its nature. It is profitable to others, It is profitable to themſelves.

It

It is profitable to others, and that to all ſorts of men whatſoever, whether a friend or an enemy, whether in an unconverted eſtate, or in what condition ſoever being converted.

1. To men in an unconverted eſtate. There is a double profit may ariſe unto them from the actings of love.

1. It will make them take more notice of Chriſt and of his ways. This kind of love exerciſed among the Saints, will make the world begin to perceive that their life is more ſublime and weighty, then the life which is in the world is: it will help to convince them and force them to ſee what their eyes are ſhut againſt, namely the reality of the life and power of Chriſt, and the truth of their relation to him. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*, Joh. 13. 35.

2. If exerciſed towards the world (as it cannot but break forth that way alſo) it cannot but melt them. Harſh ways harden, but ſweet ways melt. Paſſion breaking forth ſeldom doth good, but acts of affection are very powerful. This is *an heaping coals of fire upon their head*, which will aſſuredly melt them at laſt, *Rom.* 12.20. for none is able to ſtand before the inchantments of the truth and power of love. Yea this, the very worlds ſight of the exerciſe of love of the brethren among themſelves, may in a great degree produce, though not ſo fully as if it were exerciſed much and ſeveral ways towards the world it ſelf.

2. To men in a converted eſtate. There is nothing more uſeful to them, in what condition ſoever they be, then love. What ever faith it ſelf can do for them, love muſt quicken and give vent to, *Faith worketh by love.*

Love

Love, as it is generally ſerviceable and profitable, ſo eſpecially to fellow-Saints, and to them it cannot but be profitable, whatever they be, where ever they be, how ever it be with them. Be they weak or ſtrong, ſtanding or falling, ſweet or ſullen in their ſpirits, any other way rightly tempered or diſtempered, how ever inclined or acted, love rightly going forth towards them, is very fit to do them good, which will eaſily appear if we conſider theſe few properties in love.

1. It hath an *edifying* property. The great uſe both of offices and gifts in the Church, is the edification of the Church: but love is more profitable to edification then all gifts whatſoever. The Apoſtle ſetteth up prophecying above all other gifts in this reſpect, and yet layeth that alſo flat before love, 1 *Cor.* 13. We do not take a right courſe, ſo much to bewail the loſs of gifts, we ſhould firſt and chiefly bewail the loſs of love. We might do well enough without gifts, if we had but love enough: but we could not poſſibly edifie without love, had we never ſo many gifts. They are not gifts ſimply, but grace which edifieth, which love is, whereas gifts are not ſo: And gifts when they do edifie muſt be ſubordinated under and ordered by grace. It is not thy gift, but the grace of Chriſt in thy brother, which maketh him edifie by thy gift. Therefore though thy gift be never ſo large, and never ſo well improved and employed, yet if the heart of thy brother be not in a gracious frame, he is not edified thereby. Yea further, it is not the learning more of the knowledg & myſteries of Chriſt (which is the proper end of gifts) but love which edifieth; A man may be ſwelled up by knowledg, but it is love whereby he both edifieth and is edified, *Knowledg puffeth up, but love edifieth.* It is not ſimply the uſe

of

of a gift, but the gracious uſe of it, the uſe of it in love which edifieth, in ſo much as that a little delivered in a ſweet gracious manner, will edifie much more then a great deal delivered by vertue of a gift. Gifts without grace diſpoſe us rather to ſlight and caſt off perſons, then to take that pains which is neceſſary to edification, the will whereunto, and skill wherein, only love hath.

2. It hath an *aſſiſting* property. Love is ever ready to aid and aſſiſt. Love will ſet its ſhoulder to every burden, lend its hand to every work. What is there, or can there be to be done, which love will not help to do?

3. It hath an *encouraging and ſtrengthening* property. Love delighteth to be encouraging and ſtrengthening the faint and the weak. Weak Saints may make much uſe of a Soul, where there is much love. Thus Chriſt taught *Peter* by the exerciſe of his own love to him, *When thou art converted ſtrengthen thy brethren.*

4. It hath a *recovering* property. What made God recover ſinners, but his love? Had he not loved them, he would have let them lie for ever in their loſt eſtate: And he who hath the ſame love in him, cannot reſt till he hath raiſed and reſtored his fallen brother. Into what traveling pangs did love put *Paul* in for the *Galatians*, towards the recovery of them?

5. It hath a *communicative* property, and that in a ſweet diſtilling way. Love is ever communicative; it will reſerve nothing, but impart every thing. God loving his, can withhold nothing from them. This maketh love ſo edifying, becauſe it cannot but impart whatſoever it hath that may tend to edification, or to the good of another in any kind. And it doth not barely impart,

but

but in the sweetest way: It doth distill and drop into another, making insensible impressions, stealing into the heart and overcoming it before the party is aware. Love hath every property suitable to communicativeness, and to a sweet way of communication, as in the Apostles description of it, in *1 Cor.* 13. may easily be Thus useful and profitable to others, is love.

And it is also profitable unto themselves. The practise of this duty of love to the brethren, is very profitable to them in whom it is, and from whom it issueth, which may evidently appear in these several particulars following.

1. It will teach them to love both God and Christ in the fullest manner. Our happiness consisteth in loving of God: The knowledg of God is but a means to make us love him: It is not either Gods bare knowing of us, or our bare knowing of him, which most advantageth or satisfieth either, but the meeting of our affections together, which all the discoveries and knowledg of each other do but make way for. And there would be no want of any thing to us, were there not want of love in us; There is life enough in God, and were there but love enough in us, we could not but draw out and take in enough of it. *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live,* Deut. 30. 6. There would be no want of spiritual life in us, or of the motions of this life in and towards God, were there not a want of love unto him.

Now loving of the brethren will teach us to love God; both because there is that more abundantly in God which we love in them, and because in him it is

pure without that imperfection which attends and foils it in them. If we love the image though so full of spots, how can we chuse but love the substance, which is without any spots, much more? He that loveth him which begets, loveth that which is begotten: and by loving that which is begotten, he groweth more and more in love with that which did beget. The frequent practise of love towards that which is weak and imperfect, will advantage it both in skill and strength towards that which is perfect and compleatly able to receive and answer all the touches of it.

2. It will teach them to interpret things well from God. This one thing doth us most harm of any thing, our harsh interpretations of the good ways of God towards us. It is not only very unnatural and unkind in us, and most inhum to the heart of God, but it is also most prejudicial to us, for in a degree (so far as it goeth) it withdraweth our spirits from the fountain of our life and strength: It puts a stop to our spirits in our drawing of that, which at that time we most want.

Now love to the brethren will teach us otherwise: for this ever accompanieth love, namely, a good interpretation of the actions of those we love. Let any one tell us of what an ill turn our friend hath done us; Surely he did it not, saith Love; or If he did it, it was with no ill intent towards me; Though it hath proved ill, he intended it wel: *Love thinketh no evil*, 1 Cor. 13. 5. yea vers. 7. *It beleeveth all things, it hopeth all things*. Though sense and experience say otherwise, yet if faith or hope can put a good interpretation upon it, it will receive it; if it can but find any ground to beleeve otherwise, or to hope otherwise, it is glad of it: and it is a very hard case wherein there is room neither for faith

nor

nor hope. Love is very incredulous of any ill, (though God continually found the Jews a lying generation, *whose heart was not right with him, neither were they ever stedfast in his Covenant*, yet his love made him upon all occasions say and think concerning them, *Surely they are children that will not lye*, Isai. 63. 8.) Where we are so apt to surmize or believe surmises, there must needs be great want of love.

But how doth this teach us to interpret things well of God? Why thus, A man that accustometh himself to interpret things well concerning his brother shall find very great benefit in it. He shall find himself delivered from many harsh and evil thoughts of his brother, which otherwise would attend him. He shall find many times how he had wronged his brother, if he had judged otherwise; and though his brother should prove faulty at length, yet it will be time enough to judg it so then. Why now, hath he not much more cause of interpreting things well from God? Cannot a man repent of interpreting things well of his brother, and shall he ever repent of interpreting things well of God? Besides, the practise of this duty towards his brother, will enforce him to observe it in the same degree at least, if not further, towards his God also. Shall a man not dare to believe any thing ill of his brother, until it evidently appear, and shall he judg his God so soon as Satan puts him upon it?

3. It will teach them to bear any thing from Gods hand. We shall have enough to bear from our brethren, and yet love will not refuse to bear, be it never so much: *Love beareth all things*, 1 Cor. 13. 7. We shall never have that to bear from God, which we daily meet with, and have reason to expect from our bre-

thren. We have ground to expect from them unkind, froward, injurious actings towards us, besides their prejudicial actings to their own Souls, (which will wound no more then the former, if we be spiritual;) all which we must bear, and yet proceed on in every act of love towards them. We shall find none of these things in God, but only pure, wise actings for our good: And can a man bear the weaknesses of men, and yet grumble at the wisdom of God?

4. It will teach a man to look the better to his own heart: The observing and helping to cure the evils of other mens hearts, will teach us to espy and prevent the evils of our own. This is the great benefit which attends the practise of all the duties of love to the brethren, namely, that what we do but endeavor to do to them, we do to our selves insensibly: While we are teaching them, we are imprinting truths on our own hearts; while we are watching over them, we are looking to our selves, &c. So that though others should reap no benefit by our care and pains, yet we our selves shall have no cause to repent of it.

5. It will make us very feelingly to admire the wonderful strength and vertue of the love of God, and that will be a very profitable thing to us: for as our stability, the certainty of our state, is in the love of God, by its laying hold of us, and comprehending us; so our sweetness, our rest, our content, our satisfaction, is by beholding it, and reposing our selves in it. Now the practise of this duty of love to the brethren cannot chuse but very effectually work up the sight and admiration of this in us, when we shall continually see so many failings and loathsom things in our selves and in others (as this will draw us to do,) and yet God, notwith-

withſtanding all theſe, ſo entirely, ſo fully, ſo conſtantly, ſo perfectly ſtill loving us all.

6. It will make all duties, of one towards another, eaſie. Love is a quickening ingredient, which putteth life into the ſpirit, and maketh every thing light with which we have to do. What made *Jacobs* hard ſervitude ſo eaſie, but his love to *Rachel*? What made Chriſt ſo lightly trip through thoſe intricate thorny paths through which he paſſed, but his entire love to his Saints? The weightieſt ſervice of love is eaſier then the largeſt liberty in the very kingdom of enmity. That which is a great load to a weak back, alas what is it to him who abounds with ſtrength? Strength of love in the heart will put ſtrength into the feet, into the arms, into the hands, into the ſhoulders, &c. ſo that every motion in every one of them will be eaſie and delightful. It is the ſetting about duties without love which makes them ſo heavy: How can that be done without love, which is only to be done with love! This is the great difference between our motions now adays, and the motions of the primitive Chriſtians, theirs did iſſue from a Spring, we go about to force out ours with artificial engines: They had love kindled in them, and love drawn forth in them by vertue of the ſame life which kindled it; We reaſon love into our hearts, and reaſon out the practiſes of it, and alas how weak is this! But had we, of a truth, love enough (enough of that love) and the art of proportioning out love enough to every duty, we ſhould fail in none, nor complain of any.

Thus exceedingly profitable to our ſelves is love exerciſed by us towards the brethren. (Where, by the way, we may take notice of the ſtrength of Chriſts

love to us: It is love in him to us, which maketh him so strictly to lay this Commandment upon us of loving one another: He knew how useful it would be for us, and therefore in a more then ordinary manner he enjoyneth it unto us.)

And thus we see the Reason why Christ beateth so much on this subject, why his heart is so much in it, why he maketh it his Commandment: It is a thing which his Father much desireth, and is much for his Fathers honour: It is exceedingly useful to his Saints; both them that practise it, and all to whom they practise it: and can you blame Christ in laying so much weight upon it?

To propose now a little Application of all this.

Is the heart of Christ so much in this thing? is this his especial Commandment, his peculiar Commandment, the Commandment of his choyce, which his Soul so thirsteth after to have observed by us, That we should love one another as he hath loved us? Then,

1. What shall we say to our Lord Jesus Christ, when we come to stand before him and his Father, in the presence of all his Saints and Angels, for our so gross neglect of this duty?

When this Law shall be read before us (*This is my Commandment, that ye love one another, &c.*) and the often pressings of it by Christ himself and by his Apostles throughout all the New Testament; and when our hearts and actions shall be looked into, and so little of it found in either?

When the Saints in the Apostles times shall rise up, and their hearts shall be opened, which were so full of love and entireness, that they could spend and be spent one for another?

When

When the Saints under the ten Perſecutions ſhall ariſe, whoſe love is reported to have been ſo firm and large, that the very Perſecutors themſelves did bear witneſs unto it, and were amazed at it?

When the hearts of worldlings ſhall be ripped up, and ſtronger love appear there towards their fellow-worldlings, then in the Chriſtians of this generation towards their fellow-Chriſtians?

When men directly-wicked ſhall appear to have loved the image of the Devil better in one another, then we the image of God and of Chriſt?

Yea when our own hearts ſhall be ripped up, and the actings of our natural affection being made viſible, it ſhall appear concerning our ſelves that we gave ſcope to that, but the new nature, and the powers of love in it, have been rather choaked in us, then drawn forth towards one another?

What ſhall we ſay in our own behalfs? We can blame one another very ſorely now in caſes of far inferior conſequence, but how ſhall we anſwer this our ſelves before the Judg? We own the life of Chriſt in one another, but alas where is our love to that life! We ſay Chriſt is our Lord, why this is his great Commandment, that wherein his very heart and ſoul and ſpirit is, where is our obedience? who can anſwer this in his own ſpirit now? and if not now, how will he be able to acquit himſelf then, when the light ſhall be perfectly clear, and all the fig-leaves, wherewith we now ſo cunningly cover the evil of our hearts, ways, motions and actions from our own eyes, quite taken away, and made altogether unable from affording any ſhelter to us?

2. It may occaſion an enquiry, why love ſhould be

ſo

ſo barren, ſo dead among Chriſtians: ſo backward in its growth, ſo prone to decay: That little life and vertue which it had among us once, where is it: I ſhall not proſecute this enquiry ſo far as it lieth open to me, but mention only theſe two cauſes from whence it may very well ariſe.

1. From a decay of grace in us, from our decay in love to Chriſt; or at leaſt from the weakneſs of it, where it is not decayed. Were grace ſtrong, were love to Chriſt ſtrong, we could not chuſe but love thoſe that are Chriſts more. If we did not fail in love towards him who doth beget, we ſhould better love thoſe who are begotten by him.

2. From a careleſſneſs in acting the duty. We are not careful to draw out a ſpiritual affection (and a natural affection will not do it,) and upon ſpiritual grounds, and with a ſpiritual fervency, and in a ſpiritual manner: but we go to love Saints, as we do other men. We do not ſimply love grace in them, There muſt be ſomewhat beſides grace to draw forth and continue our affections, or elſe they warp. Our love goeth forth in fleſh, and not to the pure life, but partly towards fleſh, which it many times miſſing of, there preſently groweth a faintneſs and decay of love. If love were more pure in us, and were drawn forth more purely from us towards its own pure object, it would be more laſting.

3. It ſpeaks out a very ſtrong Exhortation, of it ſelf inviting and vehemently perſwading Chriſtians to preſs hard after this duty, and never to give their ſpirits reſt till this duty be as much in their hearts and lives, as it is in the heart of Chriſt concerning them.

For the proſecution of this Exhortation, I ſhall propound

pound ſome few Motives to it, ſome Directions concerning it, and likewiſe ſome Helps towards it.

To begin with the Motives. Though all that hath been ſaid be of a ſtirring attractive nature, yet it may not be amiſs at laſt caſt to drive in two or three nails again.

Firſt then, Conſider this well, that this is the way which Chriſt himſelf hath appointed us to expreſs our love to him in. *If ye love me, keep my Commandments*; and what Commandments? *This is my Commandment, that ye love one another. Peter, loveſt thou me? feed my Lambs:* If thou loveſt me, ſhew it, and if thou wilt ſhew it, ſhew it in thy love and care of my Lambs; what thou doſt to them, thou doſt to me. Our goodneſs cannot reach God or Chriſt, but the Saints, *Pſal.* 16. 2.

2. Remember that this will yeeld unto Chriſt matter of joy in you. He rejoyceth in working this love in you, and he will rejoyce more in the continuance, growth and exerciſe of this love. *Theſe things have I ſpoken unto you that my joy might remain in you*, ſaith he in the very next words to this Text, verſ. 11. of the 15 Chapt. It will continually adminiſter joy to the Spirit of Chriſt, to find love flouriſhing in you one to another.

3. Remember alſo that it will be an occaſion of filling your own ſpirits with joy, ſo it is alſo expreſſed in that verſ. 11. *Theſe things have I ſpoken unto you that my joy might remain in you, and that your joy might be full.* It is incredible what fulneſs of joy ſtreams along in the ſweetneſs of love: beſides, it is the delight of Chriſt to fill his ſpirit with joy, whoſe ſpirit he hath already filled with love.

Queſt. But how may I attain this duty? I find my ſpirit much inflamed with it, O that I might be a little guided to it.

Anſ. If thou beeſt not better provided apply thy ſelf to the obſervation of theſe few Directions.

1. Set this duty clearly before thine eyes. Conſider well what kind of love it muſt be, upon what grounds it is to be faſtened and carried on, in what degree, what muſt be the actings of it, and in what manner it is to act. Chriſtians commonly do not underſtand what they do, when they buckle to this duty; nor how purely and firmly this affection muſt move, notwithſtanding all manner of diſcouragements from them we love, which cannot but cauſe them much to falter in the performance of it.

2. Be working up thy heart to it dayly. Be working it up to a ſpiritual love, be working ſpiritual grounds into thy heart, that thy ſpirit may be engaged and move ſpiritually. Thou muſt be a kind of husbandman to the ſeed of the life of God in thee, thou muſt receive it, thou muſt cheriſh it, and thou muſt provoke it unto motion. This thou muſt be doing, though thou canſt not do this nor any thing elſe that is ſpiritual. Wonderfully ſtrange and myſterious is the operation of God in the Goſpel: He works all in us of his own pleaſure, and yet ſo as if we moved and wrought all our ſelves. The Lord lieth hidden in all the motions of our ſpirits, and by an unſeen ſtrength, vertue and influence doth all there, yea even that which we ſeem to do our ſelves; and yet we muſt up and be doing every thing, though we can do nothing.

3. Intreat God to write this Law in thy bowels. God wrote it in Chriſts heart, and he muſt alſo write it in thine,

thine, if ever it be found there. Therefore pray to God to write it there, and to write it there abundantly; that as he hath bid thee love all Saints, ſo he would give thee love large enough to go forth fully towards all Saints. We muſt be taught of God to love one another, if ever we learn this Leſſon.

4. Intreat God to draw forth this love, when ever thou art to act it. If we ſee a thing to be duty, we preſently ſet about it, and blame our hearts if they fall ſhort in it. This we ſhould do indeed, but we ſhould alſo when this is done (or rather while this is in doing) go to God, in whom all our ſtrength lies, to perform it in us. And this we might do at firſt, if we were but ſenſible enough of our own weakneſs without a practical experiment; but therefore God puts us continually upon endeavoring our ſelves, becauſe we forget how weak and unable we are to do any thing, any longer then we find it in our utmoſt ſtrivings. Go therefore to God, who hath promiſed not only to *write his Law in our hearts*, but to *cauſe* us to *walk in his ways*. What ever way of God there is, God will not only write the Law of it in the hearts of his people, but he will make them walk in it. He will put ſuch affections and ſtrength into them, that they ſhall not be able to forbear walking therein.

Queſt. But are there no Helps which may further me herein? Thoſe which are skilfully practical know how to lead another into that path wherein they themſelves have walked. If you have met with any knowledg or experience in this kind, O do not hide it from us, but help us a little in this track which is ſo auk and difficult to the ſpirit of man.

Anſ. What I have found moſt beneficial unto and

powerful with my ſelf herein, I ſhall very willingly impart unto you in whom this deſire is kindled. Therefore from my own proof and experience I ſhall commend unto you theſe four Helps.

1. Would you love the Saints as Chriſt hath loved both them and you? Then, in the firſt place, Look upon them in Chriſt, and there thou ſhalt ever ſee them full objects for thy love. Thus God looketh upon us in our wretched eſtate (even in Chriſt) or he could never continue loving us. O how lovely are the Saints in Chriſt! They are imputatively perfect in him at preſent, (God reckons ſo, and why ſhouldſt not thou reckon ſo?) and they ſhall be abſolutely perfect ere long. They ſhall be made perfectly like Chriſt, and have all thoſe ſpots taken away which now thou eſpieſt in them, which are left upon them at preſent, not to make them unlovely in thine eyes, but for a deſign which God hath for his own glory, the good of all Saints, and thine in particular. If a pure ſpiritual eye were always thus faſtened upon them, a pure ſpiritual heart would always love them.

2. Expect all manner of weakneſſes and imperfections in them. Look for diſtempers upon them, and all manner of evil breaking forth and taking its ſwinge in them, ſo far as God leaves them. Doſt thou not find it ſo in thine own heart?

This is another means whereby God ſtrengthens his heart in loving us. He expects no manner of good from us, but what he himſelf works in us: He expects all manner of evils and diſtempers which he himſelf doth not prevent. And all the evil that iſſueth forth, he attributeth not to us, but to ſin that dwelleth in us. Why go thou and do likewiſe, and thou wilt love as God loveth.

Paul

Paul doth thus concerning himſelf. The good I would do I cannot, nor avoyd the evil which I would not do, but *what I hate that do I, oh wretched man,&c.* I can expect no good from my ſelf, I can hinder no evil in my ſelf: but yet 'tis not I, but ſin that dwells in me. It is the unlovely part, that which I am to hate, not that which I am to love, which doth this.

There are two great faults in us. We do not labour enough to be holy our ſelves, and we expect it too much in others. If we did look for holineſs more in our own hearts, and expect it leſs in others, this duty would be far eaſier then it is. But when we expect much, what ever falleth ſhort of our expectation diſpleaſeth us, and dampeth our affections.

3. Be ever ſtirring up their graces in them, and mark the workings of their graces in the midſt of their diſtempers. This will ſtill keep thine eye upon their lovelineſs at all times, and ſo will ſtill draw forth love towards them.

1. Be ever ſtirring up their graces in them. Grace is the proper attractive of ſpiritual love, the ſight whereof cannot but kindle it. Thus Chriſt makes the flowers and ſpices in his garden to yield their ſavour, and then falls in love with their ſcent. We think it is the duty of others to give forth their light and diſcover their graces to us; but we are apt to forget that it is alſo our duty to be drawing forth their light, and ſtirring up their graces. This was *Pauls* practiſe (that great Lover of the Saints,) *Rom.* 1.11,& 12. *For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed. That is, that I may be comforted together with you, by the mutual faith both of you and me.* This was his deſign and courſe when ever he came among Saints, to

ſee what grace they had in them, to ſearch out and ſtir up grace, that he might draw forth his own love in enjoying of them, in delighting in them, and in adding ſomewhat to them ſuitable to their ſtate and condition.

2. Obſerve the workings of their graces in the midſt of their diſtempers. We are uſually exceedingly faulty in this: We never conſider the diſtempers in Chriſtians, but look they ſhould always act as if they were in a right temper, (though we expect they ſhould conſider our diſtempers.) And then in their diſtempers we mark the ſtirrings of their corruptions, but though grace ſtrive and help much to the keeping of them down, we take little notice of that. Whereas God conſiders the leaſt diſtempers in us, and cheriſheth and is delighted with the leaſt motions of grace in us in our diſtempers. If it were otherwiſe, what would become of us?

4. Conſider thine own weakneſſes and ſins. Doth any evil befall thy brother which thou canſt avoyd? Doth thy brother neglect any good which thou canſt do? He hath fallen into this or that evil; who hath kept thy heart? How long wilt thou keep out of the ſame evil into which thy brother is fallen, if God leave thee to the ſame temptation? Conſider therefore the breakings forth of thine own heart in ſin, where God doth ſuffer it; and how far it would break forth if God did not hinder it. And take heed of murmuring againſt thy brother as one that falls into ſins, breeds troubles, hinders mercies, interrupts the ſweetneſs of communion, &c.

There is a very notable place to this purpoſe, *Jam.* 5.9. *Groan not one againſt another, Brethren, leſt ye be condemned: behold the Judg ſtandeth before the door.* Our ſpirits will be very apt to groan one againſt another, O

ſuch

ſuch an one hath hindred much good, if it had not been for him things might have gone well. Take heed, the Judg ſtands at the door, who will come and rip open thy heart and thy ways, and ſhew thee ſomewhat which thou little thoughtſt of, and ſo thou who groaneſt againſt another wilt be condemned thy ſelf. Nay *though thou haſt ſpoken to them in the Name of the Lord*, (as he carrieth it, verſ. 10.) and they may ſeem to have deſpiſed thy meſſage, nay have really both deſpiſed thee and the Lord in whoſe Name thou haſt ſpoken; yet take heed of ſo much as groaning againſt them, leſt the Judg alſo find matter againſt thee. It is not fit for one guilty perſon to breathe out complaints againſt another.

Therefore conſider thine own heart well, and obſerve the failings there; Are there not more there then in thy brothers, all things conſidered? And conſider if thou wouldſt be willing to have Chriſt withdraw his heart from thee, or whether thou wouldſt have him take occaſion hereby to exerciſe towards thee ſuch acts of love as thy need now requires, as to pity thee, to ſtand ready to help thee, to take that courſe which may beſt help thee, &c. If ſo, go and do ſo to thy brother. If thou wouldſt have him keep that Law of Love which God hath given him concerning thee, do thou by his ſtrength improve his grace to the keeping of that Law of Love which he hath given thee concerning thy fellow-Saints: *and this is his Commandment, that we love one another as he hath loved us.*

Now for a cloſe, that he that readeth may underſtand.

All this is but an exerciſe by way of Diſcipline to the ſeed in its childhood, as indeed all other things alſo are. The threat-

threatnings, the rewards, the promiſes, the comforts, the enjoyments, &c. in every diſpenſation, are ſuited to the ſtate of the child.

When the day dawns, the ſhadows will fly away: When Truth appears, that which did repreſent it, as an image of it, muſt give place.

Yet theſe images or repreſentations are not ſuch as either Satan or the mind of man frames, which are vanity and a lye, but true and ſubſtantial repreſentations of Truth.

But though they are truth in their kind, yet they muſt not ſtand for ever, but only their appointed ſeaſon, which is till Truth of a deeper kind come, or at leaſt till the night before the day of Truths diſcovery.

It were good for every one that he knew his diſpenſation, and what is proper for him in it, that he might both bear the yoke and enjoy the ſweetneſs of it, not leaping out of it before he be led. This over-much haſte will coſt him dear, for all the ground he treads after this rate, he muſt traverſe back again, before he can come to that forwardneſs wherein he was, even under that diſpenſation out of which he thus ſlightly paſſed.

There is a true death in and to a diſpenſation, which there is no redemption from: There is no more life to be had in or under that diſpenſation by him whom God hath truly ſlain in and unto it. But there are deadneſſes in and under miniſtrations, which are not ſo much as degrees of this death, nay there are deaths alſo which are not this death, which the life in thoſe that are under thoſe miniſtrations is to recover out of, or they muſt ſuffer loſs thereby.

In the moſt lively miniſtration among Chriſtians, Love hath ſtill been the life: and in that way wherein they yet are, theſe things may be uſeful. But yet there is a more excellent way, and more excellent things then are now thought of,

of, which will be manifeſted in due time. But it is very dangerous ſtriving to aſcend up to them aforehand, the ſweeteſt and ſafeſt way is to wait the ſeaſon of their deſcent. The deep ſenſe of the want whereof, with an aſſured expectation and quiet waiting and groaning for, is the beſt ſtrain of Religion, *of the pureſt ſtamp of any I know extant.* Life *is now wrapped up, coming very little forth; yet moſt in theſe motions to the ſence and judgment that I have of it.*

Some few Catechiſtical Queſtions concerning the way of Salvation by Chriſt.

Queſt. *WHat is the ſum of the Goſpel?*

Anſ. It containeth the news or tydings of one anointed by God to be *a Prince and Saviour* to his people, to redeem them from their ſin, miſery and captivity, into the happy freedom of true life.

Q. *How doth this Saviour ſave?*

A. By reconciling God and his people together by vertue of the *anointing*.

Q. *How came God and his people to be at odds?*

A. By their diſobedience to a Law ſet up between God and them (which was agreeable and aſſented unto by their own nature) the effects whereof ſevered them from God, and Gods own righteouſneſs ſevered him from them; which diſobedience of theirs (to his moſt righteous Law in it ſelf, and moſt natural to them) though it could not root them out of the inmoſt of each

others hearts, yet it raiſeth a wall of enmity and ſeparation on each hand to the utmoſt limits of that diſpenſation, wherein God and they are perfect haters one of another; They the objects of his wrath as much as any *(the children of wrath as well as others,)* and he as hateful unto them as unto others.

Q. *How doth Chriſt effect a reconciliation between them?*

A. By his mediation between God and them, the anointing fitting him, and he making uſe of the anointing to the utmoſt, to work both unto terms of hearty agreement. For he undertaketh to ſtand as a middle perſon between them, equal to each, propoſing ſuch terms whereon they may agree without prejudice or detriment on either ſide; and to ratifie and eſtabliſh this agreement himſelf, ſo as they ſhall never have cauſe more of variance on either hand. He takes off the old occaſion wholly, and will not ſuffer any new ſeeds of diviſion to be ſown, or any new occaſion of difference to ariſe.

Q. *How can he poſſibly do this?*

A. He cannot miſs of it the way that he takes, which is, by taking the whole work of each upon him (he being ſufficiently furniſhed to do it, by the Law of Life in himſelf) that neither ſhall expect any thing from the other, but only from him, who as he is powerful, ſo he promiſeth to be faithful unto each. God knowing his power and fidelity, is eaſily ſatisfied; and when he is a little acquainted with them (or rather they with him) he maketh them ſenſible thereof likewiſe, and faileth not of begetting confidence alſo in them.

Q. *What doth he undertake in reference to God?*

A. Theſe two things.

1. To give him full ſatisfaction for the offence committed.

mitted. Let Juſtice cry with open mouth, it ſhall be filled, it ſhall have enough.

2. To fit them fully for him: To make them a fit Spouſe, a fit Temple, a fit Habitation for his Life, Majeſty and Holineſs.

Q. *What ſatisfaction doth he give to God?*

A. He pays him in the coyn wherein he was robed, and that very perfectly ſtamped, for he giveth him both active and paſſive obedience in every thing he calls for from him. He doth his Will and ſuffereth his Will as much and as long as he pleaſeth. This he did all his life, and at laſt at his death gives him a full round ſum of both, in ſacrificing himſelf to his pleaſure, which was both his act (for he gave himſelf, he gave up his life,) and his paſſion (for he ſuffered moſt deeply in it.)

Q. *How doth he fit them for God?*

A. Three ways.

1. By cleanſing them from all their pollutions.

2. By filling them both within and without with all ſuch riches, glory and beauty as is comely in the eye of God.

3. By turning their hearts towards God: for all manner of fitneſs without this will not make a match.

Now theſe though they be diſtinct works, yet they are done together. They are begun together, they are carried on together, they are perfected together.

Q. *But by what means doth Chriſt accompliſh all this?*

A. By working repentance and faith in them, and by cauſing repentance and faith to grow up in them: for hereby he both changeth their natures, and tranſplanteth them; ſo that they are no more what they were, nor where they were; ſo that God cannot look upon them either as ſuch as they were, or as in ſuch a ſtate as

they were in, for Chriſt (who is real in his operations) hath really changed them in both reſpects.

Q. *What is Repentance?*

A. It is the turning of the heart from ſin, upon the ſight of the evil and miſery of it, ſhewn by Chriſt to the eye of the new nature. (Repentance is only the diverſion from, the converſion to, is faith, or an act of faith.) He giveth them a ſight of the evil of ſin, of what a loathſom nature it is, how filthy and odious it maketh them in themſelves and to every pure eye; as alſo of the miſery of it, which is both preſent ſlavery and future condemnation and wrath: And hereby he turneth their hearts clean from it, that they deſire nothing more then to be fairly rid of it.

Q. *What is Faith?*

A. It is a receiving of Chriſt into the underſtanding, into the heart, into the whole man; and a giving up of the underſtanding, heart and all unto Chriſt. It is a taking in and a giving it ſelf up unto *the leaven of the Kingdom*. It is the Souls glue, given it by Chriſt, whereby it clings and faſtens to Chriſt, and whereby it faſtens Chriſt to it ſelf.

(It is a very curious work, requiring very accurate skill, which Chriſt operateth between God and his people. He offereth force to neither, but dealeth with each ſuitable to their natures, and by his skill and power therein, worketh and bringeth both about.)

Q. *How doth Chriſt work repentance and faith in them?*

A. He beſtows them upon them. He ſendeth his *Word*, the Goſpel of the Kingdom, by his Miniſters, wherein or in which Veſſel is this ſeed of Light, of Life, of Liberty, which he diſtills or drops into their underſtandings, and into their hearts, whereby (by the preſence

ſence of which, by the growth of which, by the influence and operation of which) he gaineth upon them.

Q. *What doth he undertake in reference to them?*

A. Two things.

1. To give them in the pardon of their ſins from God, ſo that they ſhall find them waſhed off from their own Conſciences, they ſhall feel him at peace with them. This was not an imaginary act of the Soul (as it is very much now adays) but a real act of God, really tranſacted by God upon the Soul, and really ſeen by the eye of the Soul, and truly felt in the heart and ſpirit.

2. Communion with God, both in ſuch a degree as is needful for them at preſent, and in perfection of glory at laſt. They are ſons now, heirs at preſent, having fellowſhip with God as his ſons, as his heirs; but then, in the time of it, they ſhall enjoy their inheritance, which is reſerved for them till they be grown up.

Q. *But may not God and they fall out afterwards as they did before, and ſo their end prove worſe then their beginning?*

A. No, for Chriſt undertaketh to preſerve them, to keep them ſafe from all evils and dangers, in ſo much as they ſhall not fall upon them further then ſhall be for their good: to work in them and for them all their works: to keep off wrath, that it ſhall ſeize no further upon them, then he himſelf in wiſdom and love ſeeth good to let it out. In a word: God ſhall never have more to ſay to them, but from him; nor they never have more to do with God, but through him, who loveth them perfectly, and who as he began, ſo he will continue meerly from the ſtrength of his own love to perfect his own work in them, which though his wiſdom may cauſe him to carry on very myſteriouſly, yet

his love will not let him fail doing of it very ſafely.

Q. *What muſt he do who is inſtated in this Salvation, in and for whom this Redemption is begun by Jeſus Chriſt?*

A. He muſt be continually ſacrificing himſelf by the Spirit of the Lord (in which he that is in Chriſt lives and moves and acts) until he become an whole burnt-offering unto the Lord: until all his light, all his life, all his will be ſwallowed up and perfectly loſt in the Light, in the Life, in the Will of the Lord. Not only until his corruption be diſſolved and conſumed, but till his very nature and being (in all the powers, motions and operations of it) be changed into the Nature and Being of the Lord: until the new creature hath wholy ſpred it ſelf all over him, and he be become wholy a new lump. This, he who is not truly changed, cannot do; and he who is truly changed cannot but do.

A Poſtſcript about Religion.

THere have always been *two kinds of Religions* in the world, (beſides the ſeveral ſtrains in each, and the ſeveral ways of jumbling each together, which the vain heart of man hath invented to entangle and vex it ſelf withall,) The one *Heatheniſh* or *Deviliſh*, The other *Heavenly* or *Divine*; The one wrought out of the Earth by the aſſiſtance of Satan, The other let down into the Earth by the Spirit of the Lord.

The whole Earth is ſtill taken up about *Religion*. It is both *natural* and *artificial*, and that about which the whole ſtrength of Nature and Art is moſt employed.

There

There hath not been any part of the Earth ſo barbarous, wherein there have not been ſome ſtrains of devotion found. There is every where (where the nature of man appears, where the art of man is exerciſed, and where there is any breath either of God or Satan ſtiring) ſome kind of ſeed, and ſome kind of culture of *Religion*.

The main end of Religion (in reference to us) is *Salvation*. Not only preſent relief and protection in our preſent feeble eſtate, but Salvation in a future eſtate, which the very nature of man pointeth him unto, and teacheth him to look after. We are at preſent involved in miſery, we feel it: Every creature feeleth it according to its kind, and we according to our kind. There is ſome future eſtate of things unto which we all are paſſing: And this preſent eſtate, though it be wholy vain in reference to us, as we now are, yet it cannot be at all vain in reference to that; but that which is perfect muſt of neceſſity order every thing perfectly to its end, ſo that nothing be loſt, not any one motion of any creature in any kind.

Now this is moſt evident, That though all men almoſt expect Salvation, yet the attainment of it will be very rare. The common paths of Heatheniſh Worſhip will not lead to it, and in the midſt of the Diſpenſations of God there are few who truly walk to it. How few of the *Jews*, under the Diſpenſation of the Law, did truly walk towards Salvation! And how many *Diſciples*, under the Goſpel, ran ſo as they could not obtain! *Many ſhall ſay, Lord, Lord, open to us*; but the *Lord* ſhall anſwer them, *Verily I know you not*. They ſhall ſpeak like perſons well acquainted with the Lord, and very ſure of entrance: but the Lord will diſown them,

them, and tell them publiquely, Of a truth I know you not.

Doth it not then behove every one to look about him? It is very ill trifling about Eternity. Thou wilt one day be aſhamed, O confident Soul, who haſt ſought for *the treaſure* in the wrong field; who haſt layd out *thy mony for that which is not bread*, and thy pains for that which will not ſatisfie. Wouldſt thou but conſider how unable thou art to juſtifie thy Religion now, I ſpeak to the moſt ſtrict, to the moſt exact perſons living, I ſay, bring thy Religion to that touchſtone which may now be held forth, how wilt thou manifeſt it to thine own ſpirit to be weighty! Thou *knoweſt*, thou *beleeveſt*, thou *loveſt*, thou *obeyeſt*. Very good. But how wilt thou juſtifie any of theſe? I dare boldly affirm, that unleſs thou haſt ſeen the ſtamp of God (with the eye of a true underſtanding, 1 *Joh.* 5.20.) thou canſt not be able to ſay that theſe are of his ſtamp; and unleſs they be of the ſtamp of God, and have the very Nature and Life of God in them, I am ſure they ſhall not ſave thee. Ah fooliſh man, Becauſe thou haſt lighted upon the Scriptures, and readeſt, and heareſt, and prayeſt, and conformeſt thy life (as well as thou canſt) to the directions thereof, yea prayeſt for the help of the Spirit, acknowledging thine own weakneſs and unprofitableneſs, &c. doſt thou think to be ſaved? Doſt thou not know that the *root* of all this is rejected by the Lord, and can any of the *fruit* be accepted? I can aſſure thee, the ſpirit of man will do this, and the ſpirit of man in thee may do this. (The Lord hath written this in the nature and preſent ſtate of man, and when he pleaſeth he may draw it out.) And ſeeing with God it is all one to will as to do, the ſpirit of man, which is univerſally willing unto this,

ſhall

ſhall be as well accepted herein as thine. He who would have been wrought upon to do this, is as juſtifiable before God, as thou who haſt been wrought upon, and haſt done it: And thou who art *uncircumciſed in heart* (for that which thou calleſt the circumciſion is no more it, then that which the Jews called ſo) art as loathſom before God, as thoſe who are uncircumciſed in their outward practiſes and profeſſions.

Let me plead a little further with thee. Doſt thou know what the ſpirit of man can do, when his whole nature, when all his underſtanding, his affections and paſſions are purified and heightened? It is a dull frothy ſtupified ſpirit, which can pleaſe it ſelf in this droſſy world, a ſpirit a little ſublimated, a little enlightened, a little quickened, cannot but mind things of another nature, even ſuch as are ſuitable to its inward part, and the future eſtate thereof: And what would not a natural ſpirit throughly ſenſible do, to avoyd its perfect miſery, and attain its perfect life, reſt and happineſs?

Again, Doſt thou know how near thou mayſt approach to the Truth, and yet remain ſhort of it? how far thou mayſt walk in a way like *the ſtrait way*, and yet it not prove the way? how high thou mayſt aſcend on the *ladder* (which ſeemingly to thee leads up to Heaven) and yet that not prove the ladder? There is no *Chriſt* can ſave but *the Lords anointed*, nor can he ſave any otherwiſe then by his anointing thee in the Name and with the Nature of the Lord; *He ſhall ſave becauſe of the anointing*. Thou mayſt have all the ſimilitudes of Truth and Salvation in every kind, and yet not one ſpark of Truth in any kind. Thou mayſt have light, great light, which thou mayſt confidently beleeve to be *the light of the Lord*, and yet it may not prove ſo: Thou mayſt

have freſh and vigorous life, and yet not that life prove the life of the Spirit neither; And if ſo, then all the motions of this life, all thy ſteps in this light, will not lead thee towards, but further from the Lord. Thou mayſt offer ſacrifices, and yet thoſe ſacrifices not be the Lords, though in thine appearance inſtituted by him, and by thee dedicated to him: Thou mayſt ſeaſon them with ſalt, and offer them up with fire on that which thou takeſt to be the Lords altar, and yet neither that ſalt, that fire, nor that alter be the Lords. To come yet nearer, Thou mayſt have faith in God through Chriſt, love to God and the Saints, peace in thine own ſpirit, reſt and joy in beleeving and obeying the voyce of the Lord, and all theſe very pure and ſpiritual in thine own view, and yet not ſo before the Lord who knoweth things, and cannot be deceived with vain appearances. In a word, Thou mayſt come *from a Land of bondage, through a wilderneſs, into a ſtate and condition of reſt*; and yet this may not be the child of the Lord whom he called out of *Egypt* (*out of Egypt have I called my Son,*) nor this *Egypt* the *Egypt* out of which he calleth his Son, nor this ſtate of reſt Gods Canaan, *Gods holy Land* unto which he leads his ſon. There are *Egypts* (ſtates and places of bondage) for the ſpirit of man: There are *wilderneſſes*, thouſands of wilderneſſes (as there were many wilderneſſes in the world beſides that which *Iſrael* paſſed through) in which the ſpirit of man may be entangled, and through which he may travel, and after his paſſage through them may find a condition of *reſt*. But yet the Lords *Egypt*, the Lords Wilderneſs, the Lords *Canaan* are different from theſe, as they are prepared for a different end, namely, the ſubjection, the correction and enlargement of his ſon.

There

There is a threefold ſtate of perſons ſtanding for life; There are three ſorts of Runners, all which make account to obtain, but only one of them can.

1. There is *the pure extract of this Earth,* the natural man, him I mean (not whom thou art apt to call ſo, but he) who notwithſtanding all his Religion (all his devotion, his reading the Scripture, his praying, hearing, beleeving, &c.) in the eye of God is ſo, and by his tryal will be found ſo. This man, though he be very zealous, yet he hath no more Religion in him, then the ſpirit of man, by ſerious conſideration with himſelf, and by ſolid meditations on the Scriptures, may attain to. This man, finding a neceſſity of beleeving, and juſt ground for it, cannot but beleeve, cannot but love, cannot but ſtrive after obedience, in the midſt of all incumbrances and hangings back; his ſpirit, thus lighted, convinceth, perſwadeth, and thus directeth him. This man makes no queſtion of acceptance here, and of enjoying God hereafter. Of this ſort is the greateſt part of Religious perſons upon the face of the Earth, though becauſe the ſpirit of man is more enlightened and heightened in ſome then in others, therefore ſome are apt exceedingly to juſtifie themſelves and condemn others; calling the Religion of others formal and earthly, little ſuſpecting that their own is ſo, not only in its moſt ſublime outgoings, but even in its very root.

2. There is *an heavenly kind of birth,* from an heavenly gift, from a gift of a new life as it were, from a light let from God into the Soul, which ſhining about it and quickening it, which ſhewing it the world to come, and letting in the powers of it, muſt needs make great changes in it, and beget an higher faith, love and obedience then the former. Theſe make no queſtion

but that *theirs is the Kingdom*, and yet theſe may *fall away and miſs of it*, as is teſtified *Heb.6.* and what if they had kept their ſtanding, can a nature ſubject to change inherit Eternity? In rewards appertaining to Diſpenſations there may be loſs or gain, but in *eternal life* there comes in no conſideration of the motions of the creature, but it is *the free gift of God through Jeſus Chriſt*, which he that well underſtandeth can unfold many riddles, wherein the ſpirit of man muſt needs be entangled and loſt.

3. There is *a birth from a new nature*, from the life of God ſown and ſpringing up in the Soul, which ſeed contains in it and brings forth faith and love, and every other ſpiritual thing, *Joh.1. 12, 13.* This man is not changed either by outward Reaſon or inward impreſſions from Nature or Scriptures, or by a gift of light let into his ſpirit; but by the true Nature of God ſhed into him, and ſwallowing him up into it, and bringing him forth anew in it. This is the only change, (for all other changes will return again to their principles:) The others make real changes in their kind, but this alone is the perfect kind of change, this only is true, full, laſting, conſiſting of the very Nature and Life of God, and therefore muſt of neceſſity abide with it, and admit of no change but what it is alſo capable of.

Now what is thy Religion? what image, what ſuperſcription beareth it? How rare is it to find the natural Religion of the ſpirit of man fairly improved and well grown? Alas, the Religion now abroad cannot juſtly ſatisfie the plain honeſt ſpirit of natural man! but where ſhall we find the ſecond kind? and if we be put to it for the ſecond, where ſhall we ſeek for the third?

The

The preſent eſtate of Religion is exceeding ſick and weak. Religion hath loſt its firſt light, its firſt life, its firſt ſtrength and vigor. True Religion eats out the life and ſtrength of man, bringing forth a life of another nature; but where is there any Religion now which floweth out from the nature of man, which would eaſily be acknowledged, were the nature of man rightly meaſured and underſtood? We have indeed a great deal of humane knowledg of the things of God, a great many fleſhly fabricks, but who can produce one ſpiritual building? The beſt ſymptomes that I find of Religion, are its ſickneſs, its languiſhing. That which flouriſheth and boaſteth it ſelf ſo much, ſavoreth too ſtrongly of the fleſh to paſs for currant.

But alas, *who is truly ſick!* We want a *Phyſician*, but who is prepared for the Phyſician! what work were there as yet for him, ſhould he come but to wound, for who among the wounded hath his wound upon him?

I do not delight to afflict the ſpirits of men: but I confeſs it much grieves me to ſee them ſo greedily run after vanity, kindling ſuch ſparks, and walking in the light of ſuch a fire, as ſerves only to lull themſelves aſleep at preſent with, but will not ſecure them from the bed of abiding ſorrow. Read that place, *Iſai.*50.11. *Behold all ye that kindle a fire, that compaſs your ſelves about with ſparks: Walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.* I am aſſured in my Soul that the Religion abroad will not ſave men; that under their profeſſions and practiſes of holineſs there is a root of wickedneſs which muſt to Hell, and they in whom it is found. It is not all the knowledg of Chriſt, nor faith

nor love, nor all the exerciſes of Religion of the common kind, that will ſave; but a new life, a new ſpirit, a renewed nature, which is a rarer thing then we commonly think for.

Being thus wounded, being thus afflicted for you, will ye think much that I ſpeak a little to you, becauſe it ſounds ſomewhat harſh in your ears, becauſe it ſtrikes at the foundation not of your outward worſhip (which ye cannot bear neither) but the very life and hope of your Souls? I am jealous over you, I would not have you cozened of eternal life, I would not have you trifle away your Souls in a dream. I would have you ſaved, therefore do I tell you of a deeper wound (which your ſickneſs requires) then ye have yet been acquainted with. I would have you found for ever, therefore do I tell you of your loſt eſtate, therefore do I ſtrive to heave up that vail of ſeeming ſafety and happineſs which covers your true miſery from your eyes, and makes you run dancing into your own utter ruine.

Look upon the primitive Chriſtians (ye pretend to be ſucceſſors to them) where is the *truth* of that life which they once had? It is true, they had *ſpots* as well as you; but as your life is not their life, ſo your ſpots are not their ſpots. Ye confeſs ye want many circumſtantials (tending to the outward glory of that ſtate) which they had; but do ye not want the inward ſubſtance of that life which tends to the very Being of that ſtate? (O Sirs, conſider it, All the wit of man, All the art of man, All the ſerious induſtry of mans ſpirit, can never lay one ſtone in this building!) I will mention a few differences between us and them, and conſider ye of what force they be. If any ſhall contend that there is no ſuch difference, but his Religion is the ſame in theſe reſpects,

reſpects, I have nothing further to ſay againſt him, I have but given in my teſtimony, which is only ſo far valid as my ſpirit hath in true judgment ſearched and weighed this thing: nor doth it poſitively conclude againſt all Religion, No, It rather beleeveth that there is a ſeed of Truth ſomewhere, though deeply hid.

The eſpecial differences (or at leaſt ſome of them) which I have obſerved between Religion in its firſt birth and growth, and now in its ſtate of depravation or weak reſtitution by mans endeavors, are theſe, or in theſe reſpects.

1. It differs *in its deſcent*. That came down from God, The *ſacrifices* therein were appointed by God, The *fire* which kindled their ſacrifices was let down from Heaven: The Religion now extant is generally of the Earth, of mans pumping up from thence, which man is not able to juſtifie to be the ſame with the former, though every ſort would fain have theirs acknowledged to be ſo. There is indeed ſome kind of likeneſs, in ſome reſpects, in every way of Doctrine and Worſhip which man formeth out of the Scripture: but it is not *the life, the ſubſtance, the truth, the Religion* which the Lord once formed, and which the Lord alone can form again.

2. It differs *in its nature or principle*. That as it was from Heaven, ſo it was *heavenly*: There was *a ſeed of God, a ſeed of life*, which was ſown and ſprang up then. Now there is much natural, much artificial devotion, but it hath not this nature in it: The *repentance*, the *mortification*, the *ſelf-denyal*, &c. of this age, beareth not the image of the former. It is ſuch a kind of thing as may deſerve ſuch a name here in this world, but not being ſet by the other. I do not ſay there is no ſuch thing

thing now as the former principle, I rather beleeve the contrary: but I confeſs I think it very rare, and hardly viſible ſo much as to it ſelf.

3. It differs *in its guide*. That life had a guide, It had the Spirit of life to guide it: The life now, where it may be beſt ſuppoſed to be, is at a loſs; And though it may be given to the Spirit to be preſerved, yet the Spirit is not given to it to make uſe of. No life now runs ſo high and pure, as to be entruſted with the Spirit. It may be ſecretly led into faith, into love, into prayer, into obedience by the Spirit, but it knoweth not that it is ſo, or its own motions when they are ſo. We are fain to take it for granted that our prayers and motions are ſuch; And when the natural or artificial fire burns in us any thing warmly (much more if our ſpirits be much heated) we readily take it for granted, without through ſearching, without true diſcerning (which is too difficult and coſtly) whether this be the heat, the warmth, the life of the Spirit or no?

4. It differs *in its light*. They had a light ſuitable to their nature, ſuitable to their eye, ſuitable to the divine Spirit in them: We have a light ſuitable to our nature, ſuitable to our eye, ſuitable to our humane ſpirit: We ſee things juſt as other men ſee them; We reaſon our ſelves into truths and practiſes, as any other man might do. I do not ſay that this ſhould not be done (for the humane ſpirit is to go along, and to have its own light with it too,) but I cannot but ſay, that this is not enough.

5. It differs *in the things converſed with*. They were led into and did walk in the *ſubſtance* of things: They felt the *nature*, the *truth*, the *power* of Salvation: The life in them taſted and enjoyed the life of God in Chriſt.

Chriſt. They did not take it for granted that God was a Father, and that Chriſt was a Saviour, and was ſet up by God to diſpenſe eternal life; but they were in his Fatherhood, they were in Chriſt, and had the eternal life of God and Chriſt in them. *They knew that they were of God, and that the Son of God was come, who gave them an underſtanding to know him that is true; and that they were in him that is true, in his Son Jeſus Chriſt.* (And this was no high-flown fancy concerning God and eternal life, which conſiſts only in the elevation of the imagination, but the truth.) *This is the true God, and eternal life,* 1 *Joh.*5.19,20.

What ſhall we ſay then to theſe things? Is it not time for us to make a ſtand, and look about us? Is it not time for us to miſs *the Lord*, and ſeek to begin with him? Man is naturally confident, and yet commonly deceived in the ground-work of his confidence. From our firſt ſpringing up in Popery unto all our rents and diviſions thence both in Doctrine and Worſhip, we have ſtill been confident, that we have always been in the right. How vain is man! In every change he confeſſeth himſelf wrong, and yet that ſtill to which he changeth muſt needs be right. Ah wretched man, There is *a lye in thy heart*, which ſprings up in all thy thoughts and ways of devotion; and until thou beeſt new formed, thou wilt not be capable of entertaining the truth, but only of deluding thy ſelf! What ſhould I adviſe thee? what can be proper for thee, but to examine the true ground, and joyn with *the houſe of Iſrael in lamenting after the Lord?* to bewail the loſs of *his light, his life, his guidance, his preſence?* The cauſe of joy is not, the cauſe of grief only is, and is in abundance; and where it is manifeſted with demonſtration and

power, there will not need any exhortation to it. I muſt profeſs, I would rather chuſe tears, although I were ſure they ſhould never be wiped away from mine eyes, after ſubſtance, after that which my ſpirit wants, and can alone take up with, then the greateſt mirth or pleaſure which vanity (for ſuch I account all the Religion of man, with all that ſprings from it) can afford.

Rejoyce in the Lord always. They might well rejoyce always in the Lord, who enjoyed the Lord, who had a kind of conſtant preſence of the *Bridegroom* in their ſpirits. Their Lord lived in them, walked with them, and kept them company by his Spirit. But is this ſpoken to us who are Orphans? (Though the ſpirit of man, in his ſeveral ways of Religion, is not an Orphan, therefore he may rejoyce alſo.) The ſame Spirit of the Lord which piped unto the Apoſtles and primitive Chriſtians, adminiſtring unto them occaſion of dancing, mourneth unto us, and our proper way of anſwering it is in lamentation.

Lament therefore after the Lord, and *mourn over Jeruſalem.* Mourn over the ruines and deſolations of *Jeruſalem*: *Pity the duſt of Sion.* *Jeruſalem* hath been layd waſte, *Sion* lieth in the duſt, nay *Sion* is it ſelf burnt into duſt by the extream jealouſie and fury of the Eternal, who hath let out his flames more fiercely upon her, then upon any abomination to be found among men. *Jeruſalem hath drunk at the hand of the Lord the cup of his fury*, yea *it hath drunken the dregs of the cup of trembling, and wrung them out*, Iſai. 52. 17. Yet ſhe is ſtill *Jeruſalem*, ſhe is ſtill *Sion*, and her very *duſt* is lovely. The Lord knoweth her, and loveth her duſt: and it is impoſſible for any to diſcover her native worth and beau-

ty, and not to pity and mourn over her preſent condition. What, is this the Lords darling, is this the only beauty, will ſcoffing earth ſay? *Iſhmael* cannot but deſpiſe *Iſaac* though growing, though thriving, though owned by the Lord; how contemptible then muſt he needs be in his death and burial? The world (wanting the inward eye) wonders to hear God ſpeak ſuch great things of his people, of the abundantly rich glory and excellency of *their life*, they appear ſo mean to them at the beſt. They never have the lovelineſs of man in them; how loathſom then muſt they needs be, when all that which is their own beauty is broken down in them! when the remainders of their earthly beauty, with the whole frame of their ſpiritual beauty, is daſhed in peeces *like a potters veſſel*, and burnt up together! Yet how precious is the ſeed of God under all theſe! how amiable is this very duſt of *Sion*! The very brokenneſs, ſickneſs, miſery of this eſtate, is of more true value then all the ſoundneſs, then all the health of life and Salvation that is any where elſe to be found throughout the whole Earth. Yet this object is very lamentable, and it would grieve any ones heart to behold it. He who hath ſeen, known, taſted or had the leaſt glimpſe of *Sion* in her glory, O how would his heart throb at the view of her here! yet here, if not here alone, is ſhe to be found.

Is it nothing to thee, *O thou Preſerver of man*, that the *foundations* of thine *own holy Habitation* are thus ſhaken? Where is *thy Zeal*? where is *the ſounding of thy Bowels* at the death and miſery of thine own ſeed? O Lord, wilt thou alſo *bring forth children to the Murtherer*? Awake, *O Lord*, Rouze up thy ſelf; Let thine own *everlaſting Spirit* ſtir in the motions of its own life,

life, and never leave till it hath raiſed up *diſconſolate Jeruſalem* (deſolate *Jeruſalem*, afflicted *Jeruſalem*, diſtracted *Jeruſalem*, *Jeruſalem* which is ſunk, dead and rotten, *Jeruſalem* which is not) and hath made it *the praiſe of the whole Earth*. AMEN.

FINIS.

BRITISH
13 NO 1902
MUSEUM

A Word from the Lord,

Vnto all the faithleſſe Generation of the VVorld, who know not the Truth, but live in their own imaginations; with a true Declaration of the true faith, and in what it doth differ from the Worlds imagination: written in obedience to the Lord, that al may ſee what faith is owned by the Saints, and what faith is denied.

And a [illegible] words unto all Profeſſors of the World, who [illegible]ne God, but their own imaginations and conceivings inſt[illegible]ue God: Alſo a Call from God unto all the World to [illegible] that all may turn unto him, leſt the Lord deſtroy both Root and Branch of them that repent not.

Alſo a few words unto you that ſcorne Quaking and Trembling, which all the holy men of God witneſſed that ſpake forth the Scripture, and alſo the holy men of God juſtified, and all you denied that ſcorneth ſuch as witneſs ſuch things now; as ever was in all the Generations of the Saints.

With a word to thoſe that are called Anabaptiſts, Independants, Presbyterians, Levellers, and Ranters, that they may turne to the Lord, by yielding obedience to the light in their Conſciences.

By thoſe whom the World knowes by the names of *George Fox, & James Nailor.*

Printed in the Yeare, 1654.

To all the faithlesse generation of the world, and to all who desire to know what faith and hope we live in and what faith and hope we deny.

THat Faith wee owne and witnes, is that which stands in Jesus Christ the everlasting Covenant of light, who is the light of the world and hath enlightened every one that cometh into the world, and this light we believe and follow, and by this are we led out of all the waies, works, and worships, of this darke world, and the effect of this light we witnes by faith. And by this faith we deny all who say this light is not sufficient without the teaching of man to guide in all the waies of God, and all such we deny, for those are they who knowe not the voice of Christ, and therefore here a stranger and hireling who heap up teachers having itching eares who cannot indure sound doctrine, and in this Christ we believe, who is our life and Salvation; and all them and their faith we deny, who say they have faith, and their lives is not the life of Christ, but live in sin, and worldly pleasures, and say they cannot be saved from their sins in this world, but in part, and this faith we deny and them, for these deny the end of Christs coming in the flesh who cannot believe he is able to save to the uttermost all that come unto him, and this faith is reprobate, and these deny the Lord that bought them, and have made shiprack of faith and a good conscience and makes the blood of Christ of no effect to them who are not cleansed by it, and all them and their faith we deny who say they believe and know the will of God, but they have not power, for that Christ in which we believe is the great power of God unto Salvation in all that believe, and who hath this Christ hath power, and in him we have power to do the will of God, but these are they that know not Christ nor his power, but run into notions and forms but deny the power, and from such we turn away, for such

John 1.9.
John. 8.12
John. 10. 4.5.
Tim. 4.5.
1. John 3. 8.
Heb. 7.25.
1. Timo. 1. 9.
Rom. 1.4. 16.
2. Tim. 3. 5.

know not him in them who is greater then he that is in the world, but are willing to serve sin and be led Captive at the divells will, not minding the light and power of Christ to be guided by it, and then would seeme to cast the fault on God, as though he had given a Christ that was not able to set free til after death, & these put him to open shãe whose faith & profession we deny, & we deny all who say they have faith in Christ, and yet their righteousnes is not perfect, but this faith we witnes which receives the righteousnes of God, even the free gift of righteousnes by Jesus Christ, and this is perfect which is the righteousnes of faith, and all who have not this righteousnes are in the false righteousnes which is not perfect, and these are short of the righteousnes of God, and would establish their owne righteousnes, and these are the Boasters who would justify themselves and dispise others, but by the righteousnes of faith is boasting excluded, and heer is no justifying of selfe, but denying selfe and selfe righteousnes & exalting the righteousnes of God, which is perfect which is in Christ Jesus, who is made unto us righteousnes & sanctification, & by this faith we deny all who say they have Christ, and have not this righteousnes, but whose righteousnes is unperfect, and that Christ and that righteousnes we deny which is not perfect, and witnes that Christ in which we are made the righteousnes of God, and this Christ is our righteousnes and perfection, and this faith we owne and witnes, which is not a talke of faith, as the worlds professors, who say they have faith but are dead in sin and cannot witnes the work of God in them, but that faith we owne which is lively by which the work of God is witnessed in us working out sin, and by which we are his workmanship created in Christ Jesus unto good works, and this is our faith by which we overcome the world, and the Divell, and all you we deny who have a profession in the world, and in whom the works of the Divell are brought forth, and their faith and hope we deny who say they hope to be saved but live in sin making a profession, and this is the hope of the hypocrite

Rom. 5. 17.
Rom. 1. 22.
Rom. 10 3. 4.
Rom. 1. 27.
Phil. 1. 9.
Phil. 1. 11.
Jam. 2. 26.
Eph. 2. 10,
1. Iohn. 5. 4.
Gal. 1. 4.

which

which ſhall perriſh, and not the hope of Chriſt, for he that hath this hope of Chriſt purifies himſelfe even as he is pure, and this faith and hope we owne which purifies the heart and enters into the place of holineſs within the vaile, but that which is without holineſs, we deny which is not in Chriſt, but in a vaine mind, and we deny all who ſay they have faith and Chriſt, and yet their word and light is without them, and that word we witneſs which is nigh in the heart, and this is the word of faith, which the Apoſtles preached, and he that hath Chriſt or faith, hath this word, which is Chriſt the light not in letter but in ſpirit, and all them we deny whoſe law is without and morrall, and that law we witneſs which is ſpirituall written in the heart, and this law is perfect and endures for ever, and all the Changeable laws wee deny, and all whoſe Law is without we ſee to be in the old Covenant of works, which made nothing perfect, and the ſelfe righteouſneſs which is filthy raggs, and by the light of Chriſt are we convinced of that righteouſneſs not to be of faith, therfore whoſe faith and works ſtand here, them we deny and ſee them all worſhipping without the new covenant in the oldneſs of the letter, whoſe law is without, their light without, their Church without, their Baptiſme, prayers, and Singings without, their Chriſt without, their righteouſneſs without, and ſo their faith without, all which we witneſs to be within, and within we worſhip in newneſs of ſpirit, and by this ſpirit we do ſee all that are without God and his righteouſneſs, to be in the world, and ſtrangers to the covenant of grace, and that faith and worſhip, we deny and God denies, who ſeeks ſuch worſhippers as worſhip in ſpirit and truth, and this faith and worſhip we owne not knowne to the world, and therefore hated.

1. Iohn 3. 3. Heb. 6. 19 Ro. 10. 8. Heb. 8. 10. 11. Heb. 7. 19. 1. Cor. 12. 13. 1. Cor. 14. 13. Ioh. 4. 23. 24.

To all the Worlds Professors and People, that you may see where you are and Repent.

THe word of God is not known to the world, nor worldly wisedome; hee that hath the word hath life, hee that knowes the word knowes God, and heeres life manifest, and the word hath quickned him and raysed him out of death and dead workes, he that hath but the letter heareth the sound, but knowes not where or what it is, and as he received it in the aire, hee declares it, and death speakes light words without power, and dead workes and lightnesse is brought forth, and the power of death raines, and the life of that is but an imitation and not the life it selfe, the chaffe but not the graines tossed in the wind, and the Prince of the aire is fed and ruleth, and here vanity is exalted, the light mind is fed with airie notions, would be wise but the colt is at liberty, not subject to the yoke but kicks against the pure, and the obedience is not, and the cross is despised, but the nature who feeds heere whose end is for destruction and for the fire, for the nature knowes not the living word but the letter, and is without God in the world, but hee who hath the word hath God and is come into the Covenant by which all things stand, for he is come into the beginning out of the fall to the first fruites, and witnesseth the word spirituall, invisible, powerfull, pure, and sharpe, a divider and discerner by it he is sanctified and made clean, by it he is established and unmooveable and is fed daily, it is his life, his joy and delight, and the word is not to fetch from above nor from below neither is it to seeke it in a chapter or a steeplehouse without, but it is nigh in the heart, and in the mouth, by which word he is kept at all seasons, it is his counseller & he inquires at it, as at an Oracle, and thereby he is brought to live the life of Godlinesse

and

and from which is ſpoken words of life and power to o-thers, and hee ſpeakes not his owne words, nor brings forth his owne workes: but hath ceaſed from his owne workes as God did from his and is entred into his reſt, and is come into the eternall Sabboth, and is comprehended into the word which is Chriſt, and is no more his owne, for now Chriſt ſpeakes in him, acts in him, and workes in him the will and the deed; now Chriſt and hee is one married to him, and Chriſt is his head and husband, and now the head ſpeakes prayeth and prayſeth, and propheſies, and is uncovered and heere is the Church of the firſt borne the pillar and ground of truth, where the woman muſt bee covered and kept ſilent and is not to ſpeake in the Church, is not to uſurpe authority, but is to be in ſubjection, and if ſhee would know any thing let her ask of her husband at home, and he is to her a covering of the eyes for ever. Now all you Prieſts and People that talke of theſe things without you from the letter, this is a para-ble to you and you reade the outſide in the letter and from that you imagine and ſo ſet up a forme or likeneſſe or i-mage of thoſe things, and here you worſhip, and for this you contend and would compell all to worſhip your image you have ſet up, and you goe about to perſecute and de-ſtroy all that will not worſhip and bow downe to it wit h you, but it is the forme you have, but not the ſubſtance, and you put the dead letter for the living word, and your meanings of it ariſing from the braines, and firſt wiſedom and naturall learning, thus you declare and call it prophecying and put off your hats which is carnall, but the head you know not, and it is the woman that ſpeakes and the head is covered, and ſo you diſhonour your head and honour your ſelves, neither are you ſubject to your head, but your owne will rules in you, and you live in the pleaſures of the world, and are become wanton, and have ſet your eyes upon many lovers, and you are a-dulterated from your husband nor live not with him, nor is he a covering to you neither can you witneſs him in you

nor

nor you in him, nor the pure seed of God is not brought forth in you, but the seed that is accursed, neither is the pure language brought forth in you, but as to God you are smitten with barrenness and brings forth nothing but words, windes, shewes and shadowes, imitations, inventions, imaginations and conceptions, and you never looke to bring forth better fruit, never come to holyness and perfection, and your first fruits, and that estate wherein you were created, and you will not know you are departed from your first fruitfullness, and have lost him in whom your life stands, and in whom your fruits is found, and are become widdowes, and defolate as to your first husband, and have been running after other lovers, and worshipping under every greene tree, and the holy flesh is departed from you, and you are doting upon the Egyptian and the Assyrian for wisedom and strength, whole flesh is as the flesh of horses, and have been as fed hoses living in the lust of the flesh as it is at this day.

Now all people stand still a while and see from whence you are fallen, and the cause of all your unfruitfulness and returne to your first husband from whence you are fallen, that you may bring forth your first fruits; for till then all you doe is abomination to the Lord, and he cannot accept it, for what you bring forth is the seed of the adulterer and of the whore, a generation of evill doers, and yet you make a profession in out side as to righteousness and holiness, but the power is to act righteouaness, you have not but in your actions brought forth but the image of the Devill, for all sin beares his image, and hee is the father of it, let no man deceive you thorough faire words, hee that sins is of the Devill, and is doing his worke, and upon this image where it is, the wrath of God is revealed from heaven in flames of fire, here is your portion you workers of iniquity.

THe word of the Lord God to all you that ſcorne trembling and quaking and ſcoffe at them, and ſcorn at them, and throw ſtones at them who owne trembling and quaking, and heere that you might be ſeen to bee ſtrangers from all the Apoſtles and Prophets in the generation that ſtoned them, mocked them then in that age, and thoſe ages and thoſe times, but now yee are the ſcoffers that are come in the laſt times whom they ſpoke of, bee yee witneſſes againſt your ſelves, to the light in all your conſciences, I ſpeake, that with it you may ſee your ſelves to bee from the life of the holy men of God: *Moſes* who was a judge over all Iſraell, hee feared, trembled, and quaked, when the Lord ſayd unto him, I am the God of *Abraham*, the God of *Iſaac*, the God of *Jacob*; then hee trembled and durſt not behold, at this which makes to tremble now: yee teachers and people ſcoffe at and ſcorne them now in your ſtreets, who witneſſe the power of the Lord. And *Moſes* forſooke the pleaſures of the world which hee might have enioyed for a ſeaſon, hee might have beeene called the ſon of *Pharahees* daughter, he refuſed it and forſooke *Pharaoes* houſe who was no vagabond.

And *David* hee trembled, hee was mocked, they made ſongs on him, they wagged their heads at him, will you profeſſe *Davids* wordes, *Moſes* wordes, who are in the generation of your fathers, mockers, ſcoffers, wonderers, and deſpiſers, who are to periſh; Oh! bluſh and bee aſhamed of all your profeſſion: *Job* trembled, and their fleſh trembled; and they mocked him, ſo doe you now where the ſame power of God is made manifeſt, and doe not you mocke and yet you profeſſe *Jobs* wordes? Oh! deceitfull Hypocrites, will yee not owne the Scripture, *Solomon* who was a King ſayd when the keepers of the houſe ſhall tremble and the ſtrong men of the houſe ſhould bow themſelves, & at this Prieſts & Magiſtrates, and people ſcoffe at, where this power makes the keepers of the houſe to tremble, & the ſtrong man to bow himſelfe, Oh! for ſhame never profeſſe *Solomons* words & deny the power, for with it you are judged (with the power and life) *Jeremiah* hee ſhooke, his bones quaked, hee reeled too and fro like a drunken man, when hee ſaw the deceits of the Prieſts, and Prophets, who were turned from the way of God and they were not aſhamed, neither could they bluſh; ſuch were gone from the light, and ſuch were the women that ruled over the people, and hee was brought to cry oh fooliſh people who had eyes and could not ſee! they had eares and did not heare, that did not feare the Lord and tremble at his preſence who placed the ſands for the bounds of the Sea for a perpetuall decree, that the waves thereof cannot paſſe, and ſayd a horrible and filthy thing was committed in the Land, the Prieſts bare rule by their meanes, and the Prophets prophecie falſly, ſhall not I viſite for theſe things ſaith the Lord? ſhall not my ſoule bee avenged upon ſuch a Nation as this? ſuch did not tremble at the word of the Lord, therefore he called them a fooliſh people, heare all yee the word of the Lord, yee fooliſh People who ſcorne trembing, and quaking,

quaking, and ſhaking; give over *Jeremiahs* wordes and making a trade of them, for with his wordes yee are judged to bee among the ſcoffers and ſcorners, and ſtockers. for he was ſtocked by your generation, and ſo you ſtocke (who are the children of your fathers) them that tremble now at the word of the Lord, at the power of the mighty God, which rayſes up the ſeed of God out of the fall, and throwes downe the earth which hath kept it in the fall; ſo you that are in the fall where death raignes enemies of the truth, deſpiſing the power of God as ever your generation did; woe and miſery is your portion except you ſpeedily repent.

And *Iſaiah* ſayd heare yee the word of the Lord, all yee that tremble at his word, and ſaid, this is the man that God regards, that was of a broken and contrite heart & tremble at his word, when their bretheren hated them, and perſecuted them, and caſt them out ſaying, let the Lord be glorified hee ſhall appeare to your glory but they ſhall be aſhamed.

Now to all ſcoffers & ſcorners that deſpiſe trembling, you regard not the word of the Lord, they are not regarded with you that trembles at the word who are regarded of the Lord, therfore ye are contrary to *Iſaiah* his words, therfore never for ſhame profeſſe him nor his wordes, nor make a trade of his wordes, yee who ſeeke for your gaine from your quarter, yee greedy dumbdoggs that never have enough, yee are they that deſpiſe trembling, you are they *Iſaiah* cryed againſt who wiere ſted trembling, and heere be you witneſſes againſt your ſelves, that with the light in your conſciences you may ſee you are out of the Prophet *Iſaiahs* words and are ſuch as hate them that tremble, that the Lord regards but ſuch you do not regard, but hate, and perſecute, mocke and rayle againſt, but it is manifeſt that you walke in the ſteps of your fathers who perſecuted the Prophets, *Habacuk* the Prophet of the Lord, and *Joel* the Prophet of the Lord, blew the trumpet in Zion and bid the inhabitants of the earth tremble, the people ſhall tremble, and all faces ſhall gather blacknesſe and the people ſhall be much pained, and now this trembling is witneſſed by the power of the Lord, this power of the Lord is come, the trumpet is ſounding the Devils are trembling, the earth is ſhaking, the dead is raiſing, and the living is praiſing God, and the world is raging, and the ſcoffers are ſcorning, and them who witneſſe trembling and quaking, can ſcarce paſs up and down the ſtreets, but with ſtones, and blowes, and ſticks, and fiſts, or mocks or dogs, or reproaches, and thus you vent forth your malice againſt them who witneſſe the power of the Lord, as the Prophets did, to come to the broken heart and contrite ſpirit, and tremble at the word of the Lord whom the Lord regards them you ſtone, them you ſtocke, them you ſet your dogs at, and ſcoffe, and ſcorne, revile and reproach, but the reproaches are our riches, and prayſed bee the Lord who hath given us power above all, and if you ſee o ne as *Habacuk* whoſe lips quivered, whoſe belly chooke, who ſaid rottennesſe entred into his bones, who trembled in himſelfe, if you ſee ſuch an one in this age now, you ſay he is bewitched, here again you ſhow your ſelves ſtrangers to that power, to that life that was in the Prophet, and ſo for ſhame never make a profeſſi-

on

on of his words, nor a trade of his words nor of *Foels* who witnessed trembling, that which ye scoffe and scorne. Ye proud scoffers and scorners, ah! misery misery is your end, except you speedily repent. And *Daniel* a servant of the most high God, he trembled, his strength and his breath was gone, hee was imprisoned, hee was hated, he was persecuted, they layd baites and snares for him, in whom the Holy Spirit of God was, now for shame all you that make a profession of *Daniels* wordes, give over your profession Priests and people who scoffes and scornes at trembling, with the light you are seene to bee out of *Daniels* life and by the same power, you are threshed, for it you scorne and scoffe, and so heere againe bee witnesse that you are scorners and scoffers against the truth, and with the Scripture you are judged to be contrary to the life of the holy men of God, and *Paul* a minister of God made by the will of God, a messenger of the Lord Jesus, a vessell of the Lord to cause his name to spread abroad in severall Nations, when the darke blind world have got some of his words and epistles, and you filthy teachers make a trade of them and gets great summes of money for it, and so destroyes soules for dishonest gaine, and making a trade of his wordes, and the rest of the Apostles and Prophets and Christ, but denying that Spirit and life that they were guided by, and that power that shooke the flesh and the earth which the Apostles witnessed who said when hee came among the Corinthians hee was then with them in weakenesse, and feare and in much trembling, that their faith might not stand in the wisedome of the world, but in the power of God, in that power which made him to tremble, at this power the world and all the scoffing teachers scoffe at in the townes, in your villages, in your assemblies, in your alehouses, for shame lay away all your profession of the Apostles wordes and conditions, and some scoffes at the power and call it of the Divell, and some persecute them, stocke, stone, imprison, and whip, in whom that power is made manifest, and loades them with reproaches as not to walke on the earth, the off-scowring of the world hated & persecuted, here you may see you are in the steps of your forefathers who persecuted the Apostles and acted so against them, stocked them, mocked them, imprisoned them, stoned them, whipped them, hayled them out of the Synagogues, reproached them, shamefully intreated them, doe not you heere fulfill the Scripture and Christs sayings, who sayth if they kill you they thinke they doe good service, and yet you make a profession of Christs words, the Prophets and Apostles words, and calls your selves Churches and ministers of the Gospell; I command you and charge you in the presence of the living God, to bee silent who acts such things, scoffers and scorners, mind the light in your consciences, which Christ hath enlightened you withall, that by it you may see your selves what you act and what you have acted, for who act such things shall never inherit the Kingdome of God, for all such things with the light are condemned, and who come to witnesse trembling and quaking, the powers of the earth to bee shaken, the lustfull to come to be destroyed, the scorning and scoffing come to be judged with the light in it, waite, to receive power, who shakes the earth,

this power wee owne and faith ſtands in it, which all the world ſcoffes at; the luſty ones, the proud ones, the preſumptuous ones, who live in preſumption, and yet make a profeſſion of the Scripture as your Fathers the Phaſes did, who were painted Serpents, and the Scribes who had the chiefeſt places in the aſſemblies, ſtood praying in the Synagogues, called of men Maſters, which Chriſt cryed woe againſt, who are not come ſo farr as the trembling of Devels, which believed and trembled, let that Judge you the light and life of the Scripture is ſeene and made manifeſt, that with it all you ſcoffers, and all you ſcorners, & all perſecutors & raylers are ſeen; take warning all yee powers of the earth how you perſecute them whom the world nicknames and calls Quakers, who dwells in the eternall power of God, leſt the hand of the Lord be turned againſt you, and yee be all cut off, and to you this is the word of God, to feare and to tremble and to take warning, for this is the man that the Lord doth regard, who trembles at his word, which you who are of the world, ſcoffes and ſcornes, ſtockes, perſecutes, impriſons, here you may ſee you are contrary to God, contrary to the Prophets, and are ſuch who hate what the Lord regards, whom wee owne, whom the world ſcornes, and cals Quakers, and ſet up that power, & honour that power that makes the Devils to tremble, and ſhakes the earth and throwes downe the haughtineſſe of man, and which makes the beaſts of the field to tremble, and makes the Earth reele too and fro, and cleaves the Earth aſunder, and overturnes the world, this power wee owne, and honour and ſet up which the world ſcornfully calls Quakers; but all ſcoffers & perſecutors and raylers, & ſcorners, & ſtockers and whippers, we deny with that power which throwes down all that nature, as ſeeing all who act ſuch things are for deſtruction and ſhall never inherit the kingdom of God, ſo rejoyce all yee righteous ones which are perſecuted for righteouſneſs ſake, for great is your reward in Heaven, rejoyce yee that ſuffer for well doing, for yee ſhall not loſe your reward; and waite you in the light that you may grow up in the life that gave forth all the Scriptures that with it you may ſee all the Saints conditions, and with it you may ſee all that which they teſtified againſt, & therwith it you wil ſee them that did reproach & ſcoffe them & mock them, & perſecute them, & whip them, & ſtocke them, & haile them out of the Synagogues, before magiſtrates, ſo to you who are in the ſame light & life, the ſame things do they unto you now, that they may fil up the meaſure of their fathers, ſo with the light now they are ſeen to act where the light & life & power of God is made manifeſt, for as they did unto them, ſo ſhall they do unto you, & heere is our joy and the Scripture fulfilled & fulfilling, & with the light which was before the world, which is now made manifeſt in the children of light, with it they ſee the world & comprehends it, & all things in it, & the actions of it, & with the light we ſee it to be for the fire, and all the works of it; for hee that loves it and turnes himſelfe from the light is an enemy to God, he turnes into wickedneſs for the whole world lies in wickedneſs, he turnes into the works of evill, who turns from the light, he is with the light, which is of Chriſt teſtified againſt, & to this light being made manifeſt, all the workes of the world are ſeen and made manifeſt, & heere is joy and unity & light, rejoyce in Trembling and rejoyce above all the world.

This is to goe amongſt the ſcattered ones, and amongſt all the world. G

A word to those that are called Anabaptists, Independants, Presbyterians, Levellers, and Ranters.

THe word of the Lord God to you, which are called Ranters; you had a pure convincement, I witneſs, which did convince you, but having fled the Croſſe, and now to it are become enemies, which turnes the grace of God into wantonneſs, and followes drunckenneſs, and curſed ſpeaking, ſporting your ſelves in the daytime, following oathes & ſwearing, you never come into the Sons doctrine, had a convincement under the law, then ſtart up to be as Gods and never came thorough the Prophets, nor Moſes houſe, nor Chriſt who is the end of all oathes, for you that are in the oathes, and your drunckenneſs the law of God is caſt behinde your back, and you that are in your wantonneſs kill the juſt, and you that live in pleaſures are dead while you live, and you that ſweare are out of Chriſts doctrine, with the light which was before the world was, with it I do you comprehend, which is your eternall condemnation who be in the liberty of the fleſh in your hot burning luſts, but all ſuch are beggerly acted in that nature contrary to the light, and with the light to be condemned and to you this is the word of the Lord.

And the word of the Lord to you who are called Levellers, you had a fleſh in your minde, a ſimplicitie, and your minds run into the earth and ſmothered it, and ſo got up into preſumption, and you would had unity and fellowſhip there, before life was raiſed up in you, ſo that withers, and much of it is withered as it is manifeſt and with the light, that is condemned, in which light is the unity of both thoſe conditions.

The word of the Lord to you who are called Anabaptiſts, you take up a command from the letter, and ſay Chriſt commands it which Chriſt did not, you command; but the letter commands it, you are not led with the light, which gave forth thoſe commands to obſerve them, but ſaith Chriſt hath commanded them in Scripture, here you are them which uſe their tongues which the Scripture ſpeaks of, but I have not ſpoken to them ſaith the Lord, heer with the light you are comprehended, to be the witches which takes up

commands as they did in the Galathians, which the Apostle speaks of which did bewitch them, who drawes from the spirit within them, to harken to your outward commands. them that did observe the commands was led by the spirit, and Christ bid them goe preach, he sent them and bid them goe preach the Gospel to every Creature, they did not goe at the command of the letter, but at the command of Christ, and they was led by the light which did comprehend the world, and the Prophets they did not goe because other Prophets had gone and take their words, and make a trade of them nor used their tongues, and say he said when the Lord had not spoken unto them, but with the light they did them comprehend, and cry against, and the Lord bid them cry aloud and spare not, lift up their voyce like a trumpet, and shew them their sins and transgressions which walkt contrary to the light, with the light they are comprehended, & all you who are turned from the light, and saith Christ saith so and so, and the Prophets and Apostles said so in such a Chapter and such a verse, and God said so, and the command is in such a Chapter and such a verse, here with the light you are comprehended and seene to be them who use their tongues, and say he saith it, when the Lord never spoke to you, heer you are comprehended with the light, and seene to be lyars, and are for the lake where all lyars must goe, and to you this is the word of the Lord.

The word of the Lord God to you that are called Independants; your zeale is without the knowledge of God, with the life of God I beare you record that you depend upon your imaginations, you depend upon the letter, your minds are turned from the light of Christ within you, and that zeale and knowledge with the light which never changes, which comprehends the world with it, it shall be condemned, your knowledge, wisedom and zeale: for the zeale, wisedom, and knowledge which stands, is in the light, which condemnes that knowledg, wisedom and zeale in that nature that acts contrary to the light, which changeth not, and to you this is the word of the Lord God, all your fruits will wither, and all your knowledg will perish, and all your expectations and hopes will perish, to you this is the word of the Lord God, no pillowes under your armeholes I sow, but to the light in your consciences I speake, which will let you see your prayers and your praises, and all your imaginations

imaginations of the Saints words will wither, and is to be condemn'd, to be froth, in the nature of the Sea, foaming forth shame, I see come forth from you, with the eternall light which comprehends the world, which light shall never change, with which light all your waies and actions is to be condemned, which light will teach you how to walke, if you love it, remember you are warned, in the time of your life, and to you this is the word of the Lord.

The word of the Lord God to you, who are called Presbyterians, and to you who reade the common prayer, you are wholly in darkneſs given up to it, and ſo your dark minds have the common prayer, and ſuch would have a King to reigne, for there is that nature that would have an earthly King to reigne, in which nature lodgeth the murtherer, deare deare is the love of God to all the world, in ſending his only begotten into the world, that whoſoever do believe on him ſhould not perriſh, but have everlaſting life. Who doth enlighten every one that cometh into the world, and if you did owne the Son of God, you would owne the light which he hath enlightened you withall; then you would owne him to be Lord and King, and this light would lead you our of darkneſs, and from all your common prayers, and would teach you how to pray, and condemne all your ſet forme of prayers, and ſet times, and this light will teach you how to pray, if you love it, there is your teacher, and if you hate it, there is your condemnation, when you are in the pit and in the lake, to the light in your conſciences, I ſpeake which Chriſt Jeſus hath enlightened you withall, which is your condemnation that hates it, and when you are in the Lake, Pit, and ditch remember you were warned in your life time, then all your common prayers, and all your ſet waies, and all your cuſtomary teachings, and all your private interpretations, and all your meanings of Scripture, your Presbyterian forme, Independent, and Annabaptiſt, Ranter and Leveller, who are in any forms whatſoever, following your beggerly luſts of the world, with the light that never changeth, you are ſeene, with the light, who lives in your notions turned from the light, and erred from the ſpirit and commands of God, all your profeſſion which hath not the life, will ſtand you in no ſtead, no more then the cheife Prieſts, Scribes, and Phariſes, who was a ſeperated people: and no more then the Sadduces or any other

which

which had not the life, when Christ came woe was the end of their profession, who hath a profession but hath not the life, with the light that comprehendeth the world, you are all seene which comes from Christ, who is the same to day, yesterday, and forever, and changeth not, and to you all this is the word of the Lord God.

G. F.

ERRATA.

Pag. 2. line 5. read Christ the
Pag. 6. line 19. read graine
Pag 7. line 27. read braine
Pag 8. line 17. read horses

BRITISH MUSEUM 1903

FINIS

A Paper Sent forth into the World,

from them that are ſcornfully called

QUAKERS,

Declaring the ground and reaſons why they deny the Teachers of the world, who profeſs themſelves to be Miniſters, and diſſent from them.

FIrſt, They are ſuch Shepherds that ſeek for their gaine from their quarter, and can never have enough, which the Lord ſent Haiah to cry out againſt, who bid all come freely, without money, and without price, and was not hired, but ſpoke freely; and theſe make merchandize and a trade of his words, and therefore we cry out againſt them, and deny them, Iſai. 56. ii. & 54. i.

They are ſuch Shepherds that ſeek after the fleece, and cloath with the wool, and feed on the fat, which the Lord ſent Ezekiel to cry wo againſt; who made a prey upon us; and the Lord ſaid he would gather his ſheep from their mouths, and that we ſhould be a pray to them no longer, and wee doe witneſs the promiſe of the Lord fulfylled, and therefore wee deny them, Ezek. 34. 34.

They are ſuch Prieſts, as bear rule by their means, which was a horrible and Filthy thing committed in the land; which the Lord ſent Ieremiah to cry out againſt; while we had eyes and did not ſee, we held up ſuch Prieſts, but the Lord hath opened our eyes, and we ſee them now in the ſame eſtate that they were which Ieremiah cryed out againſt, who did not beare rule by his means, and therefore we deny them. Ier. 5. 31.

They are ſuch Prophets and Prieſts that divine for money, and preach for hire, which the Lord ſent Micah to cry againſt; and whileſt we put into their mouths, they preached peace to us; but now wee do not put into their mouths, they prepare war againſt us, and therefore wee deny them, Micah 3. ii.

They are ſuch as are called of men Maſters, and call men Maſters, and love the chieſeſt place in the Aſſemblies, and ſtand praying in the Synagogues, and lay heavy burthens upon the people which Ieſus Chriſt cryed out againſt, and bid his Diſciples not to be ſo, be ye not called of men Maſters, for one is your Maſter even Chriſt, and yee are all brethren; ſo wee

do witneſs Ieſus Chriſt our Maſter, and ſee them to be in the ſteps of the Phariſees, and therefore we deny them, Mat 3. 10. Mat 20. 3.

They are ſuch teachers, that with feigned words, and through covetouſneſs, made merchandize of us, and do upon the people, who by oppreſſion maintain themſelves and wives in pride and idleneſs, in hoods, veils, and changeable ſuits of apparel; who go in the way of Cam; to envie, murder, and perſecute; and after the error of balaam, who loved the wages of unrighteouſneſs, following after gifts and rewards, which the Apoſtles cryed againſt, and therefore we deny them, 2. Pet. 2. Iude 11.

They are ſuch teachers that have told us, the Steeple-houſe hath been the Church, whenas the Scripture ſaith, The Church is in God, and therefore we deny them. 1 Theſſ. 1. .

They are ſuch teachers as have told us, the letter was the VVord whenas the letter ſaith, God is the word, therefore we deny them. Iohn. 1. 1.

They are ſuch teachers as have told us, the letter was the light, whenas the letter ſaith, Chriſt is the light, therefore we deny them. Iohn 1, 1. 19. and 8. 12.

They are ſuch teachers as ſprinkle Infants, calling it an Ordinance of Chriſt, and baptizing into the Faith into the Church, whenas the Scripture ſaith no ſuch thing, and therefore we deny them: but the baptiſm by one Spirit into one body we own. 1. Cor. 12. 13.

They are ſuch teachers as tell people of a Sacrament, for which there is not one Scripture, and ſo feed the people with their own inventions, and therefore we deny them, but the Table and Supper of the Lord we own, 1 Cor. 10.

They are ſuch teachers as tell people, that Mathew, Mark, Luke, and Iohn, is the Goſpel, which are but the letter, The Lambe of God which takes away the Sins of the world, is glad tydings to poor Captives; glad tydings were promiſed before the letter was written, the ſeed of the VVoman ſhall bruiſe the Serpents head, and he ſhall be a light unto the Gentiles, the letter is a Declaration of the Goſpel, and many have the letter, but not Chriſt, but we having received the Goſpel, know them to be no Miniſters of it, and therefore do deny them. Gen. 3. 15. Luke 1. 1.

They are ſuch Miniſters as go to Oxford and Cambridge, and call those the VVell-heads of Divinity, and ſo deny the fountaines of living mercies, and there they ſtudy, and read books, and old Authors, and furniſh themſelves with Philoſophy, and Fine words, and other mens matter, and when they come again they ſell it to poor people; whenas the Apoſtle ſaith, he was not made a Miniſter by the will of man, and that the Goſpel which he preached was not of man, nor had he received it from man, neither was he taught it, and denyed all his learning which he had got by the wil of man at the feet of Gamaliel; and ſo finding them in the will of man, preaching by the will of man, we cannot but deny them. Gal. 1.

They are ſuch teachers that tell people that Hebrew and Greek is the original, whenas the Apoſtle ſpake in the Hebrew tongue to the Hebrews who heard him in their own language, and yet perſecuted him; and to the Greeks, who had the Goſpel in their own tongues, ſaid, The Croſs of Chriſt

as ignorant of the life of them, as our naturall Prieſt, who ſpend ſo much time in learning a naturall language, to finde out what thoſe meant that ſpoke forth the Scripture; who make poor people believe that to know a naturall tongue is the means to underſtand the Originall; the word which is the original, was before all languages were, the word was in the beginning which word was made manifeſt in all the children of God, who ſpake forth the Scriptures: holy men of God ſpake as they were moved by the holy Ghoſt. Now all ye learned ones, where is your Originall; here your and your original is razed out from the word, which is the original which the Apoſtles preached amongſt the Hebrews and Greekes, which was before tongues were, and your originall, which will break all your tongues and originall to pieces. Pilate had your original of Hebrew, Greek, and Latine, who crucifyed Chriſt: he that draws back into many languages, as into Hebrew and Greek, draws back into the naturalls, and ſo draws into confuſion: but the Miniſter, of God who preach the everlaſting Goſpel which endures for ever, draw up in o our language, and ſo the Prieſts and all that trade in naturall languages we utterly deny: Acts 22. 2. i. Cor. i. 23. Iohn 19. 20.

They are ſuch teachers as have told us, that the Steeple-houſe is the Temple, whenas the Apoſtle ſaid, Your bodies are the Temple of the holy Ghoſt; and Stephen was ſtoned to death for witneſſing againſt the Temple, who ſaid, God that made the world dwels not in Temples made with hands; and here Finding them in the generation that hold up the Figures, and deny the ſubſtance, and to be ignorant of that Spirit that gave forth the Scriptures, we cannot but deny them. iCor. 6. 19 Acts 7,

They are ſuch Prieſts that take Tythes, the tenth of mens labours and eſtates; and thoſe that will not give them, they ſue at the Law, and hale before Courts and Seſſions, yea, even thoſe they call their own people, their own Pariſhioners: Levi according to the Law received Tythes, and he had a command to ſet open his gates, that the ſtrangers and the fatherleſs ſhould come within his gates, and be ſatisfyed and Filled, but we Finde none more pitileſs of the Fatherleſs and VViddows than they, and the ſtrangers they complain againſt to Iuſtices, and perſecute, (though they neither ſeek to them nor others, for any outward thing) as wanderers; and here they walk contrary to the old Law: and the Apoſtle in his Epiſtle to the Hebrews ſaid, The Prieſthood being changed, there muſt of neceſſity alſo be a change of the Law; and we witneſs both the Prieſthood and the Law changed; but they that take Tythes, and they that pay Tythes, according to the old Covenant, deny Ieſus Chriſt the everlaſting Prieſt to be come in the fleſh, and here theſe Prieſts ſhew themſelves to be Antichriſt, that are entred into the world, and oppreſs the Creation, whenas Ieſus Chriſt ſaid, Freely ye have received, freely give: and the Apoſtle ſaid, VVas there a wiſe man amongſt them that went to Law one with another: Here they are evill examples to the people, to ſue, wrangle and contend, and walk out of the ſteps of Chriſt, and all the holy men of God; yea, they exceed all the falſe Prophets in wickedneſs, for we do not read that ever any of them ſued man at the Law, and therefore we cannot but utterly deny them, Deut. 14. 29. Heb. 7. 12.

They are ſuch Prieſts as besides their Tythe of corn, hay, beaſt, ſheep, hens,

pigs,geese,egs,cheries, apples, plumbs, take 10. s. for preaching a funerall Sermon more or leſs, as they can get it, and 10. s. for the death of a man, and Money out of Servants wages, and Money for ſmoake paſſing up the Chimneys, and Eaſter-reckonings, and Midſummer-dues, and Money for churching of VVoman, and thus by every device get money, and burthen poore people that labour very hard, and can ſcarce get Food and Rament, to maintaine them in idleneſs and pride: theſe are they that have hearts exerciſed with covetouſneſs, burthening the truth, and making the free Goſpell chargeable: if the Apoſtle were here, hee would be aſhamed of them, and ſo are we, and therefore turn from them, and deny them, 2. Pet. 2. 3.

They are ſuch Prieſts as not only take Tythes and money for many other things of their own hearts, and ſue them at the Law for it, but they take money of them they do no work for, but onely raile againſt them, and ſay, They that wait at the Alter, are partakers with the Alter; but live of them who are not of the Alter, and ſay, The labourer is worthy of his hire; but take wages of them that have nor hired them, and if they will not give it them, caſt them into priſon, or take their goods by Iuſtices VVarrents; theſe are they that Chriſt cryed wo againſt, who lay heavie burthens upon the people, who oppreſs tender Conſciences, that own the everlaſting High Prieſt; where do they fynde any of the Miniſters of Chriſt bargaining for ſo much a yeare, here they abide not in the Doctrine of Chriſt, but are hirelings, and therefore we deny them, Mat. 23. 4.

They are ſuch Preachers as have told us, They have been gifted men, and we fynde in the Scriptures, that the gift of God is free, and not to be bought and ſold for money, and Iob ſaid, wiſdom is not to be purchaſed for money nor Gold, but they will notſell their gift under 200 l. 100 l. 80 l. or 50 l. a year, more or leſs as they can get it, here we fynde they have not received the gift of God, but are like Simon Magus, and therefore we deny them. Act. 8. 20. Iob. 28.

They are babylons Merchants that make a trade of the Scriptures, and the Saints conditions, which the Prophets and Apoſtles ſpoke forth freely without money, and without price, and bade all come freely. How many hundred thouſand pounds in England is gained by the Scripture, and humane Authors joyned to it; VVhere is there a more profytable Trade; Here they make the Scriptures their Cloak and Colour to get Money, and ſo make an Idoll of it, and if any come to witneſs it fulfylled, as it was in them that gave it forth, they cry out to the Magiſtrates againſt them as blaſphemers and deceivers: and if they anſwer, He that adminiſters Spirituall things, ought to reap Carnalls, let him conſider the Apoſtle wrote not that to the world, but to thoſe that they had gathered out of the world, to whom the ends of the world were come, and let them gather people out of the world, and then they ſhall not need to bargain with them for things of the world, but their trading is with the world, and therefore we deny them. Iſa. 55. 1.

They are ſuch Preachers as take a Text out of the Saints conditions, and take a VVeeks time to ſtudy what they can raiſe out of it, adding to it their own VViſdome, Inventions, Imaginations, and heatheniſh Authors,

and

and then on the fyrſt day of the week go amongſt the people, having an hour glaſs to limit themſelves by, and ſay, Hear the word of the Lord; and for money tell people what they have ſcraped together.

Theſe are they that ſpeak a divination of their own heart, and not from the mouth of the Lord, which the Lord ſent Ieremiah to cry out againſt, Ier. 23.

Theſe are they that uſe their tongues, and ſay, The Lord ſaith, whenas the Scriptures ſay ſo, and the Lord never ſpake to them. Ier. 23.30.

Theſe are they of whom the Lord ſpeaks, I am againſt all ſuch as ſteale my word every one from his neighbour: and ſo we are againſt all ſuch as Ieremiah was ſent to cry wo againſt, the Paſtors that now ſteale the words of the Prophet of Chriſt, and the Apoſtles, the Lord hath ſhaken his hand at their diſhoneſt gaine, and to them belong the plagues that are written in the booke they make a Trade on, for adding to it their own invention, therefore do we come out from amongſt them, and deny them. Ier. 23.31.

Theſe are they of whom the Apoſtle ſpeaks: That creep into houſes leading Silly women Captive, which are led away with diverſe luſts, which be ever learniſtg, and never able to come to the knowledge of the truth, though ſome have learned 50, 60, or 70. years, covetous, proud, high-minded, ſelf-willed, lovers of pleaſures more than lovers of God, who have gotten a form of godlineſs, but deny the power thereof, from which the Apoſtle bade turn away, and ſo do we. 2 Tim. 3. 6.

They are ſuch Teachers that gave us, and give people, Davids conditions in Meeter, and when we had no underſtanding we ſung after them, as ignorant people do now, his tremblings, his quakings, his weepings, faſtings, Prayers, and Propheſies, and when we ſung we put off our Hats, and when they read them, we kept them on, and ſo they cauſed us to worſhip the works of their own hand; here they ſhew the Spirit of Error, making wicked people to Sing O Lord I am not puſt in minde, I have no ſcornfull eye, I do not exerciſe my ſelfe in things that are too high, when they are puſt in minde, and have ſcornfull eyes, and do exerciſe themſelves in things that are too high, and are full of Filth, pride and loftineſs, and can ſcarce looke at one another, here they make poore people to offer a Sacrifice of [illegible] make them Hypocrites, deceiving themſelves, ſaying what they [illegible] the Singing with the Spirit and underſtanding we owne: and therefore the Prieſts that Sing without underſtanding we deny. 1 Cor. 14.15.

They are ſuch Teachers as deny the conditions that the Saints witneſſed, trembling and quaking: when as we fynde the Holy men of God that gave forth the Scriptures witneſſed ſuch things Moſes, who was Iudge over all Iſrael, feared, quaked, and trembled exceedingly: and the Son of man was to eat his bread with quaking, and Daniel the man of God trembled and was aſtoniſhed, and Ieremiah the Prophet of the Lord reeled to and fro like a drunken man, and all his bones did ſhake, and David who was King trembled and quaked, and Ephraim when he trembled was exalted in Iſrael, and Habbakkuk who was a Prophet trembled; his belly ſhook, his lips quivered, and Iſaac in whom the ſeed was called

trem-

trembled exceedingly, and Paul a Minister of Christ trembled; but they make a scorn of trembling, and quaking, and shew themselves ignorant and strangers to the life and power of God, as their generation ever was, who still made a scorn and reproach of the holy men of God that trembled and quaked; but the seed of God, and the Prophets, and the servants of the Lord we own, and their conditions we witness, and therefore all the Priests, and them that deny the holy men of God, we utterly deny, Hebrews, 12. 21. Ezekiel, 12. 18. Daniel 10. 10 Ieremiah 23. 9. Psalm. 119. 120. Hosea 13. 1. Habbakkuk 3. 16. Acts 9. 6. Genesis 27. 33.

They are such teachers as tell the people that Christ hath not enlightned every one that comes into the world, whenas Christ saith, He doth enlighten every one that comes into the World: and here they go about to make Christ a lyar, and Iohn Baptist a false Prophet, and deny the Scriptures, and they say, God hath not given every one a measure according to his ability, whenas Christ saith, He hath done it, Christ is the Light of the world, and by him the world was made, and he came into the world, and the world received him not, it is so now, Light shines in darkness and the darkness comprehends it not; and this is the condemnation, that light is come into the world: the one he loves the light, and brings his deeds to it, that they may be made manifest; and walk in it, there is no occasion of stumbling in him, the other he hates the light, because his deed are evil, and this is his condemnation; and we witness the light wherewith Christ hath enlightned every one that comes into the world, and by obedience to the Light, he is become our Master, our Teacher: and all who stumble at the Light, and deny it, are ignorant of the foundation stone, and know not the First principle, but are shut out from knowing any thing of God, and therefore the Priests and all their followers we deny. Iohn i. 9. and 3, 19, 20. Mat. 25. 15.

They are such teachers as walk out of the Doctrine of the Apostle; and practice of all the Churches. Paul saith, If any thing be revealed to him that Sits by, let the First hold his peace, for all may prophesie one by one, that God in all things may be glorifyed, and you edifyed, and the spirits of the Prophets are subject to the Prophets, and God is the Author of Peace and not of confusion, and this was in all the Churches of the Saints: but now if any man come among them, while they are speaking, or when they have done, and be moved to speak any thing, them of their Church, the rude multitude, fall upon him with staves, Fists and punches, and knocks him down with stones, shewing themselves to be of that generation that stoned Stephen to death, and the Priests call to the Officers to take him to the stocks, and to carry him before the Magistrate, and from thence he is sent to prison, and called a disturber of the peace: here they shew themselves to be no Ministers of Christ, and their Assembly to be no Church, but in confusion, for that which was order amongst the Saints, is disorder amongst them; the Church of Christ was never Fighters, nor quarrellers, nor stoners, such Churches are the fruits of the Ministry of ENGLAND, who were made by the will of man, and never sent of Christ, and therefore they do not profit the people at all, but are persecutors of the Mes-

sengers

ſengers of Chriſt, and therefore we deny them. i Cor. i 32. 33. Acts 7. ver. 23. 32.

They are ſuch teachers as have told us, we ſhould never be made free from Sin while we are upon earth, whenas the Apoſtle ſaith; They were made free from Sin he thanks God, and had put of the body of Sin; ſo we Finde they had told us lies contrary to the Scripture, and the Apoſtle ſaith, While we were ſervants of Sin we were free from righreouſneſs; ſo in that ſtate we Find them, and therefore we deny them. And they have told us, none ſhall ever be ſanctifyed, nor the body of Sin deſtroyed, nor cleanſed from Sin while they are upon the earth, whenas the Apoſtle ſaid, They were ſanctifyed, and the blood of Ieſus Chriſt cleanſeth from all Sin; and the Miniſters of God ſaid, they raigned as Kings, and here they deny the Scriptures, and therefore we deny them. And they deny the begotten Son of God, which Sinneth not, and calleth it blaſphemy for any to witneſs that born which Sins not, when the Scripture ſaith, He that is born of God Sinneth not, neither cen he Sin, becauſe he is born of God, and the ſeed of God remains in him, and he that commits Sin is of the devil, and hereby are the children of God made manifeſt, and the children of the devil; and as he is, ſo are we in this preſent world, and a good tree cannot bring forth evil fruit; if the root be holy, ſo are the branches, and one Fountain cannot ſend forth ſweet water, and bitter: He that can receive it, let him: but the chiefe Prieſts, and elders, and Phariſees, and Seducers, and Rulers, at this ſtumbled then, and ſo they ſtumble now at the Light, from whence theſe words were given forth, which doth enlighten every one that comes into the world, and therefore we deny them. Romans 6. 18. and 6. 6. Romans 8. 10. i Cor. 6. 11. i John i. 7. i John 3. 6. 9, 10. i John 4. 17.

And they are ſuch teachers that have told us none ſhall ever be perfect while they are upon the earth, whenas Chriſt ſaith, be ye perfect as your father which is in heaven is perfect; and the Apoſtle ſaith, by one offering he hath perfected for ever them that are ſanctifyed, and the Miniſtery of Chriſt is for the perfecting of the Saints, till they all come to the meaſure of the ſtature of the fulneſs of Chriſt, to a perfect man. Here we Find them to deny the Scriptures, & the everlaſting offering, and all ſuch we cannot but deny, and we witneſs the everlaſting offering, which perfects for ever them that are ſanctifyed. Praiſes to the Lord for ever, who hath ſent forth his Son in the likeneſs of Sinfull fleſh, to condemn Sin in the fleſh, that in him we might be made the righteouſneſs of God; and all that deny perfection and ſanctifycation, deny this offering, and the gift of God, which is perfect, and the Miniſtery of God, which is for perfecting the body, and ſuch Miniſters are not members of the body, nor can preſent any man perfect in Chriſt Ieſus, and therefore we deny them. Mat 5. 10. Heb. 10 14, Eph. 4. 12. 13. 2. Cor. 5. 21. Iames i. 17.

They are ſuch teachers as deny the everlaſting Covenant, and the anointing, for if any come to witneſs that they are taught of God, and that he hath written his Law in their hearts, and put his Spirit within them, and that none need ſay to them, Know the Lord; then they cry out to the Ma-

giſtrates

giſtrates, and ignorant people, Theſe are the deceivers and falſe Prophets that ſhall come in the laſt times, they deny the meanes, and when any witneſs that they have received an unction from the holy one, and need not that any man teach them, but as the annointing teacheth them of all things, then they cry out, Theſe are ſeducers, and ſeduced: and ſo here they deny the Covenant of God, and the promiſe of God, and ſhew themſelves to be the great ſeducers, that draw from the annointing, and finding their Spirits contrary to the Scriptures, we cannot but deny them. Ier: 31. 33. Heb. ii. 8. 1 Iohn 2, 20, 27.

They are ſuch Teachers that ſay, revelations are ceaſed, and deny revelations, and ſo deny the Son, For no man knows the Father, but he to whom the Son reveals him, and no man knows the things of God, but the Spirit of God, and he to whom the Spirit reveals them: and the Apoſtle ſaid, It pleaſed the Father to reveal his Son in him: And ſo he that denies revelations, denies both the Father, and the Son, and the Spirit; theſe are the Prieſts who talk of Religion, and have gotten a Form to trade with and have received things by tradition, but are ignorant of God, and of the Spirit, by which all the Saints were ever guided, and therefore we deny them. Mat. ii. 27. 1 Cor. 2. ii. Gal. i. 16. Phil. 3. 15.

Therefore all people conſider what you do, and hold up, and worſhip, for the worſhip is but one, and the word is but one, and the baptiſm is but one, and the Church is but one, and the way is but one, and the light is but one, and the power is but one; but they that are without, have many teachers, many ways, many opinions and judgments, and many ſects; but we have but one Prieſt, which is over the houſhold of God, and therefore are all of one heart and ſoul.

Moved of the Lord, written from the Spirit of the Lord, for the cleanſing of the Land of all falſe teachers, ſeduers, and deceivers, and witches, who beguile the people, and inchanters, and diviners, and ſorcerers, and hirelings, and which is for the good of all people, that fear the Lord, and own Ieſus Chriſt to be their teacher.

From them whom the world ſcornfully calls quakers; but quaking and trembling we own, elſe we ſhould deny the Scriptures, and the holy men of God; but the Scriptures we own, and the holy men of God; therefore we deny all them who deny quaking.

If you ſay, theſe things are frivolous things, which you have taught us, then we have been taught frivolous things all this while; but wee fynde all theſe things frivolous things, wind and air, and therefore we deny them.

All people that read theſe things, never come more at the Steeple-houſe, nor pay your Prieſt more Tythes, till they have anſwered them; for if ye do, ye uphold them in their Sins, and muſt partake of their plagues.

FINIS.

LONDON, Printed, and are to be ſold by Giles Calvert, at the Sign of the Black Spread-Eagle at the Weſt-end of Pauls. 1654.

SAUL'S
ERRAND
TO
DAMASCUS:

With His Packet of Letters from the High-Priests against the Disciples of the Lord.

OR

A faithful Transcript of a PETITION contrived by some Persons in *Lancashier*, who call themselves Ministers of the Gospel, breathing out threatnings and slaughters against a peaceable & godly people there, by them nick-named

QUAKERS.

Together with the Defence of the Persons thereby traduced against the slanderous and false suggestions of that Petition, and other untruths charged upon them.

Published to no other end, but to draw out the bowels of tender compassion from all that love the poor despised servants of Jesus Christ, who have been the scorn of carnal men in all ages.

Mat. 5. 10. 11. 12. *Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsly, for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven; for so persecuted they the Prophets which were before you.*

London, Printed for *Giles Calvert*, at the black Spread-Eagle, at the West-end of *Pauls*, 1654.

Together with the Defence of the Perfons

EKKARD,

TO

DAVID ABEL:

OR

Unto whom Reference is had in the Book of Genesis touching the Birth of Esau and Jacob.

London, Printed for Giles Calvert at the black spread-Eagle at the West-end of Paul's. 1654.

To all that love the Lord Jesus Christ.

Dear Hearts,

IF you love the Lord Iesus Christ, *and not him alone, but Christ with all his Train. Great shall be your compensation: for your Love, you shall have Loves,* Can. 7. 12. Amores, *a plurality, and infinity of Loves, which none but God in Christ hath to bestow. The best of his relations upon earth, have but single Love (and 'tis happy they have Love) to the Brethren; But Christ hath Loves for the meaneſt of you, the leaſt of his. May you and all his (in whom there*

are yet but buds, ſcarce viſible appear-
ances of Graces) prove fruitful Vines,
grow from Buds to Bloſſoms, from
Bloſſoms to abundance of fruits; That
when the Lord ſhall get up early to viſit
his Vineyard, you may feaſt him with
pleaſant fruits new and old, you may
bleſs him for his Loves of former and
latter days, and be ever to him an humble, holy and thankful, and to his bre-
thren a comforting people. Glory in
your habit; you wear the ſignal Fa-
vours of the King of kings, and Lord
of Hoſts, the Great and Mighty Je-
hovah. Love: By which I know to whom
ye belong, becauſe ye love the Bre-
thren

Poor Hearts,

IS this a time to chide, & be angry, and pick quarrels? and (if you must needs do so) can you find no other objects of your indignation, but the Lords Disciples? but peaceable, holy, humble, self-denying men; Is not the work of the Ministry to preach the Gospel? Is not the Sword of the Magistrate appointed to the punishment of evil doers, and to the praise of them that do well? Are you incumbent in your duties? Are you laying out your Talents to the end they were given you, or are you mistaken in the thing? When did you proclaim war against Drunkards, Swearers, common blasphemers, enemies to the Lord and his people? Have you none of those amongst you? or are your high-flown contending Spirits gone beyond such slender wrastlings, that you scorn to

ter with any below the degree of a Saint? The Lord open your eyes, and let you see, and give you hearts to consider your several duties. But tell me, ye sons of *Levi* (as ye call your selves) ye that pretend a *Jus Divinum* to perfection, What will ye say when the Son of man shall come in his glory, and all the holy Angels with him, and shall sit upon the Throne of his glory, and all Nations shall be gathered before him? Mind ye what will be the great work of that great day; your Petition will surely then be heard. I beseech you read the Paper of Causes set down to be first heard at that Tribunal in *Mat.* 25. 31. to the end of the Chapter. And the Lord lead it dwell upon your hearts for ever.

To

To the Christian Reader.

THese are to let thee know, that the onely wise God at this time hath so by his providence ordered it, in the North parts of Lancaſhire, that many precious Christians (and so for many years accounted, before the nickname Quakers was heard of) have, for some time past, forborn to concorporate in Parochial Assemblies, wherein they profess themselves to have gained little of the knowledge of Jesus Christ? And it is, and hath been put upon their hearts to meet often (and on the Lords Day constantly) at convenient places, to seek the Lord their Redeemer, and to worship him in Spirit and in Truth, and to speak of such things (tending to mutual edification) as the good Spirit of the Lord shall teach them; demeaning themselves without any offence given to any that truly fear the Lord.

But true it is, that some men and interests

of those parts do take great offence at them and their Christian and peaceable exercises; some because they have witnessed against pride and luxuriant fulness, have therefore come armed with Sword and Pistols (men that never drew a sword for the interest of the Commo-wealth of ENGLAND, perhaps against it) into their Assemblies in time of their Christian performances, and have taken him whom the Lord at that instant had moved to speak to the rest, and others of their Assembly (after they had haled and beaten them) and carried them bound hand and feet into the open fields, in the cold of the night, and there left them to the hazard of their lives, had not the Lord of life owned them, which he did in much mercy. Others have had their houses broken in the night, and entred by men armed as aforesaid (and disguised) when they have been peaceably waiting upon God with their own and neighbour families: and yet these humble persecuted Christians would not (even in these cases of gross and intolerable affronts acted equally against the peace of the Nation, as against them) complain, but expressed how much

(in

(in measure) of their Masters patience was given them in breathing out their Masters gentle words; [Father forgive them, they know not what they do.] Who have at any time born such unheard of persecution with so mild Spirits? only they in whom persecuted Christ dwels: these poor Creatures know how their Master fared, and rejoyce to suffer with him, by whom alone they hope to be glorified, and are as well content to suffer as to reign with Christ but how unwillingly do we deny our selves, and take up our crols and follow Christ? and yet a necessity lies upon us (if we will be the Lords Disciples) to take up our crols dayly, and follow him: How is it then, that the Crown of Pride is so long upon the head of persecutors? how is it that such men should dare to divide the people of ENGLAND, to trouble the Councel of State (in the throng of business concerning the management and improvement of all the mighty Series of glorious providence made out to this infant-Common-wealth with such abominable misrepresentations of honest, pious, peaceable men, who desire nothing more than to glorifie their God in their

generation, and are and have been more faithful to the intereſt of Gods people in the Nation, than any of the contrivers of the Petition, as will eaſily be made appear, if we may take for evidence what they themſelves have often ſaid of the Parliament and Army, and their Friends and Servants, publickly and privately; and tis well known their judgments are the ſame; but that the publication thereof will not ſafely conſiſt with the injoyment of their large Vicaredges, Parſonages, and Augmentations, whereby they are lifted up above their Brethren, and exalt themſelves above all that are called Gods people in theſe parts.

However, Reader, we need not fear; we hope the Lord will never ſuffer that Monſter Perſecution again to enter within the Gates of ENGLANDS WHITE-HALL. They that ſit in Council there, know well enough who it was that ſo often aſſembled to conſult how they might take Jeſus by ſubtilty and kill him: they were men of no lower Condition then Chief Priests, Scribes, and Elders of the people: and did ever theſe Petitioners ſhould but appear before them to

whom they have directed their Petition, my heart deceives me if they be not accounted ſuch.

Reader, I would not preface thee into a good opinion of theſe ſuffering objects of ſuch mens wrath: but read their Paper here put into thy hand, by them written, upon the occaſion of this Petition, and ſeveral ſnares and temptations laid before them, on purpoſe to intrap them: and if by them thou canſt finde cauſe to pitty theſe oppreſſed little ones, have them in thy remembrance when thou goeſt to the Throne of Grace, where my Prayers ſhall meet thine for them.

To the Right Honourable

The Conncil of State.

The humble Petition of ſeveral Gentlemen, Juſtices of Peace, Miniſters of the Goſpel, and People, within the County of Lancaſter, whoſe names are ſubſcribed.

Sheweth,

THat *George Fox* and *James Naylor*, are perſons diſaffected to Religion, and the wholeſome Laws of this Nation; and that ſince their coming into this Country, have broached Opinions tending to the deſtruction of the relation of Subjects to their Magiſtrates, Wives to their Husbands, Children to their Parents, Servants to their Maſters, Congregations to their Miniſters, and of a people to their God: And have drawn much people after them; many whereof (men women, and little children) at their meetings are ſtrangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar, and ſwell in their bellies. And that ſome of them affirmed them-

themſelves to be equal with God, contrary to the late Act, as hath been atteſted at a late Quarter-Seſſions holden at *Lancaſter* in *October* laſt paſt; and ſince that time, acknowledged before many Witneſſes; beſides many other dangerous Opinions, and damnable Hereſies, as appears by a Schedule hereunto annexed; with the names of the Witneſſes ſubſcribed.

May it therefore pleaſe your Honours upon the conſideration of the premiſes, to provide (as your wiſdoms ſhal think fit) that ſome ſpeedy courſe may be taken for the ſpeedy ſuppreſsing of theſe evils.

And your Petitioners ſhall ever pray, as in duty bound.

---

1. George *profeſſed and avowed that he was equal with God,*
2. *He profeſſed himſelf to be the eternal Judge of the world.*
3. *He ſaid he was the Judge of the world.*
4. *He ſaid he was the Chriſt, the way, the truth, the life.*
5. *He ſaid, Whoſoever took a place of Scripture, and made a Sermon of it, and from it, was a Conjurer, and his Preaching Conjuration.*
6. *He ſaid that the Scripture was carnal.*

James Milner, *a follower of the ſaid* Fox, *profeſſeth himſelf to be God and Chriſt; and gives out Prophecies.*

1. *That the day of Judgment ſhall be the* 15. *day of* Novemb.
2. *That there ſhall never Judge ſit at* Lancaſter *again.*
3. *That he muſt ere long ſhake the foundations of the great Synagogue, meaning the Parliament.*

Leonard Fell *profeſſeth that Chriſt had never any body but his Church.*

Richard Hubberthorn *wrot, that Chriſts coming in the fleſh was but a figure.*

The

The Answer of *George Fox*, to the Matters falsly charged upon him, by the Petition and Schedule aforesaid.

Object. THat George Fox *and* James Nayler, *are Persons disaffected to Religion.*

Answ. Whereas we are accused as Persons disaffected to Religion, it is false, for pure Religion we own in our souls, which is, *to visit the Fatherless, and relieve the Widows, and to keep our selves unspotted from the world*, and dwelling in purity; this we own in our souls. *But he that*
Jam. 1. 26. *doth seem to be religious, and bath not power over his own*
27. *tongue, his Religion is vain*; and that Religion we do deny;
Mat. 23. 27. and all them that do profess the Scriptures in words, and live not the life of them, but live in drunkenness and uncleanness, envy and maliciousness and all they that do profess Religion,
Jer. 5. 31. and make a trade of the Scriptures, both Priests and People we do deny.

Object. *Disaffected to the wholesome Laws of the Nation.*

Answ. Justice (the wholesome Law of God) we own; and
Rom. 33. 4. this is a terrour to the unjust, unwholesome, and unclean, and he that bears that Sword *is a Minister of God*; and who doth
Isa. 33. 2. not obey the Law of God within, then that takes hold upon him without, but who doth obey the Law of God within; it brings them from under the occasions of all Laws without: for it will not let man lye, nor let him be drunk, nor proud, nor follow oths, nor cursed speaking, nor whoredoms, quarrelling fighting, wrangling, nor railing: and every one who walketh

in the Law of God, denies all that which is unwholesome, and that which is according to the course of the world: and they be all of one heart, and are all one in unity, if ten thousand: and have all one law written in their hearts: which those that live in uncleanness cast behind their back, and yet they profess a law in words, but are not subject to the power of God: and such are they who do accuse their brethren which walk in the Law of God: and yet they pretend Justice: but there souls are not subject; for that soul that is subject to the higher power which is of God, denies all filthiness and corruption.

Object. *That since their coming into this Country, they have broached Opinions tending to the destruction of the relation of Subjects to their Magistrates, Wives to their Husbands, (Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a people to their God.*

Answ. We were moved to come into this Country of the Lord, and the Lord did let us see, that he had a people here before we came in it: But as for broaching Opinions, We deny: but those that profess truth, and walk in it up to God, we own.

Opinions do tend to break the relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God; But Opinions we deny, for they are without God: and there you are: and justice and purity is but one, and that we set up and own: purity and walking in the Spirit, doth make a separation from all uncleanness, and can *have no fellowship with* them who are *unfruitful workers of darkness*; but there is a separation from them; the one hath fellowship with God, and the other hath fellowship with darkness, which be unfruitful: the one is separated to God, the other is separated from God. Rom. 1. 2.

Object, *Have drawn much poople after them, many whereof, Men, Women, and little Children, at their meetings, are strangely wrought upon in their bodies, and brought to fall foam at the mouth, roar, and swell in their bellies.*

Answ

Answ. The meetings of the people of God, were ever strange
1 Pet. 4. 12. to the world; for it was as though some strange thing had hap-
Psal. 71. 7. pened to the Saints: as ye read in the Scripture; which shew ye are in the same generation, wondring and stranging at the work of the Lord, despising and casting scandals, slander, and false reports upon them: and where the works of God are
Act. 13. 41. now, they think them strange things now, as was them who are alive in the flesh. It would be a strange thing to see one now fall down, as *Paul* fell down and trembled, and as *Daniel* fell down and trembled; and to see one as *Habakkuk his*
Jon. 10. 9. *belly to tremble, and his lips to quiver* and as *David* to *ly roaring all the day long*, who cryed till *his sight was grown dim,*
Hab. 3. 16. *and his flesh failed of fatness*, and till he could *number his bones*; and to see one as *Isaiah*, to *rent his garment and his mantle* and *pluck his hair off his head and off his beard, and sit down astonished*, and would it not be strange to see such an Assembly as
Isa. 66. 5. came to *Isaiah*, *which had all trembling hearts? Hear the Word of the Lord all ye that tremble at his Word Work out your salvation with fear and trembling; Before their faces the people shall be much pained: all faces shall gather blackness.* The Pro-
Joel 2. 6. phets and Ministers of God have all one Spirit according to measure, and did encourage those that did tremble; wherein it shews that you have not the same Spirit, but seek to persecute, and fix scandals, and accuse them falsly. The Ministery of truth ever drew from all the Ministery of the world, and from under all the lawes of the world, up to God, and from all the Gods of the earth: and then they witnessed that the Lord was their Lawgiver, the Lord was their King, the Lord was their Judge.

Ob. Geo. Fox *professed and avowed that he was equal with God.*

Ans It was not so spoken, as *George Fox* was equal with God: but the Father and the Son is one: *I and my Father are one*; and
Joh. 14. 9. 16 where the same is revealed, this is witnessed: but where the same is not made manifest and revealed, Christ is persecuted;
Phil. 6. 7. for the world knows him not. *Let the same minde be in you that was also in Christ Iesus, who being in the form of God, thought it not robbery to be equall with God, and yet made himself*

ſelfe of no reputation: and this I witneſſe to be fulfilled, for the ſame Spirit where it is, is one with God. *for he that ſanctifieth and they that are ſanctified are all of one*; and it is God that ſanctifieth; *He that hath the Word of God hath God, for God is the Word*; *and our fellowſhip is with God. There is a natural man, and there is a ſpirituall man: the firſt is of the earth earthly, the ſecond is the Lord from heaven. The new man, which is created after God in righteouſneſſe and true holineſſe, and he that doth righteouſneſſe is righteous, even as he is righteous.* And this I witneſſe what the Scripture ſaith, *Let no man deceive you.*

Heb. 2. 11. Jude. 1. John. 1. 1. 1 Cor. 15. 47. 48. 1. Joh. 3. 7.

Object. *He profeſſeth himſelfe to be the eternall Judge of the world.*

Anſw. He that was a Miniſter of God ſaid, *that the Saints ſhould judge the world, yea Angels*: herein they do ſhew themſelves to be no miniſters of God, who ſeek to perſecute them who are judged of God, and juſtified by him, where *Magiſtrates* are *bearing the ſword*, and ſet in the earth, and that which is eternall hath judged all the carnal nature in himſelfe and where it is judged there is one unity with it; where it is a liver, and he that doth not reign in judgement, and hath not Salt in himſelfe is but a brow which is good for nothing, and he can not endure that Chriſt ſhould ſpeak where he is made manifeſt to be in his Saints, for Chriſt, Chriſt, is but one in all his Saints, without are many Chriſt; *Lo here, and lo there*; but *know you not that Chriſt is in you except ye be reprobates? and if Chriſt be in you, the body is dead becauſe of ſin*; and there Chriſt is, *the ſame Chriſt to day, yeſterday and for ever.* And thy judgement which is not eternall, is carnal; and with evill thought thou judgeſt: thou *putteſt darkneſs for light, and light for darkneſs*, and here thou ſhewеſt thy judgement to be carnall, and no Miniſter of God, but a *Miniſter of the Letter*, and not of the Spirit; for the Miniſters of the Spirit

1 Cor. 6. 3. Mat. 12. 20. 1 Cor. 2. 15. Jam. 3. 15. Mat. 5. 13. 14 1 Cor. 11. 3. Mark. 13. 11. Heb. 8. 11. Iſa. 5. 20.

have

Answ. The meetings of the people of God, were ever strange
1 Pet. 4. 12. to the world; for it was as though some strange thing had hap-
Psal. 71. 7. pened to the Saints: as ye read in the Scripture; which shew ye are in the same generation, wondring and stranging at the work of the Lord, despising and casting scandals, slander, and false reports upon them: and where the works of God are
Act. 13. 41. now, they think them strange things now, as was them who are alive in the flesh. It would be a strange thing to see one now fall down, as *Paul* fell down and trembled, and as *Daniel* fell down and trembled; and to see one as *Habakkuk his*
Jon. 10. 9. *belly to tremble, and his lips to quiver* and as *David* to *lye roaring all the day long*, who cryed till *his sight was grown dim,*
Hab. 3. 16. *and his flesh failed of fatness*, and till he could *number his bones*; and to see one as *Isaiah*, to *rent his garment and his mantle* and *pluck his hair off his head, and off his beard, and sit down astonished*, and would it not be strange to see such an Assembly as
Isa. 66. 5. came to *Isaiah, which had all trembling hearts? Hear the Word of the Lord all ye that tremble at his Word Work out your salvation With fear and trembling; Before their faces the people shall be much pained: all faces shall gather blackness.* The Prophets and Ministers of God have all one Spirit according to
Joel 2. 6. measure, and did encourage those that did tremble; wherein it shews that you have not the same Spirit, but seek to persecute, and fix scandals, and accuse them falsly. The Ministery of truth ever drew from all the Ministery of the world, and from under all the lawes of the world, up to God, and from all the Gods of the earth: and then they witnessed that the Lord was their Lawgiver, the Lord was their King, the Lord was their Judge.

Ob. Geo. Fox *professed and avowed that he was equal with God.*

Ans It was not so spoken, as *George Fox* was equal with God: but the Father and the Son is one: *I and my Father are one*; and
Joh. 14. 9. 16 where the same is revealed, this is witnessed: but where the same is not made manifest and revealed, Christ is persecuted;
Phil. 6. 7. for the world knows him not. *Let the same minde be in you that was also in Christ Iesus, who being in the form of God, thought it not robbery to be equall with God, and yet made himself*

selfe of no reputation: and this I witnesse to be fulfilled, for the same Spirit wherein it is, is one with God: *for he that sanctifieth and they that are sanctified are all of one*; and it is God that sanctifieth; *He that hath the word of God hath God, for God is the word, & our fellowship is with God. There is a natural man, and there is a spirituall man: the first is of the earth earthly, the second is the Lord from heaven. The new man, which is created after God in righteousnesse and true holinesse, and he that doth righteousnesse is righteous, even as he is righteous.* And this I witnesse what the Scripture saith, *Let no man deceive you. Object. He that professeth himself to be the onely all Judge of the world.*

Heb. 2. 11. Jude. 1. John. 1. 1. 1 Cor. 15. 47. 48. 1. Joh. 3. 7.

Answ. He that was a Minister of God said, *that the Saints should judge the world, yea Angels:* herein they do shew themselves to be no ministers of God, who seek to persecute them who are judged of God, and justified by him; where *judgement is laid to the line, and righteousnesse to the plummet*, and set in the earth, and that which is carnall hath judged all the carnal nature in himself and where it is judged there is no unity with it, where it is not judged there is no unity with it; where it is not judged there is no unity with it; where it is not judged there is no unity with it;

have true judgement; and did imprison none, nor persecute, as you do: but it is, that fools may utter forth their folly.

Object *He said he was the way, the truth, the life.*

Answ. The old man cannot endure to hear the new man speak which is Christ, and Christ is the way: and if Christ be in you, must not he say, *I am the way, the truth, and the life?* Now if Antichrist speak, he is owned of the world, but he cannot witness it; while the old man reigns, the voice of God is not known, nor Christ himself to speak in man, but Christs sheep know his voice.

John 14. 6.

John 10. 4.

Object. *He said, whosoever took a place of Scripture, and made a Sermon of it, or from it, was a Conjurer, and his preaching was Conjuration.*

Ans. He that puts the Letter for the light, when the Letter saith Christ is the light, he is blind; and they that say the Letter and the Spirit are inseparable, when the Spirit saith the Letter is death, and killeth, and all that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers, and draw points and reasons, and so do speak a divination of their own brain: they are Conjurers and Diviners, and their teaching is from Conjuration, which is not spoken from the mouth of the Lord, and the Lord is against all such, and who are of God are against all such; for that Doctrine doth not profit the people at all, for it stands not in the counsel of God, but is a doctrine of the Devil, and draws people from God, but he that speaks from the mouth of the Lord turns people from their wickedness, but that Ministry which God hath not sent, and that assembly must be disturbed, for the Lord is coming to teach his people himself by his Spirit.

John 8. 12.

Jer. 23. 16.
Jer. 27. 9. 10

Heb. 8. 11.

Object. *George Fox said the Scripture was carnal.*

Ans. The Letter of the Scripture is carnal, and the Letter is death, and *killeth, but the Spirit giveth life*, which was in them that gave forth the Scriptures, and that Spirit is eternal and not carnal; for the Jews which had the Letter, persecuted Jesus Christ the substance: and so do you now which have the Letter and not the Substance, there were Ministers of the

Heb. 7. 16.

the Letter then, and Ministers of the Spirit, so there is now; the same Christ being made manifest, is unknown to the world; for the *whole world lyeth in wickedness* and Christ Jesus is a Mystery to the world, and is hid though you may profess him, because the Letter speaketh of him; but ye persecute him where he is made manifest, and where he is made manifest the works of the devil are destroyed, and there he speaks and is King, and is *the Way*, and *is the truth, and is the life*; *and he that hath the Son hath life and he that hath not Son hath not life*: and he that hath the same spirit that raised up Jesus Christ, is one with God; and the Scripture saith, that God would dwell in man, & walk in man: as Jesus Christ which is the mystery, hath past all before, so the same Spirit takes upon it the same nature and is the same where it is made manifest: according to the flesh, I am the son of *Abraham*, according to the Spirit the Son of God saith Christ. All the plotting of the Priests is, and ever was, against Christ where he is made manifest: *and the Beast shall make war with the Saints, and with the Lamb*; but the Lamb shall get the victory: praises, praises be to our God for ever, for evermore.

Col. 1. 27.

1 John 3. 8.

1 Joh. 5. 12.
Rom. 8, 11.
1 Cor. 6.27.
2 Cor. 6. 16.

Col. 1. 27.
Heb. 2. 16.

Obj. Richard Habberthorn *writ, that Christs coming in the flesh was but a figure.*

Ans. Christ in his people is the substance of all figures, types and shadows, so filling them in them and setting them free from them: But as he is held forth in the Scripture-Letter without them, and in the flesh without them, he is their example or figure, which is both one, that the same things might be fulfilled in them, that was in Christ Jesus: *for even hereunto were ye called because Christ hath suffered for us, leaving us an example that we should follow his steps: forasmuch as Christ hath suffered for us arm yourselves likewise with the same mind*, Christ was our example in suffering and in holiness, and as he which hath called you, is holy, so be ye holy in all manner of conversation, because it is written, *Be ye holy as I am holy*, he is our example in humility: *I have given you an example (saith Christ) that ye should do even as I have done unto you*: And *as he is so are we in this world: He is our forerunner, Captain of our salvaton,*

1 Pet. 2. 21.
1 Pet. 4. 1.
1 Pet. 1.15.
John 13. 15.

and in all things our example. *As they have done vnto me, ſo ſhall*
Tit. 16. *they do vnto you.* But all they who have not Chriſt dwelling in them, go about to perſecute him in all them in whom he is made manifeſt, they neither follow him as an example themſelves, nor ſuffer others to follow him as an example and walk in the ſame ſteps: but deny him both as the ſubſtance and example, of his people: but they who are taught of him do confeſſe him both as he is the ſubſtance of all things; and their example in all things: for *without me ye can do nothing*, ſaith Chriſt: and it is ſo I witneſſe it.

And as for *Iames Milner*, though his mind did run out from his condition, and from minding that light of God which is in him, whereby the world takes occaſion to ſpeak againſt the Truth, and many friends ſtumble at it: yet there is a pure ſeed in him.

Object. Leonard Fell *ſaid that Chriſt had no body but his Church.*

Eph. 4. 4. Anſw. *There is one body and one Spirit, even as ye are called*
Col. 1. 18. *into one hope of your calling: and Chriſt Ieſus is the head of the*
2 Cor. 5. 19. *Body the Church*, and ye are made free from ſin by the body of Chriſt: and Chriſt came to *redeem his Church: God was in Chriſt*
Col. 1. 24. *reconciling the world to himſelf*, for his bodies ſake, which is
Eph. 5. 30. his Church. *For we are members of his Body of his fleſh, and of*
32. *his bones: this is a great Myſtery: but I ſpeak concerning Chriſt*
Eph. 22. 23. *and his Church. And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, The fulneſſe of him that filleth al in al, in whom alſo we are builed up together, for an habitation of God through the Spirit.*

More Objections againſt George *Fox* charged upon him, by the Contrivers of the foreſaid Petition; and Anſwered by him, as followeth.

Object. 1 THat *he did affirm that he had the Divinity eſſentiall in him.*

Anſw. For the word *eſſentiall*, it is an expreſſion of their own: but that the Saints are *the Temples of God*, and God doth *dwell in them*, that the Scriptures do witneſſe: and if God dwell in them, then the Divinity dwels in them: and the Scripture ſaith *Ye ſhall be partakers of the Divine nature:* and this I witneſſe: but where this is not, they cannot witneſſe it. 2 Cor. 6. 1. Eph. 4. 6. 2 Pet. 1. 4.

Object. 2. *That both Baptiſme and the Lords Supper are unlawfull.*

Anſw. As for that word *unlawfull*, it was not ſpoken by me: but, the Baptiſme of Infants I deny and there is no Scripture that ſpeaks of a Sacrament, but that Baptiſm that is into Chriſt, with *one Spirit into one body*: that I confeſs according to Scripture: and the Lords Supper I confeſs, and that the bread the Saints break is body of Chriſt: and that cup which they drink is the blood of Chriſt, this I witneſſe. Eph. 4. 11. Gal. 3. 27. Ioh. 6. 53. 55

Oject. 3. *He did diſſwade men from reading the Scriptures, telling them that it is carnal.*

Anſw. For diſſwading men from reading the Scriptures, that is falſe, for they were given to be read as they are, but not to make a Trade upon: the *Letter* is carnall, and *killeth*: but that which gave it forth is ſpiritual, eternall, and giveth life: and this I witneſſe. 1 Cor. 2. 10. 16.

Object. 4. *That he was equall with God.*

Anſw. That was not ſo ſpoken: but that *He that ſanctifieth, and they that are ſanctified, are of one*, and the Saints are all Heb. 2, 11.

all one in the Father and the Son, of his flesh and of his bone;
Eph. 5. 30. this the Scripture doth witness: And *ye are the Sons of God*; and the Father and the Son are one; and *they that are joyned to the Lord, are one Spirit, and they that are joyned to an harlot are one flesh.*

Object. *That God taught deceit.*

Answ. That is false, and was never spoken by me; God is pure.

Object. *That the Scriptures are Antichrist.*

Answ. That is false, but that they which profess the Scriptures, and live not in the life and power of them, as they did that gave them forth, that I witness to be Antichrist.

Object. *That he was the Judge of the world.*

Answ. That *the Saints shall Judge the world*, the Scripture witness it, whereof I am one, and I witness the Scripture ful-
Cor. 6. 2, 3. filled.

Object. *That he was as upright as Christ.*

Answ. Those were not so spoken by me; but that *as he is, so are we in this present world*: That the Saints are made *the*
1 Ioh. 4. 17. *righteousness of God*: That the Saints are one in the Father and
2 Cor. 5. 21. the Son, that *we shall be like him*, 1 *John* 3. 2. and that all
Ioh. 17. 21. teaching which is given forth by Christ, is to bring the Saints
22. to perfection, even *to the measure of the stature of the fulness*
Eph. 4. 11. *of Christ*; This the Scripture doth witness, and this I witness.
12. 13. Where Christ dwells, must not be spoken in his Temple.

Queries propounded to *George Fox.* by some of the Contrivers of the Petition, and by him Answered.

Query. WHether *there be one individual God distinguished into the Father, Son, and Holy Ghost, or not?*

Answ. Herein thou wouldst know, whether God be individual, yea or no, which is but a busie minde; for hadst thou the witness in thy self thou wouldst know that he is, but the Heathen know not God, and all that know him not, are Heathen living in the wicked imaginations of their own hearts; and that is thy condition: For *God is a Spirit*, and *none know him but the Son, and he to whom the Son is revealed*: the Son and the Word is one. *He that hath ears to hear let him hear, what the Spirit saith*, for thou, natural man, thou knowest not the things of God.

Qu. *Whether a believer be justified by Christs righteousness imputed, yea, or no?*

Answ. *He that believeth is born of God*: and he that is born of God, is justified by Christ alone without imputation.

Qu. *Whether he that believeth that Christ hath taken away his sin, is clean without sin in this life, as Christ himself, or not?*

Answ. He that believeth is born of God, and *he that is born of God sins not, neither can he sin, because his seed remaineth in him, as he is, so are we in this present evil world.*

Qu. *Whether a Believer be without all sin in this life; or not?*

Answ. Christ being made manifest, is made manifest to take away sin, and *in him is no sin at all; he that abideth in him, sins not; he that sins is of the Devil, and hath not seen him,*

neither known him, herein are the children of God made manifest, and the children of the Devil. All you that read these Queries, read these things in your selves, whether ye be the children of God, or the Children of the Devil; and whether ye understand what ye write, yea, or no.

Qu. *Whether his works as well as his person be perfectly holy and good or no?*

Answ. A good tree cannot bring forth evil fruit; and if the root be holy, the branches will be holy also; and *every one that doth righteousness is righteous, even as he is righteous.* But as for that person, it is a busie mind in thee that ask'st thou knowst not what; for *God is no respector of persons*: he that respecteth persons commits sin, and he that commits sin, transgresseth the Law.

Qu. *Whether Saints in this life, without any addition hereafter, are perfectly just, perfectly holy, compleatly glorious in this life, and are not capable of any addition after death, in the least degree but only of manifestation?*

Answ. If that thou knowest what a Saint is, thou wouldest know a Saints life, for they passed through death to life; but thou art yet alive to sin, and dead to righteousness; see if it be not so; but he that is dead to sin is alive to righteousness, and lives in God, and God in him. *The Lord is our righteousness,* and he saith, *Be ye holy as I am holy*: for *without holiness no man shall see the Lord. Be not deceived, God will not be mocked.* Thou hypocrite tremble fear with him: for where perfectly holy is perfectly just: where this is revealed, there needs no addition; for *the law of God is perfect.*

Qu. *Whether the two Sacraments, Baptism and the breaking of Bread ought necessarily to continue in the Church, or not?*

Answ. Thou asketh thou knowst not what, concerning two Sacraments, which there is no Scripture for: Thou asketh a question, which is an addition to the Scripture; and thou that doest add, the plagues of God are added to thee. Who come into the true Church, are *baptized with one spirit into one body,* but as for sprinkling Infants, there's no Scripture for it: I deny it

in the true Church of God there is no talk of ſuch carnal things: Thou Sot, the Bread which the Saints break, is of the body of Chriſt; he is *the bread of life*. The Church is not the Steeple-houſe, but the Church is in God, and thoſe that eat the bread of life, live for ever: the Church is in God, and the bread of life is there, and it ſhall continue for ever.

Qu. *Whether Chriſt in the fleſh be a figure or not; and if a figure, how and in what?*

Anſw. Chriſt is the ſubſtance of all figures; and his fleſh is a figure; for every one paſſeth through the ſame way as he did, who comes to know Chriſt in the fleſh: *there muſt be a ſuffering with him, before there be a rejoycing with him.* Chriſt is an example for all to walk after; and if thou knew'ſt what an example is, thou would'ſt know what a figure is, to come up to the ſame fulneſs.

Qu. *Whether there be any Heaven or Hell for the Elect or Reprobate after death, but in man in this life or not?*

Anſw. There is no knowledge of Heaven or Hell; but through death *the wicked ſhall be turned into hell, and all them that forget God*, there to be tormented; there is a hell, thou ſhalt finde it: Heaven is Gods Throne; and Heavenly notions within ſhall be ſhaken: for God is pure, and nothing that is unclean ſhall ſtand before him; and he hath ſaid he will dwell in man.

Qu. *Whether the Miniſtration of the Miniſtery by man is to continue till the end, or not?*

Anſw. The Miniſtration of the world is the Miniſtry of man, and doth not lead to an end, but keeps in time, and that muſt have an end; for it is not of God. The Miniſtery of God is to draw people up to himſelf: but that is *not of man, nor by man nor according to man*: for *Paul* was *made a Miniſter according to the Will of God*, who had not received it of man, neither was it taught him of man, and was a Miniſter of the Spirit: but the Miniſters of the world receive their learning at *Oxford* and *Cambridge*, and are taught of man, and ſpeak a divination of their own brain, which is conjuring: and bewitch the people with thoſe things which are carnal: as, to ſprinkle Infants, and tell

them of a Sacrament which there is no Scripture for; and saying they are the Ministers of Christ, and act those things which he forbids; as to *have the chiefest place in the assemblies, the uppermost room at feasts, the greetings in Markets*, and *to be called of men Masters*, and *with pretence make long prayers*, which Christ forbids, and profess and say, they are the Ministers of Christ: wherein they shew themselves to be Antichrist. And see if thou do not uphold these Antichrists, and say they are the Ministers of Christ.

Qu. *Whether the written Word, I mean the Scriptures, be the power of God unto Salvation, to every one that believes, or not?*

Answ. The written Word is not the power of God, nor the Scriptures are not the Salvation; but he that doth believe hath the life of them. Who is born of God, shall never dye; as it is written, he that believeth is born of God, and he that is born of God hath the witness in himself, that God is the cause of mans Salvation, and not the Scripture nor the Letter.

James Naylers Answer, and Declaration, touching some things charged upon him, by the men aforesaid.

HAving heard of divers untruths cast upon me, by some of the Priests in their high places, though I stand only to the Lord in respect of my self; yet lest any that love the truth, should be led on by these false reports *to speak evil of those things they know not*; I shall lay open the truth, as it is revealed in me, touching those things whereof I have been falsly accused.

First, Concerning Jesus Christ, that he is the eternal word of God

God, *by whom all things were made*, and are upholden; which was before all time, but manifested to the world in time, for the recovery of lost man: which *Word became flesh, and dwelt amongst* the Saints, who is *the same, yesterday, to day, and for ever*; who did and doth dwell in the Saints; who suffered, and rose again, and ascended into Heaven, and is set at the right hand of God, to whom *all power is given in heaven and in earth*; who fill all places; is the light of the world, but known to none but to those that receive and follow him, and those he leads up to God, out of all the ways, works and worships of the world, by his pure light in them, whereby he reveals the man of sinne; and by his power casts him out. And so prepares the bodies of the Saints a fit Temple for the pure God to dwell in: with whom dwells no unclean thing? and thus he reconciles God and man: and the image of God which is in purity and holiness, is renewed: and the image of Satan, which is all sin and uncleanness, is defaced: and none can witness Redemption further then Christ is thus revealed in them, to free them from sin: which Christ I witness to be revealed in me in measure, *Gal.* 1. 16, 2 Cor. 1. 22. Col. 1. 27.

Rev. 19. 13. 1 Joh. 1. 2, 3. 4 5. Joh. 1. 14. Eph. 1. 20. Joh. 8, 12. 2 Thess. 2. 8. 1 Cor. 3. 16, 17. 2 Cor. 5. 18, 19. Col. 3. 10.

2. Concerning the Scriptures, That they are a true Declaration of that word which was in them that spoke them forth, and are of no private interpretation, but were given forth to be read and fulfilled in the Saints, as they were given forth by the Holy Ghost, without adding or diminishing; and were not given forth for men to make a Trade on to get money by: but as they are they are profitable *for Doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work*. But they who trade in the Letter, and are ignorant of the Mystery, deny all perfection: and none can rightly understand the Scriptures, but they who read them with the same spirit that gave them forth; for *the natural man understands not the things of God, for they are spiritually discerned*.

2 Pet. 1. 20, 21. Rev. 22. 18. 2 Tim. 3. 16, 17. 1 Cor. 2. 14, 15.

3. Concerning Baptisme: the true Baptisme is that of the spirit, *with the holy Ghost, and with fire*: Baptized by one spirit into one body: not *the washing away the filth of the flesh, but the*

Acts 1. 5. *the answer of a good conscience towards God by the resurrection Jesus Christ*; without which no other Baptism can save us,
Gal. 3. 27. they being but figures or shadows; but this Baptism of Christ is the substance, whereby we are baptized into his death; and *those that are bapized into Christ have put on Christ.*

4. Concerning the Lords Supper: The true Supper of the
Mat. 26. 26. Lord is the spiritual eating and drinking of the flesh and blood
28. of Christ spiritually; which the Spirituall man only eateth,
John 6. 51. and is thereby nourished up unto eternall life: without which
53, 54, 55; eating there can be no life in creature, profess what you
56. will; and all who eat of this bread, and drink of this cup
1 Cor. 11. have reall communion in Christ the head, and also one with
24. 25. another, as members; and are of one heart, and one minde,
Col. 2. 10. a compleat body in Christ. Now the world who takes onely
the outward signes, and are not brought in *discerning of the*
1 Cor. 11. *Lords body, eat & drink damnation to themselves*, become *guilty*
27, 28, 29, *of the body and blood of Christ*; and cals this a Communion, but lives in envy, strif, and debate, fighting, and going to Law one with another, for earthly things.

5. Concerning the Resurrection: That all shall arise to give
John 5. 29. an account and *receive* at the last day *according to their works, whether good or evill.* These bodies that are dust shall turn to
1 Cor. 15. 38. dust, *but God shall give a body as pleaseth him; that which is*
1 Cor. 15. *sown in corruption, shall be raised in incorruption; it is sown a*
42, 43, 44. *naturall body, it is raised a spirituall body; and as we have borne*
Rev. 2. 6. *the image of the earthly, so we shall bear the image of the heavenly*: but *flesh and blood cannot inherit the Kingdom of hea-*
1 Cor. 15. *ven; neither doth corruption inherit incorruption; for we*
20. *must be changed.* But they who cannot witnesse the first Resurrection within themselves, know nothing of the second, but by
1 Cor. 15. hearsay; and therefore, say some of your Teachers, that Christ
47. is in Heaven with a carnal body. Now that Christ who is the first fruits, should be in Heaven with a carnall body, and the Saints with a spirtuall body, is not proportionable.

6. Concerning Magistracy: It is an Ordinance of God, Ordained *for the punishment of evil doers, and an encouragement for them that do well*; Where Justice and righteousnesse is the head,

head, and ruleth with out partiality, that Land is kept in peace; and those that judge for the Lord, I honour as my own life, not with a flattering honour, putting off the hat and bowing of the knee, which is the honor of the world, *having mens persons in admiration because of advantage* for self ends; but from my heart, for conscience sake, as to the power which is of God, not to mens persons, for the Scripture saith, he that respects persons commits sin, and is convinced of the Law as a transgressor; and the Apostle *James* commands the Saints, *not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons for* saith he *such are partial in themselves, and become Judges of evil thoughts*: And saith *Paul, Let every soul be subject to the higher power*; for saith he, *there is no power but of God: the powers that be are ordained of God*: and that *whosoever resisteth the power, resisteth the Ordinance of God*: and saith, *We must needs be subject, for conscience sake*: and therefore though the Prophets were often sent by the Lord, to pronounce judgement against unjust men, who had the power committed to them, and did not judge for God, but for self- ends; yet they never attempted any violence against them but used all means to perswade them to *love mercy, do justice, and walk humbly with God*, that they might be established, and the wrath of God turned from them; for those that be of God, cannot rejoice in the sufferings of any, but would have all to turn, and find mercy.

Jude 16.
Jam. 2. 9.
Iam. 2. 1, 2, 3, 4.
Rom. 13. 1. 2.
Rom. 13. 5.
Hosea 5. 12
Mica 6. 8.

7 Concerning the Ministery: The true Ministers of Jesus Christ have always been, and are still, such as come not by the will of man, but by the will of God, neither are they fitted for the work by any thing of man, but by God alone: for the true Ministry is the gift of Jesus Christ, and needs no addition of humane help and learning: but as the work is spiritual, and of the Lord so they are spiritually fitted only by the Lord, and therefore he chused Herdsmen, Fishermen, and Plowmen, and such like; and as he gave them an immediate Call, without the leave of man: so he fitted them immediatly without the help of man: and as they *received* the gift freely, so they were to *give freely*: And when ever they found any of the false Ministery, that taught for hire, cryed out against them, and pronounced woes against

2 Pet. 1. 21.
Eph. 4. 7. 8. 11.
1 Cor. 12. 7. 11.
1 Pet. 4. 10. 11.
Mat. 10. 8.

Acts 8. 20. against them, and threatned them that they *lay in iniquity, because they thought that the gift of God could be bought and sold for* money: And Christ calls them *hirelings*, and saith they *care not for the sheep*: and *Micah* cryes out against the Priests that taught *for* hire: and (saith he) *they build up Sion with blood, and Jerusalem with iniquity*: and *Jeremiah* cryed out against the Priests in his days, that *bear rule by their means*, and calls it *a horrible thing*: and saith that, *from the least of them to the greatest, they are all given to covetousness*: And *Isaiah* cryes out against those in his days, and calls them *greedy Dogs, that can never have enough*: and saith he, *they all look for their gain from their quarter*. And *Peter* saith, of such as should come, that they *through covetousness should make merchandize* of the people: and saith they have hearts exercised with covetous practises, who *have forsaken the right way, and have followed the way of* Balaam, *who loved the wages of unrighteousness*: And *Jude* cryes *Wo unto them, for they go on in the way of Cain* in his murder, and *run greedily after the error of Balaam for reward*. But those that were sent out by Christ, counted their gain *to make the Gospel without charge*; for he ever had they any set means, but went about, having no certain dwelling place; never were hirers, but *servants to it for Christs sake*: nor ever went to Law for Tythes, or any other earthly thing.

Now all people try your Priests by the Scriptures, whether they be of God or of the world, and never think to hear the Word of the Lord from their mouths, who walk contrary to the Scriptures: for such were never sent of God: for had they been sent of God they would abide in his doctrine: and saith *John*, Such *have not God, but he that abideth in the Doctrine of Christ, hath both the Father and the Son*. *And if there come any to you, and bring not this doctrine*, you are *forbidden to receive them into your house, or bid them God speed*: for if you do, you are partakers of their evil deeds. *And unto the wicked saith God, What hast thou to do to declare my statutes, or that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thy back, and art a partaker with the Thief, the Adulterer, Evil-speaking, Slandering and Deceit*; and such as these, *think God to be like themselves*.

Cor. 9. 16. 7. 18. Cor. 4. 11. John 2. 23. 5. 44. Ioh. 9. 10. John 2. 22. 1 Pet. 4. 11. Psal. 50. 16. 17. Psal 50. 21.

Divers

Divers particulars of the perſecutions of *Iames Nayler*, by the Prieſts of *Weſtmerland*.

James being at a meeting at *Edward Briggs* houſe on the firſt day, where many people met, he was deſired by divers friends to meet the day following at Widow *Cocks* houſe, about a mile from *Kendal*, whereof the prieſts having notice, raiſed the Town of *Kendal* againſt him; but being long in gathering together, the meeting was done; but ſpies being out upon the Steeple top, and other places; notice was given what way *James* paſſed from thence: and coming down towards *Kendal*, two Prieſts, being accompanied with a Juſtice of peace, and ſome other Magiſtrates of the Town, with an exceeding great multitude of people following them, met him, ſaying, *Nayler, I have a meſſage from the Lord Jeſus Chriſt to thee, but this there is not a convenient place.* To which *James* anſwered, *The Lord Jeſus Chriſt is no reſpecter of places.* The meſſage that he had to declare, was this: *I conjure thee that thou tell me by what power thou inflicteſt ſuch puniſhment upon the bodies of creatures.* *James* anſwered, *Doſt thou remember who it was that did adjure Chriſt to tell if he were the Son of God, and asked by what authority he did thoſe things?* for *James* ſaw him to be one of that generation. But the Prieſt ſtill conjuring him to tell by what power he did it: *James* anſwered, *Doſt thou acknowledge it to be done by a power?* Yea (ſaith he) *I have the Spirit of God, and thereby I know it is done by a power.* *James* ſaid, *If thou have the Spirit of God as thou ſayeſt thou haſt, then thou canſt tell by what power it is done.* The Prieſt ſaid, *When God comes,*

he comes to torment the ſouls, and not the bodies. James ſaid, *He comes to redeem the ſouls.*

But after much jangling, the Prieſt began to accuſe him before the Juſtice and Magiſtrates of many things; As *that he taught people to burn their Bibles, Children to diſobey their Parents, Wives their Husbands, People to diſobey their Magiſtrates, and ſuch like accuſations.* To which *James* anſwered, *Thou art a falſe accuſer, prove one of theſe things if thou canſt, here, before the Magiſtrates.* But not being able to prove any one, he began to accuſe *James* for holding out a light that doth convince of ſin, *which*, ſaith the Prieſt, *all have not.* To which *James* ſaid, *Put out one in all this great multitude that dare ſay he hath it not.* Saith the Prieſt, *Theſe are all Chriſtians, but if a Turk or Indian were here, he would deny it. James* ſaid, *Thou goeſt far for a proof; but if a Turk were here, he would witneſs againſt thee.*

The people beginning to fight, the Prieſt turned away, ſaying, *Here will be a diſturbance.* Said *James*, *Theſe are thy Chriſtians, and this is the fruits of thy Miniſtery.* But the Juſtices with ſome other, did endeavour to keep the rude people off him, ſo that they could not come to their purpoſe there: but he being to paſſe over the Bridge, and through the Town, they that were of the Prieſts party ran before, ſwearing they would throw him off the Bridge into the water, but comming thither, and ſeeing their purpoſe, he was encouraged in his God, who gave him aſſurance of protection, and did wonderfully keep him, and thoſe that were with him; for when he came unto the Bridge, the word of the Lord came unto him, and he was made to cry out againſt their rage, and the power of the Lord was with him, ſo that he received no harm, though he was made to ſpeak all along, and in the Market place, and till he came out of the Town. But the raging people continued ſhouting, crying, and throwing of ſtones at him a quarter of a mile out of the Town; But ſuch was the power of the Lord, that neither he nor any with him, received any harm. The work was wonderful, and we were brought much to admire it, and praiſe the Lord, who is bleſſed for ever and ever.

Ano-

Another time *James* being desired of many Christian friends to be at a meeting at *Orton*, there to wait upon the Lord for what he would make known to his people, did accordingly; and many friends and brethren accompanied him; but the Priests having intelligence some days before, five of them were gathered together, and many people from all quarters. A friend in the Town desired *James* to come to his house; and being come into his house, a message was sent from the Priests, desiring him to come into the field, under pretence for a more convenient place for the great multitude. To which *James* answered, *It is my desire that all may be edified*: and comming into the field, the Priests came with a great multitude, and asked him by what authority he came thither, and had gathered together so many people to break the peace; and tempting him, said, *Wilt thou be bound that none here shall break the Peace* To which *James* answered. *We come not hither to create offences, but if any break the Law, let him suffer by the Law*: for he perceived they intended violence, as it appeared afterwards.

But seeing they could not prevail in that, another of them desired him to go into the Church, as he called it, tempted him, saying, *The people may all sit and hear better*: But *James* perceiving their deceit, said, *All places were alike to him: he would abide in the field.* Whereupon they pulled out an Ordinance of Parliament, forbidding any to speak, but such as were authorized to speak either in Church or Chappel, or any publick place; and bade him speak at his peril, as he would answer the contempt of it. To which he answered, saying, *This is not a publick place.* Nay said one of the Priests, *Is not this a publick place, the Town field?* and charged the Constable of the Town to do his office, and examined his authority: *James* answered, *Those that are sent to declare the things of God, have not their authority from men.* But they bid him prove that. He said, *Paul received not his commission from man, nor by man.* To which one of them answered, *That was the Gospel, but they would prove that Paul had a call from the Church*; in short, at last he named that place in *Acts* 13. where the Holy Ghost said, *Separate me Barnabas and Saul, and the Apostles laid their hands upon them*

them, which, said one of them, *was the laying on of hands of the Presbytery*; But when he had found that place, *James* asked him if that was *Pauls* call to the Miniſtry (three times) but he anſwered nothing. Then ſaid *James*, *If that was his call he had preached long without a call before that*; and inſtanced to prove it, *Gal.* 1.

Whereupon that buſineſs ended; But another Prieſt ſtood up, and ſaid, *Thou oughteſt to give an account of thy Faith to every one that aſketh*; whereupon he asked divers queſtions: whereu to *James* anſwered, inſomuch that ſome that ſtood by, cryed out, *Anſwer not all, but ask him ſom*. A while after *James* asked him *how he would prove himſelfe a Miniſter of the Goſpel, and live upon Tithes?* To which he would not anſwer. Then ſaid *Iames*, *Neither will I anſwer thee if thou ask me twenty more.*

The next queſtion he asked was, *Whether Chriſt was aſcended or no?* but *Iames* ſaid, *I will not anſwer thee.* Whereupon he cryed out to the people and ſaid, *he denies the humanity of Chriſt*, and made a great outcry among the people of it. But the people cryed out, ſaying, *Let us hear him; you have often told us many thing sagainſt him: let him ſpeak, and then if he ſpeak not truth, you may then reprove him. Iames* hearing the deſire of the people, began to ſpeak, and the people gave audience, and were very ſilent. But beginning to hold out Chriſt alone to be the Teacher of his people in ſpirit and truth, one of the Prieſts cryed out, *I cannot endure to hear this Seducer any longer.* Vpon which *Iames* ſaid, *Prove me a Seducer before all this people, or elſe thou art a falſe Accuſer.* But he had not one word to ſay againſt any thing that he had ſpoken: But ſaid, *If thou wilt not anſwer me that Queſtion I asked thee, I will call thee a Seducer as long as I live.*

Whereupon ſeeing there could be no peace there, nor liberty to ſpeake, they deſired *Iames* to goe into the houſe, and they kept cloſe about him, to keep him from violence of ſome that came along with the Prieſt, but they raged ſo, that he and other friends received ſtripes, & with much ado got to the houſe: But the raging *Sodomites* waited about the door to do miſchief,

and

and kept ſhouting about the h uſe all the while he was ſpeaking, but the houſe being filled with people, they could not come to their purpoſe: and the Lord ſo ordered it in the Evening, we came away without any more harm: but not long after, there came ſome of the Prieſts party about the houſe, and asked if *Nayler* was gone: and when they heard he was gone, they ſaid, *He may thank God of that.* Thus by the wiſedom of God he eſcap d th ir violence at that time.

But he Prieſts miſſing of their pu poſe there, the next firſt day after, they prepared their Sermons ſuitable to what they intended, poſſeſſing the people that he was a blaſphemer, and denied the Reſurrection, and the Humanity of Chriſt, and all Authority: and that the Parliament had opened a gap for blaſph my, and as it was ſaid by ſome of their Hearers, they did God good ſervice that would k ock him down. Thus having ſtirred up the ruder ſort, the next day they prevailed with one called a Juſtice of Peac : th Prieſts ſon got him to c me twelve miles from his own houſe: he was one, as ſome ſay, that had been in actual arms againſt the Parliament, for bringing in of the *Scots*: and having armed a great multitude aga nſt the next morning, they came very early to the houſe where he was, where many Chriſtian friends would have met that day, and asked for *Nayler*, threatning to knock out his brains againſt the ſtones in the wall, and that they would pull down the houſe, if he would not come out: though the door was never ſhut againſt them. But ſome of them came into the houſe, and commanded him to come forth, under pretence to diſpute with the Prieſt. But *James* ſeeing what they intended, anſwered, *You did not uſe me ſo civilly the laſt time I was amongſt you, but if any have a mind they may come in, the doors are open.* Which anſwer they told the Prieſts, whereup n they ruſhed violently in, and took him by the throat, haled him out of the door into a field, where was a man whom they call d a Juſtice, and with a Pitchfork ſt uck of his Hat, and commanded him to anſwer to ſuch Queſtions as the Prieſts would ask him. Wher upon the Prieſt began to ask many Queſtions, as concerning he Reſurrection, the Humanity of Chriſt, the Scriptures, and divers other Que-

ſtions, as the Sacrament, and ſuch like, to which he anſwered, and proved by Scripture. But at laſt being asked if Chriſt was in him, he ſaid, *he witneſſed him in him in meaſure.* The Prieſt asked, *if Chriſt was in him as man. Iames* ſaid, *Chriſt is not divided*; But he urged him to tel whether Chriſt as man was in him or no. He anſwered, *Chriſt is not divided; for if he be, he is no more Chriſt: but I witneſſe that Chriſt is in me, who is God and man in meaſure.* But the Prieſt ſaid, *Chriſt is in Heaven with a carnal body.* To which ſaid *Iames*, *Chriſt filleth Heaven and Earth, and is not carnal but ſpiritual: for if Chriſt be in Heaven with a carnal body, and the Saints with a ſpiritual body, that is not proportionable; neither was that a carnal body which came in among the Diſciples, the doors being ſhut: for Chriſt is a Myſtery, and thou knoweſt him not.*

Then after much jangling and temp ing, the Prieſt not having got the advantage he waited for, he cryed out unto the people not to receive him into their houſes: and alledged that in the ſecond Epiſtle of *Iohn* v. 10. Now how ſuitable that place was for his purpoſe, all people may ſee, who have eyes: for there they are forbidden to receive any into their houſes, but ſuch who *abide in the Doctrine of Chriſt, and confeſſe themſelves that they had both the Father and the Son, and preach that Doctrine.* But the Prieſts ſay that is blaſphemy.

Then the Prieſt turned away from him: upon which the armed multitude began to be violent againſt divers friends that were there. *Iames* hearing friends cry out, ſaid to the Juſtice, *You will ſurely ſet us peaceably into the houſe again*: but ſeeing him to go away, and leave them in the hands of the rude multitude, he gave himſelf up, ſaying, *The will of the Lord be done.*

Vpon which the Juſtice turned again, ſaying, *We will ſee him in the houſe again*: and going towards the houſe many friends kept cloſe about *Iames*, expoſing their own bodies to the danger of their weapons, to ſave him harmleſſe; and ſo with much ado we got into the houſe, not receiving much harm. Which being done, and as *Iames* was praying the Lord for his wondrous deliverance from their malicious intents, ſome heard them ſay, *If we let him go thus, all people will run after him.* Whereupon they

they agreed that he ſhould be brought before the Juſtice again, and came with violence, and haled him out again. Then the Juſtice and the Prieſt getting a horſeback, they cauſed him to run after them to an Alehouſe on the other ſide the water, where they went in, not ſuffering one friend to go in with *Iames*; and when he came before the Juſtice he told him, if he would not put off his hat, he would ſend him to priſon, and alſo becauſe he thoued him; for the Juſtice ſaid, *My Commiſſion runs Ye.* To which *Iames* anſwered, *I do it not in contempt, for I own Authority, and honor it according to the Scriptures: But I find none ſuch honor commanded in Scripture, but forbidden.* Then they concluded to commit him for that, and alſo as a wandering perſon, and ſaid none there knew him whence he came; for thoſe who knew him were kept out. Then ſaid he to *Arthur Scaife Thou knoweſt me: I was in the Army with thee eight or nine years. It is no matter*, ſaid the Juſtice, *thou art no Souldier now.*

Then they writ a *Mittimus* to ſend him to priſon, and carried him to *Kirkby Steven* that night, and ſhut him up in a Chamber, and ſet a guard upon him; but divers of our friends following into the Town, where a great multitude was gathered together for meeting, then did the people come from the Steeple-houſe, where another had been preaching: for divers of the Prieſts were gathered together that day: ſome preaching, ſome plotting, and ſome perſecuting. *Iezabels* faſt was a preparation for *Naboths* death. But friends not being ſuffered to go into the houſe where *Iames* was, they abode in the ſtreets: and ſome of them being moved to ſpeak to the people, the Prieſts perceiving the people to give audience to what was ſpoken, made complaint: Whereupon ſome were ſent forth, and with violence fetched in one *Francis Howgill* a friend, who was ſpeaking to the people, and brought him into the high Prieſts hall, where were five Prieſts aſſembled, with many other of their party, but not one friend. And bringing him before the Juſtice, he was commanded to put off his hat. He anſwered, *I know no ſuch Law.* The Prieſt ſaid, *He will tread both Miniſtery and Magiſtracy under his feet.* He ſaid, *Thou art a falſe Accuſer, prove wherein.* But one that ſtood by took

took off his hat, and cast it into the fire. Then said the Justice *What is this thou speakest against the Ministers?* He answered, *What hast thou to accuse me of?* Whereupon one affirmed that he said, *All the Ministers that taught for hire, and in Steeplehouses, were enemies, and lyars against Jesus Christ, and no Ministers of Iesus Christ.* Upon that the Justice said, *Thou speakest against the Law; for the Law gives them their maintenance.* He said, *I meddle not with the Law, but with their practise.* Then said *Francis* to the Priest, *Didst thou ever know a Minister of Iesus Christ that was a persecutor, or did labour to imprison any?* And after some more discourse, he said to the Priest, *I have seen a great deal of tyranny and persecution in this days actions.* Then said the Justice to the people, *Take notice, he saith the Law is by us tyranny and persecution.* To which the people assented. Then said *Francis*, *Thou must give out to the people what thou wilt, but I speak not of the Law, but of your actions.* Upon that, he was sent to prison, a guard of eight men were set over them, who spent the night in drinking, swearing, and filthy and unclean talking: and the more they were desired by the people to take heed of sin, the more filthy they did appear: but these were the fittest instruments to act the Priests intentions, being members of their Churches. The next day they were guarded to *Appleby*: but some friends following, could not be suffered to pass on the streets that way, so great was their envy against all that set their face that way. And the Prisoners being brought thither, much means was used that none should come at them, but such as was sent to tempt them. There they were kept until the Sessions, in which time they sent up and down the country to seek for any who would witness any thing against them, and improved their utmost interest for their advantage. A Jury was chosen, divers of them were resolved on the business, so that it was told the Prisoners what would become of them: before the day of examination came; and it was accordingly: For the day came, and judgment passed: but the Prisoners never saw their Accusers, nor know who they are, but against that day, the Priests had prepared three large Petitions, stuft with most filthy untruths and slanders; raised out of the bottomless pit;

pit: but not one of them proveth, though one of the Justices sa.. to them. *It is fit they should be proved*, neither was there any thing in them, which they could charge upon the Prisoners, save onely what th power of the Lord had manifested at their meetings, in shaking proud flesh, and pouring out his spirit upon many, especially, as they said, upon little Children; which the Priests concluded was Sorc ry and Witchery, and of the Devil: hereby declaring themselves to be of that generation who *called the good man of the house Belzebub*; and if they should not do the same to them of his houshold, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or false of things done by many that the Prisoners had not seen the faces of, nor ever knew; thinking thereby to make them odious to the people. They also brought two Priests out of *Lancashire*, to swear things that another man had spoken in the presence of four Justices of the peace, and for which the man had been tryed and cleared: And these they brought, thinking to *adde afflictions to the Prisoners bonds*. But he is kept in great peace and joy, having not any comfort from man, but from God, who hath appeared to him in his condition, and hath given him assurance of his love, in whom he rests. To whom be praise, honour and glory, for ever. Amen.

The

The Examination of *James Nayler*, upon an Indictment of Blasphemy, at the Sessions at *Appleby*, in *January*, 1652.

JUstice Pearson, *Put off your hats.*

James. I do it not in contempt of Authority for I honor the power as it is of God, without respect of persons, it being forbidden in Scripture. He that respects mens persons commits sin, and is convinced of the Law as a transgressor.

Just. Pearl. That is meant of respecting persons in judgment.

Jam. If I see one in goodly apparel, and a Gold Ring, and some one in poor and vile Raiment, and say to him in fine apparel, Sit thou in a higher place then the poor I am partial; and judged of evil thoughts.

Col. Brigs. If there were in the Parliament house, would'st thou

Jam. If God should keep me in the same mind I am in now

Col. Brigs. *I knew thou would'st contemn Authority.*

Jam. I speak in the presence of God, I do not contemn Authority, but I am subject to the power, as it is of God, for Conscience sake.

Just. Pearl. Now Authority commands thee to put of thy hat, What sayest thou to it?

Jam. Where God commands one thing, and man another, I am to obey God rather then men.

Col. Benson. *See whether the Law commands it, or your own wills.*

The Indictment was read, wherein *James* was indited for saying that *Christ was in him, and that there was but one word of God.*

Col. Brigs. *Where wast thou born?*

Jam. At *Ardisław*, two miles from *Wakefield.*

Col. Brigs. *How long livedst thou there?*

Jam.

Iam. Until I was married, then I went unto *Wakefield* Parish.

Col. Brigs. *What Profession was thou of?*

Iam. A Husbandman.

Col. Brigs. *Wast thou a Souldier?*

Iam. Yea; I was a Souldier betwixt eight and nine years.

Col. Brigs. *Wast thou not at Burford among the Levellers?*

Iam. I was never there.

Col. Brigs. *I charge thee by the Lord that thou tell me whether thou wast or no?*

Iam. I was then in the North, and was never taxed for any Mutiny, or any other thing while I served the Parliament.

Col. Brigs. *What was the cause of thy coming into these parts?*

Iam. If I may have liberty I shall declare it. I was at the Plow, meditating on the things of God, and suddenly I heard a voice, saying unto me, *Get thee out from thy Kinred, and from thy Fathers house*: and I had a promise given in with it. Whereupon I did exceedingly rejoyce, that I had heard the voice of that God which I had professed from a Child, but had never known him.

Col. Brigs. *Didst thou hear that voice?*

Iam. Yea, I did hear it, and when I came at home, I gave up my estate, cast out my money, but not being obedient in going forth, the wrath of God was on me, so that I was made a wonder to all, and gone though I would have lived: but (after I was made willing) I began to make some preparation; as apparel, and other necessaries, not knowing whither I should go. But shortly afterward going agate-ward with a friend from my own house, having on an old Suit without any money, having neither taken leave of Wife or Children, not thinking then of any journey, as I was commanded to go into the West, not knowing whither I should go, nor what I was to do there, but when I had been there a little while, I had given me what I was to declare, and ever since I have remained, not knowing to day what I was to do to morrow.

Col. Brigs *What was the Promise thou hadst given?*

Iam. That God would be with me: which promise I find made good every day.

Col. Brigs. *I never heard such a call as this is, in our time?*

Iam. I believe thee.

Juſt. *Pearſ. Is Chriſt in thee?*

Iam. I witneſs him in me: and if I ſhould deny him before men, he would deny me before my Father which is in heaven.

Juſt. *Pearſ. Spiritual you mean.*

Iam. Yea, Spiritual.

Juſt. *Pearſ. By faith, or how?*

Iam By faith.

Juſt. *Pearſ. What difference then between the Miniſters and you?*

Iam. The Miniſters affirm Chriſt to be in heaven with a carnal body, but I with a Spiritual body.

Juſt. *Pearſ. Which of the Miniſters ſay Chriſt is in heaven with a Carnal body?*

Iam. The Miniſter ſo called of *Kirkby Steven.*

Prieſt *Higginſon* ſtood up, and affirmed it again openly before all the Court.

Iam. If Chriſt be in heaven with a carnal body, and the Saints with a ſpiritual body, it is not proportionable; neither was that a carnal body which appeared among the Diſciples, the doors being ſhut, and appeared in divers ſhapes.

Queſt. *Was Chriſt man or no?*

Iam. Yea, he was, and *took upon him the ſeed of Abraham,* and was real fleſh and bone; but is a Myſtery not known to the carnal man; for he is begotten of the *immortal ſeed,* and thoſe that know him, know him to be ſpiritual; for it was the *Word that became fleſh, and dwelt amongſt us*: and if he had not been Spiritual, he had not wrought by Redemption.

Juſt. *Pearſ. Is Chriſt in thee as man?*

Iam. Chriſt filleth all places, and is not divided: Seperate God and man, and he is no more Chriſt.

Juſt. *Pearſ. If we ſtand to diſpute theſe things, we ſhould have the Miniſters.*

Iam. Perceiving Prieſt *Higginſon* offended, becauſe he had told of his ſaying that Chriſt was in heaven with a carnal body, *Iames* ſaid, *Friend I had not accuſed thee, had I not been asked what was the difference between the Miniſters and me; for I am not*

come to accuse any, for I am againſt accuſations.

Col. Brigs. *Waſt thou not of a Kirkab u* Sawrby?

Iam. I was a member of an Independant Church at *Weedchurch.*

Col. *Brigs. Waſt thou not excommunicated for thy blaſphemous opinions?*

Iam. I know not what they have done ſince I came forth; but before I was not to my knowledg.

Col. *Brigs.* called of Mr. *Coal*, ſaying, *Did you ere hear ſuch a call as this? did you hear it?*

Coal. *Yea, I heard part of it*

Col. *Brigs. Didſt not thou write a paper, wherein was mentioned, that if thou thinkeſt to be ſaved by that Chriſt which dyed at* Jeruſalem, *thou art deceived?*

Iam. If I come where Chriſt is nearer then *Jeruſalem*, I ſhall have no benefit by him: but I own no other Chriſt but that who *was brought before confeſſion before Pontius Pilate*; which Chriſt I witneſſe in me now.

Col. *Brigs. Wilt thou deny thy hand?*

Iam. I will not deny my hand, if I may ſee it; and I deſire that I may have ſo much favour, that that paper may be kept as an evidence either with or againſt me.

A large Petition being read, wherein was ſomething againſt quaking and trembling.

Juſt. *Pearſ. How comes it to paſſe that people quake and tremble.*

Iam. The Scriptures witneſs the ſame condition in the Saints formerly; as *David, Daniel, Habakkuk* and divers others.

Juſt. *Pearſ. Did they fall down?*

Iam. Yea ſome of them did ſo.

Coal. *David ſaid all his bones were broken, but they were whole.*

Iam. So are theſe now.

Coale. Moſes *trembled; for he ſaw the face of God and all Iſrael.*

Iam. Did all *Iſrael* ſee the face of God? that croſſeth the Scriptures.

Coale. *They saw his glory. I shall see the Lord with these eyes:* putting his fingers to his eys.

Iam. They must first be made spiritual: he cannot be seen with carnal eyes, for he is a Spirit, and no flesh can see God, and live.

Coale. *That light by which I am justified, is a created light.*

Iam. That light by which I am justified, is not a created light.

Coale. *That is true.*

Just. *Pearf. To the Word: What sayest thou to the Scriptures? are they the Word of God?*

Iam. They are a true Declaration of the word that was in them who spoke them forth.

Higginson. *Is there not a written Word?*

Iam. Where readest thou in the Scriptures, of a written Word? The word is spirituil, not seen with carnal eys: but as for the Scriptures they are true, and I witness them true, in measure fulfilled in me, as far as I am grown up.

Just. *Pearf. Why dost thou disturb the Ministers in their publick worship?*

Iam. I have not disturbed them in their publick worships.

Just. *Pearf. Why dost thou speak against Tithes, which are allowed by the States?*

Iam. I meddle not with the States: I speak against them that are hirelings, as they are hirelings: those that are sent of Christ, never took Tiths, nor never sued any for wages.

Just. *Pearf. Dost thou think we are so beggerly as the Heathens, that we cannot afford our Ministers maintenance? We give them it freely.*

Iam. They are the Ministers of Christ, who abide in the Doctrine of Christ.

Just. *Pearf. But who shall judge? how shall we know them?*

Iam. By their fruits you shall know them: they that abide not in the Doctrine of Christ, make it appear they are not the Ministers of Christ.

Just. *Pearf. That is true.*

Accuſations againſt *Jo. Lawſon*, by him anſwered.

THat *Joh. Lawſon* of *Lancaſter* did affirm, *December* the fourth, 1652.

Object. *That he was dead, and roſe again.*

Anſw. Thou art a witneſs againſt him that is riſen from the dead, whereof the Apoſtles were witneſſes. Here thou ſheweſt thy ſelfe to be a witneſs againſt the living, and ſheweſt thy ſelf to be in the death, and no Miniſter of Chriſt: for the Miniſters of Chriſt juſtified them which were raiſed from the dead: *Even* Eph. 2. 1.
when we were dead in treſpaſſes and ſinnes hath he quickened us together with Chriſt, and hath raiſed us together, and hath made us to ſit in heavenly places in Chriſt Jeſus. Likewiſe reckon you alſo your ſelves to be dead indeed unto ſinne, but alive unto God, through Jeſus Chriſt: for in that he died, he died once unto ſinne: in that he lives, he lives unto God. Here thou Rom. 6. 10. 11.
ſheweſt thy ſelfe to be no Miniſter of Jeſus Chriſt. He that believeth, hath *paſſed from death to life, becauſe he loveth his brethren*: Here thou ſheweſt thou doſt not believe, but art in the death, and art in envy: ſo thou ſheweſt forth thy ſelfe to be *Cain*, and hateſt thy brethren: *We know that we are tranſlated from death unto life, becauſe we love our brethren, he that loveth not his brother, abideth in the death*: and there thou art. *Whoſoever hateth his brother, is a man-ſlayer: and you know that no man-ſlayer hath eternal life abiding in him*; 1 *Joh.* 3. And this is thy condition, and here thou art an Antichriſt in the world, envying thoſe who are raiſed from the dead: and thou ſeekeſt to bring them to the death, whom God hath raiſed from the

the death. Thou hast not seen thy selfe to be the Prodigal; yet
Luk.15.24. the Scripture saith, *This my Son was dead, and is alive againe* but thou art *Without God in the World.*

Object. 2. *That the day of judgement was past.*

Mat.12.20. *Answ.* Christ speaks, *The bruised reed he will not break the smoaking flax he will not quench till he bring forth judgment into victory.* Here thou shewest thy selfe to be ignorant of the Scripture: but only as a hear-sayer thou speakest, and the outside of the Letter, and not Christ; and canst not witness him, who brings forth judgement into victory, but standest as a witness against them who witness the Scriptures fulfilled in them, and Christ bringing forth judgement into victory: and here thou shewest thy selfe to be unacquainted with Christ, and thy nakedness and ignorance thou makest appear.

Object. 3. *That he had been in Hell, and is now in Heaven.*

Answ. Here thou shewest thy selfe to be a witness against the
Jon.2. holy men of God. *Jonah* saith, *Out of the belly of Hell cryed I, and thou heardst my voice*, and the Lord delivered him out of Hell; and he confesses it: thou Hypocrite. *For*
Ps.16.10. *thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy One to see corruption.* *Thou hast delivered my soul out of*
Ps.103.1,2. *death: bless the Lord, my soul, and all that is within me bless his holy name.* How darest thou profess the Scriptures, and the holy men of Gods conditions, which were raised and brought out of death; and if any witness the holy men of Gods condition, thou persecutest them? O thou blind hypocrite! here thou shewest thou never sawest His mouth yet, therefore thou never enteredst in Heaven.

Object. 4. *That he was come to the innumerable company of the first born, and the spirits of just men made perfect.*

Answ. Paul said (who was a Minister of God) *But ye are*
Heb.12.22. *come to Mount Sion and to the City of the living God, the Heavenly Jerusalem and to an innumerable company of Angels, to the general assembly and Church of the first born, which are written in heaven; unto God the Judge of all, and to the spirits*

of

of just men made perfect. Paul was a Minister of Jesus Christ by the will of God, who encouraged the Saints who were brought hither: but thou now persecutest them, and art a witness against them that confess they are brought hither: here thou shewest thou hast the spirit of error, openly: and art no Minister of God, no not of the Letter; but art against the Letter as it speaks, persecuting them that have the life of it.

Object. 5. *That he had heard the last Trumpet sound, and seen the new Jerusalem.*

Answ. Here thou shewest forth thy spite and venome; If *John* was here, which *saw the great City and holy Jerusalem descend out of Heaven from God* (*John* said, *I saw the holy City, New Jerusalem come down from God out of Heaven*) thou wouldst be a witness against him; and thou shewest thy self in the generation that was ever persecutors slanderers & opposers of the power of truth. Where the same spirit is that was in *John*, he sees these things now, as he did then, but where the same spirit is not, which thou shewest thou hast not, but a contrary spirit that persecutes them which do see those things: but is as a dog to pire and devour. *John* saw the last Trumpet sound, which shews thou art not come to the first *Blow the trumpet in* Sion, *sound* Joel 2. 1. *an allarum in my holy mountain: let all the inhabitants of the earth tremble.* Here be thou a witness against thy self, that thou art a witness against the truth, and in the generation of them that ever slew the righteous seed.

Obj. 6. *That* John Lawson *said he had seen God face to face.*

Ans. Here thou shewest thy self to be a witness against them that know God, and makest thy self manifest to be a Heathen: for all are Heathens that do not know God; and no man knoweth God, saving he that is born of God; and who are born of God are owners of the Truth, and not against it, but against the deceit. *Iacob* said, *I have seen God face to face.* *Isaiah* said, *Mine eyes have seen the King, the Lord of Hosts.* *Iob* said, *I have heard of thee by the hearing of the ear: but now mine eyes have seen thee.* And God spake to *Moses face to face.* Here you may take your oaths, and swear against *Iacob*, against *Isaiah*, against *Iob*, and against *Moses*. Where the Gen 32. Isa. 6 5. Iob. 42 5. Exod 33. 11.

same

FINIS.

SEVERAL PAPERS;

5

Some of them given forth by *George Fox*; others by *Jame Nayler*, Minister of the Eternal word of God, raised up after the long night of Apostacy to direct the world, to wait for the Revelation of Jesus Christ, and to turn their minds to the true light, that they may be reconciled to God; of the world is not worthy, and therefore doth hate, persecute, and whom in prison them, under the name of *Quakers*.

Gathered together and Published by A. P. that the Truth may be spread abroad, and deceit be discovered.

Wherein the plain, honest, and sober conversation of the Saints in fear and trembling, is justified, against the idle bablings of formal Professors (the wicked fashions and heathenish customs of this Nation) and of all sorts of persons, under pretence of civility.

Also the Priests of *England*, with their imaginary Doctrines and Worships discovered to be the grand enemies of Jesus Christ; and the true worship of God in spirit and truth made manifest.

Also the occasion of divers scandals concerning the Scriptures, Baptism, Lords Supper, Resurrection, Magistracy and Ministry, cast upon them by the Priests, removed.

With a word to the people of *England*, who in several Forms have long flattered themselves with their Ministry, Churches, and Ordinances; but upon tryall, are found to be the Synagogues of Satan, Persecuters of the Truth, and enemies of the Gospel.

And a few Queries propounded to *Tho. Ledgard* of *Newcastle*, or any of those he ranks with himself, under the notion of *Anti-Quakers*.

Printed in the year, as the world accounts, 1654.

To the Reader.

THere is a Paper for the Preſs, given forth by George Fox, *wherein all may ſee, That Forms of Religion, Ordinances, as they are called, and obſervations, where into people are led by the ſearchings of Wiſdom, and the light of their Reaſons and Underſtandings from the Letter of the Scripture, are nothing but the worſhip of the firſt Nature, the Sacrifice of* Caine, *which God doth not accept: And that the worſhip of God in ſpirit, is not known to ſuch, neither indeed can be, for to that eye it is hid; and the Revelation of Jeſus Chriſt, and of the deep things of God by the ſpirit, is a Myſtery to them not underſtood) which is intended, if the Lord pleaſe) to be made publick as ſoon as this is finiſhed.*

P A.

BIBLIOTECA MUSEUM

To all who love the Lord Jeſus Chriſt, Mercy and Peace be multiplyed unto you.

WHo have been ſcattered abroad in the cloudy dark day from mountaine to mountaine, and worſhipping that which they know not, following the imaginations of others, which they ſpake from the divination of their own braine, and not from the mouth of the Lord; ſhepherds that fed themſelves, and cloathed themſelves with the wool, and ſought after the Fleece, and ſo made a prey upon us, and do up on the people; but God, as he promiſed, ſaith he, I will gather my ſheep from your mouthes, and ſeek them which have been ſcattered in the cloudy dark day, hath gathered us, an doth feed us upon the mountaine in a good paſture; and ſo we witneſs the Promiſe of the Lord fulfilled: and as the Lord ſaid; I will ſeek that which was loſt, and bring again that which was driven away, who hath one ſhepherd Jeſus Chriſt; herein do we witneſs the Lord fulfilling the Scriptures in us; and I witneſs the loſt ſheep is found: and the Lord hath brought back again that which was driven away: and here do we deny all the Teachers of the world, who ſpeak a divination of their own brain, and not from the mouth of the Lord; for who ſpoke from the mouth of the Lord, denyed them then; ſo do we by the ſame word: and we deny all them that ſeek for gain from their Quarters, which are greedy dumb doggs, as the Scripture ſaith; and all thoſe who *rake* the peoples money, and ſell the Letter, which was *ſpoken forth freely*. For *Iſaiah* that ſpake from the mouth of the Lord, he denyed ſuch things, and bid all come *freely without money, and without price*, to hear the voice of the Lord, that their ſouls might live, and to make with them an everlaſting Covenant, *even the ſure mercies of David*: and this Covenant I do witneſs, therefore I deny; with the ſame word

*Ezek.*34.12 *Jer.*23.10. *Ezek.*34. 23.

*Jer.*23.16. *Iſa.*65. 10. 11,12. *Iſa.*55.4.2. 2,3.

wherewith they *ſpake*, the ſame things the Scripture denyeth, and all thoſe that bear rule by their means, and hirelings which Preach for hire, and Propheſie for money. For *Jeremy*, who had the eternal words, denyes ſuch things. *Micha* denies ſuch things; and Jeſus Chriſt who was the Word, ſaid, *The hireling would fly*, becauſe he is an hireling: and this word the Lord hath made manifeſt, which gathers our hearts together up to God, and opens to us the Scriptures, whereby we ſee the deceits of the Prieſts of the world, now, of the ſame generation and nature, and acting thoſe things there is no Scripture for, which the holy men of God did not practice. And for taking Tythes in the old time, *Levi*, which was to receive Tythes, the ſtrangers, the fatherleſs and widows, were to come and eat, and be filled within his gate; but this was according to the Law; and here you ſee, the Prieſts of the world do not act according to the Law, in which were Types and Figures of Chriſt; and when Chriſt was come, thoſe he ſent forth were not to have a bagg, nor a ſtick to defend them, nor two coats, nor braſs, nor ſilver; but freely ye have received, freely give: The *workman* is worthy of his meat; ſo they neither walk according to the Law, nor the Goſpel, therefore we deny them: and the Miniſters of Jeſus Chriſt, which went into the world, they had no portion of the world, but whipping, ſtocking, priſoning; But them that were gathered out of the world in the eternall word, which met together, and were of one heart, one minde, one ſoule, to ſuch they ſay, If we miniſter unto you ſpirituall things, is it a great thing if you miniſter to us carnall things? But this was *ſpoken* to them upon whom the end of the world was come; and this I do witneſs, what the Scripture doth ſay: God commanded an outward Temple, Circumciſion, the Sabbath, given as Figures and Types, and Shadows of Jeſus Chriſt; ſo when Jeſus Chriſt, the ſubſtance was come, and when he was crucified and riſen, who believed in him, Preached his Reſurrection, and ſo went up and down in the Synagogues, and into the Temple, Reaſoning and Diſputing with them that held them up, to bring them out of the Figure, up to Jeſus Chriſt, who was the ſubſtance; ſo all which were gathered together in the ſubſtance, met together, and then the Church was in God, and

Jer.5.30, 31.
Mic.3. 11.
John. 10. .13.&.1.14
2 Cor.5. 19.
Deut.26. 12.
Mat.10. 8. 9,10.
2 Cor.11. 24.
Act.4.23.
1 Cor.9. 10,11
1 Cor.9. 10,11.
Gen.17. 11.
1 Chron 22.12.
Exod.31. 13,14.17. 18.
Acts.21.17.
Acts4.,2.

they

they denyed the outward Temple, which God commanded, being made the Temples of God; and denied Circumcision outwardly, being circumcised with the Spirit; and denyed the Jewish Sabbath outwardly, and observing daies; For he that believes is entred into his rest, and hath ceased from his own *work*, even as God did from his. And all those now, who have received Jesus Christ the substance, who is the Head of the Churh, deny all Types and Figures of him, and do witness the Scriptures fulfilled. And Jesus Christ who is the chiefe Shepheard, the Bishop of their soules: And Jesus Christ who is the Mediator between God and Man, being made manifest in them, makes them all of one mind, and one heart, and to deny the priests of the world, who profess him in words, and act those things he forbids. First, for sprinkling of infants, and telling people they baptize them into the Faith, into the Church, which there is no Scripture for; but the baptism by one spirit into one body, this we own: and the Church is in God, as *Paul* and *Silvanus*, and *Timotheus* write to the Church of the *Thessalonians*, which was in God. And they tell people of a Sacrament, for which there is no Scripture; that we do deny, and them; but the Supper of the Lord we own, *The Bread that we break is the body of Christ, the Cup we drink is the Blood of Christ*, all made to *drink* into one spirit. And the singing of Psalmes, after their manner, we deny; for they sing *Davids* tremblings, quakings and roarings; this they have turned into meeter, as if we should see one of you lying roaring, crying, till your eyes should grow dim, and watering your bed with your teares, and we should turn it into meeter, and make a Rime of it, and take it, and go among a company of ignorant people, and say, let us sing to the praise and glory of God, *O Lord, I am not puft in mind, I have no scornfull eye*, when they are puft in minds, and have scornfull eyes: and when they read the Psames, they *keep* on their hats; and when they sing them, they keep off their hats; here they worship the work of their own hands: all such practises we deny: but we will sing with the spirit, we will sing with grace, we will sing with understanding, Praises, praises unto the Lord God on high. And they speak a divination of their own braine, and

1.Thes.1.1. Rom. 2,28 29. 2 Cor .6. 16,17. Col.2.16. 17. Gal.4.10. Heb.4.10. 2Pet.2.25 1Tim.2.25 Col.1.26. 29. 1 Cor. 12. 13. 1Thes.1.1. 1 Cor.10. 15,17. Psal.6.6. &131.1. 1 Cor. 14 15. Col.3. 16.

and not from the mouth of the Lord; and ſuch the Lord ſent his Prophets to cry out againſt; all theſe now who ſtudy a divination of their own brain, and ſpeak not from the mouth of the Lord, we do deny: and all who are made Miniſters by
1 Cor.2. 14. *Oxford* and *Cambrige*, bred up with Learning, and ſo made Mininſters by the will of men, and ſpeak natural Languages, as
Gal.1. 14. & 1.1. *Hebrew* and *Greek*, and ſay that is the Original, which a natural man may learn, and the natural man knowes not the things of God, and all ſuch we do deny; for *Paul* was brought up at the feet of *Gamaliel*, in the Jewiſh Religion, but that did not make him a Miniſter of Jeſus Chriſt; for he declares, that he was not made a Miniſter by the will of man, nor of man, neither by man, but by the will of God, and all ſuch I own, who ſtand out of the will of man, denying all carnal ends: for this miniſtry draws up to God out of the world, and doth not reſpect any mans perſon, but miniſters to that which is in
1 Pet.3.1.9. priſon. But thoſe Teachers which are made by man, ſay, The Letter is the Light, the Letter is the Word, the four *Books*, *Matthew*, *Mark*, *Luk*, and *John*, is the Goſpel, when the Letter ſaith, Chriſt is the light, and God is the World, and Jeſus
John. 1.9. Chriſt is the glad tidings which was promiſed, the Lambe of God which taketh away the ſins of the world, and this we witneſs to be fulfilled; all they that are in the light are in unity;
John. 1. 1. for the light is but one, and who know the light are in unity; all who know the word, which is a myſtery, are come to the beGen.3. 15. ginning, are ſanctified by the word, and clean through the
Luke.2. 10,11. word; for this word is a Fire, burning up all corruption, as an Hammer beats down all high minds, high nature, that the pure
Jhon 1.29. John 15.3. Jer.33.29. Heb.4.12. ſeed may be raiſed up, as a ſword cuts to pieces, and divides aſunder the precious from the evil, and makes a ſeparation inwardly and outwardly from uncleanneſs; and this is the word
2 Cor.5.19. of reconciliation, that reconcileth together to God, and gathers
Eph.2.12. the hearts of his together, to live in love and unity, one with another, and lets them ſee how they have been ſtrangers and aliens from the life of God; the light doth, and the word draws from under the occaſion of all Laws outwardly, working out that filthy nature which the outward Law takes hold on; ſo walking in the ſpirit, there is not a fulfilling the luſts of

the

the fleſh; and the ſpirit is but one, which baptizeth into one body, which we do witneſs, praiſe be to the Lord, to be fulfilled. And whereas we are a people accuſed to raiſe up a new War, it is falſe: for dwelling in the word, it takes away the occaſion of Wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before Wars was; for the Miniſters of God, which had the word of reconciliation to draw them from the occaſion of all wars, working out that nature that occaſions warre, ſaid, whence do wars ariſe? even from the luſts, Therefore all dear people, who love the Lord Jeſus Chriſt, and the appearance of Jeſus Chriſt in your ſouls, be not talkers of the truth, nor followers of the blinde guides, but mind the pure light of God in you, which ſhews your ſin and evil, and how you have ſpent your time, and ſhews you how your mindes goe forth, and every carnal thought; and if you love that light, you love Chriſt, and walking in the light in meaſure, there will be no occaſion of ſtumbling, for all ſtumbling is being diſobedient, and wait to finde the word in you, as the Scripture ſaith; Not to fetch it from above, nor from beneath; but what ſaith it? It is nigh thee, in thy heart, for with the heart man believeth, and with the tongue confeſſion is made unto ſalvation: and abiding inwardly in the light, it will let you ſee one another, and have unity one with another, and the Teachers of the world to be the Miniſters of the letter. And whereas we are accuſed for going into Steeple-houſes, It was the practice of the Apoſtles to go into the Synagogues, reaſoning and diſputing about the Scriptures ſhewing them the ſubſtance, and told them that God did not dwell in Temples made with hands, neither was he worſhipped with mens hands: *Stephen* ſaith, *the moſt high dwels not in Temples made with hands*, and for witneſſing forth the ſubſtance, *was ſtoned to death*; but theſe were types of Jeſus Chriſt, and the Saints, and who were made the Temples of God, denied all outward Temples. But the Miniſtery now which doth profeſs Jeſus Chriſt, holds up theſe outward Synagogues as *Moſes* which was a type of Chriſt, which was a ſervant, ann faithful in his houſe; the deceit after him got into his place and was called of men, maſters, which ſat in his ſeat, which pretended juſtice, and did not; and that was the time

Gal.5.15.

Jam.4.1.2

Mat.23.16
Joh.20.21.
1 Joh.2.10.

Rom.10.8.
10.

Acts.7.47,
48,49.

Heb.3.5.

Mat.23.

Mat 23. 6. time before Christ was sacrificed up, he came to fulfil the Law, and not to break it: but he cryed, Woe unto them thar were called of men Masters, and had the cheifest place in the assemblies, and laid heavy burthens upon the people, and paint themselves with the Prophets words. But when Jesus Christ was sacrificed and risen, his Ministers Preached his Resurrection; they did not hold up the Types and Figures then, but held forth the substance, Jesus Christ; and all who were gathered together in the substance, were of one heart, oue mind, one soul, and met together, and exhorted one another, and builded up one another in the most holy Faith, and all building is in that which is holy; and this Faith I witness, which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God, glory and honor to the highest; and whom Jesus Christ made Ministers, he made them not Masters; but said, *Be ye not called Masters*, neither call any man upon earth *Master*, *for ye have one Master*, *even Jesus Christ*. But the Teachers of the world, who in words profess the Lord Jesus Christ, are called of men *Masters*, and lay heavy burthens upon the people, goe in long Robes, having the cheifest place in the Assemblies, standing praying in the Synagogues; and them that did so, Christ Jesus said, Their prayers were Heathenish; which shews they were never taught of him, for they abide not in his Doctrine; and he that abides not in the truth is of the Devil: and here they shew themselves neither to follow Jesus Christ the example, nor the Apostles as an example, but take the Scriptures to trade withall. And all those which Jesus Christ, the Prophets and Apostles do deny, we deny. When the Apostles spake to the Saints, he bade them, Take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts: and as the light appeared, so they exhorted one another; for there were false Prophets, and false Teachers among the people, which with feigned words and covetousness, made marchandize of them, who had forsaken the right way, following the waies of *Balaam*, going in the way of *Caine*, whose Sacrifice God did not accept. Now all people that love the Lord Jesus Christ, you may see all the Teachers of the world there, going after the waies of *Balaam*;

Acts. 4, 32: Jude. 20. Eph. 4. 5. Mat. 23. 8. Met. 23. 6, 7. 1 John. 3. 8. 2 Pet. 1. 1. 12. 1 Pet. 2. 1, 2, 3. Jude 11.

for

for then that Doctrine crept in, which is scattered over the world, and the Apostles saw certaine creeping into houses, leading silly Women Captive, laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth, which he describes; they were lovers of their owne selves, covetous, proud, heady, high-minded, selfe-willed, incontinent, truce-breakers, false accusers, fierce, despisers of those that are good; lovers of pleasures more then lovers of God; having a form of godlines but denying the power thereof: as *Jannes* and *Jambres* withstood *Moses*, so do these; men of corrupt minds, reprobates concerning the Faith; but they shall proceed no further, their folly shall appeare to all men. Now the Apostle bids, from such turn away; though once he said, some Preach Christ of envy, some of strife and contention, some of good will, though their intention was but to adde affliction to his bonds; yet he rejoyced in it. And that was a time when few did believe that that was the Christ, so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the Forme, and had not the Power; such were Antichrists, and were denyed by them who had the power, and so they are now. And all people consider (you have been long hearers and learners) if you be yet come to the first Principle of Religion, to that which turns the mind to God. All whose faith doth not purifie, they are reprobates concerning the Faith. So aske any Priest or people, whether they shall overcome the body of sin, as long as they are upon the Earth? they will say, No. Therefore their seeming Faith I deny, for Faith purifies the heart, and gives the Victory over the World; and this I owne, and you have put off the body of sin, by the Circumcision made without hands; and whilst we were servants of sin, we were free from righteousnes, but God be thanked, who hath made us free from sin, to serve God in righteousnes, in the newnes of the spirit, and not in the oldnes of the Letter.

2 Tim. 3. 3. to 9.

Phil. 1. 15. & 3. 2.

Heb. 6. 1

2 Tim. 3. 8.
1 Ioh. 3. 3.
1 Ioh. 5. 4.
Col. 2. 11.

Rom. 6. 22.
Rom. 7. 6.

And whereas we are accused for not owning Magistracy; justice we own for conscience sake; for that which is in the conscience, loves equity, and righteousnes, and justice, and leads out of all evil, and uncleannes: *For let every soule be subject to*

Rom. 13. 1.

the

the higher power, for all power is of God, and the powers of God our ſoules are ſubject unto; for he that reſiſteth that reſiſteth the Ordinance of God; but who lives in drunkenneſs, in pride, in covetouſneſs, murder, luſt and uncleanneſs, their ſoules are not ſubject to the higher power, but reſiſt it, and that nature we do deny, and juſtifie that which cuts it down: we own, honor, and ſet up, and honour all men in the Lord, but as for reſpecting perſons we deny, for he that reſpects perſons, commits ſin, and is a tranſgreſſor of the Law. For to reſpect a proud man, be-
James 2. 9. & 5. 2. cauſe he hath a Gold Ring on his finger, and fine Apparell, ſuch reſpects we deny, for the Scriptures deny the ſame; and to ſet
Iſa. 5. 8. up a great man which hath abundance of Earth, joyning field to field, and land to land, and reſpect ſuch above the poore, this is
Acts. 17. 25. an evil eye; for God cryes wo unto ſuch, for God hath made all of one mould, and one blood, to dwell upon the face of the Earth, and he is no reſpecter of perſons; and who are in the
James 2. 5. Faith of the Lord Jeſus Chriſt, it is without reſpect of Perſons, for it is but one, and makes all one, one ſeed, one ſoule, one heart, one minde, in one God, Father of all, over all, bleſſed for ever: and this we do witneſs praiſed be the Lord, to be ful-
Heb. 12. 1. filled, which all the holy men of God did witneſs forth, a good conſcience, and therefore we have a cloud of witneſſes which are recorded in the Scriptures. And whereas we are accuſed for our uncivill ſpeeches, which the world calls uncivill and railing, as becauſe we *thou* people, and ſay *thou* to the particular, and
Acts. 26. 2. 27. *you* to a number. The Scriptures witneſs, that all the holy men of God evermore practiſed the ſame, *thoued* one, and *yeaed* many, *thoued* Kings, *thoued* God, *thoued* Chriſt, and *thou* O Lord of
Pſal. 25. 1. Heaven and Earth; and therefore who art *thou*, O proud Fleſh,
2 Theſ. 2. 3. that *thou* art exalted? Doſt not *thou*, *thou* God, and *thou* Chriſt, in thy Prayers? And wouldſt *thou* be *yeed*? here ſhews the ſonne
John. 21. 15. of perdition himſelfe, and is exalted above all that is called God in *thee*; and the Language of God is not kown with *thee*. And as for the cuſtomes and faſhions of the world, bowing and
Iob 32. 21. making obeyſance with cap and knee, which men and women have done one to another, which lived without the feare of the Lord, we deny; but we honour all men in the Lord with our
Exod. 20. 5 ſoule, and with our hearts, and who look for theſe things outwardly,

wardly, there is a fleſhly principle, for theſe things may be done and are practized, and the heart full of envy; therefore all theſe faſhions we deny. And touching good-Even an good-Morrow, which are cuſtomes of the world, ſpoken without feare of the Lord we do deny: but good to all men we wiſh, and the good day, that they may be brought into it, and that they may ſee the happy day: but the faſhion and cuſtomes which the fleſhly and heatheniſh nature holds up, and when it's croſſed in its wayes and cuſtomes, rageth, and is mad, we deny; and that nature which holds all theſe things, we deny.

Act.10.34. Rom.12 2. Ier.10.3.

John.14.6.

For the God of Power, Light, and Glory, hath rayſed up a light in his people, and gathered their hearts together to himſelfe, and hath diſcovered unto them the vanity of all things wherein they have lived, and ſhewed them his way and truth, where they ſhould walke and gloryfie him, and ſerve him in holineſs and newneſs of life; and with eternall food, the bread of life, doth he feed us, whereby we become wonders to the world, as he hath raiſed his ſeed to his praiſe and glory, and is adding dayly to his Church, and the ſtrong man bowes himſelfe, and the keepers of the houſe tremble, and the powers of the earth ſhake, and the glory of the Lord is riſing, and is riſen, which terribly ſhakes the earth, that the Idols of Gold and Silver are caſt away, and God alone loved; who is Lord of Heaven and Earth; and the works of the Lord are ſtrange and wonderous, as ever was, as the Scriptures witneſs. When *Daniel* heard the Voyce, he fell downe and trembled, and his ſtrength and breath was gone. And *Paul*, when he heard the voyce, he fell down, and trembled: And *Habakkuk*, when he heard the voyce, his lips quivered, his belly ſhooke, rottenneſs entered into his bones, that he might reſt in the day of trouble. And *David* when he heard the voyce of God in the holy Temple, and his Prayers came before him, the Earth ſhooke, and *David* his fleſh trembled. And work out your ſalvation with fear and trembling. Now theſe workings are ſtrange to them, where the ſtrong man keeps the houſe, and who are in the Earth; but who are riſing up out of the Earth, witneſs the power of the Earth to be ſhaken; and who are raiſed up out of the Earth, witneſs theſe things, and have a cloud of witneſſes to witneſs

John 6.35.

Act.247. Eccl.12.3.

Iſa.2.21. 20.

Dan.10.7.

Acts.9.6.

Hab.3.10.

Pſal.119. 120.

Eccl.12.3.

Heb.12.1. Iohn.10.1. 2.

them, paſſing through the ſame doore, to the ſame reſt, and ſo we witneſs the Scriptures, and the power of them, and them to be fulfilled, and fulfilling; praiſes, praiſes be unto the Lord God Almighty for ever. We witneſs the happy day of the Lord is
Luke.2. 10,11. come, the good and happy day, and glad tidings to ſoules; the day of Chriſt, praiſes, praiſes be unto him for ever; All yee Children of the Lord, praiſe the Lord for ever, ſing praiſes un-
& 19.9. to the Lord for evermore. This is the day of ſalvation, and the
1 John 8.9. everlaſting Goſpel, glad tidings is come into ſoules, free pardon of ſin by Jeſus Chriſt, who is come to take away ſin, and
1 Cor.3.6. to deſtroy the works of the Devil, this do we *witneſs*, the Scriptures fulfilled by God alone, therefore deny all the Miniſters of the letter.

G F.

CAnſt thou prove in all the Scripture, that God commanded any of his to ſalute any by the way, or to take his name in vaine, or to uſe any other heatheniſh cuſtomes, but God, Chriſt,
Exod.20. 5,7. the Prophets and Apoſtles commands? The contrary God ſaith, Thou *ſhalt not take my name in vain, nor bow to any creature.*
Luke.10.4. Chriſt ſaith, *Salute no man by the way.* The Prophet ſaith, *Salute*
2 Kings. 4.24. *no man by the way, & if any ſalute you, anſwer him not again.*
2 John 9. 10,11. And the Apoſtle ſaith, *Bid Godſpeed to none, but ſuch as abide in the Doctrine of Chriſt, and have both the Father and the Son; for he that bids him Godſpeed, is partaker of his evil deeds.* God ſaith, Thou *ſhalt not do after the manner of the hea-*
Ier.10.2. *then.* And Chriſt ſaith, *Every idle word ſhall be accounted for at the day of judgement; and by thy words thou ſhalt be con-*
Mat.12. 36,37. *demned.* Now thou that art offended at any for obeying the commands of God, Chriſt, the Prophets and Apoſtles, ſhewſt thy ſelfe to be no Chriſtian, but a Heathen, and wilt neither obey the commands of God thy ſelfe, nor ſuffer them that would, but ſtrives to uphold ſuch coſtomes, as God never commanded, but are ſet up by the World, and uſed without the feare of God. Now how art thou exalted, thou man of ſin, who wilt both diſhonour God thy ſelfe, and would compel thy brother alſo, to act contrary to his Conſcience? What place wouldſt thou leave for the Throne of Chriſt?

I. N.

Truth

Truth cleared from Scandalls.

HAving heard of divers untruths caſt upon me by ſome of the Prieſts in their high places, though I ſtand onely to the Lord in the reſpect of my ſelf; yet leaſt any that love the truth ſhould be led on to ſpeake evil of the things they know not, I ſhall lay open the truth, as it is in me revealed: touching thoſe things whereof I have bin falſely accuſed. Iud.10. Rev.19.13. 1 Iohn.1.1, 2,3,4,5.

1. Concerning Jeſus Chriſt, who is the eternall Word of God, by whom all things were made and are upholden, which was before all time, but manifeſted in time, for the recovery of loſt man; which Word became Fleſh and dwelt amongſt the Saints, who is the ſame yeſterday, and to day, and for ever; who did, and doth dwell in the Saints; who ſuffered and roſe agine, and aſcended into Heaven, and is ſet at the right hand of God, to whom all power is given in Heaven and in Earth; who filleth all places; is the light of the World, but known to none, but thoſe who receive and follow him, and thoſe he leads up to *God*, out of all the wayes, works and worſhips of the world, by his pure light in them, whereby he reveales the man of ſin, and by his power caſts him out, and ſo prepares the bodies of the Saints a fit Temple for the pure God to dwell in, with whom dwells no uncleane thing; and thus he reconciles *God* and man, and the Image of God, which in purity and holineſs is renewed, and the Image of Satan, which is all ſin and uncleanneſs, is defaced; and none can witneſs redemption, further then Chriſt is thus revealed in them, to ſet them free from ſin: Which Chriſt I witneſs to he revealed in me in meaſure, *Gal.* 1.16. 2 *Cor.* 13.5. *Col.* 1.27. 1 Pet.1.25. John 1.14. Epheſ.5.30 & 1.21,22. Iohn 8.12 2 Theſ.2.8. 2 Cor.6.16. 1 Cor.3. 16,17. 2 Cor.5.18, 19. Col.3. 10. Iohn 8.34, 36.

2. Concerning the Scriptures, That they are true declaration of that word which was in them, that gave or ſpake them forth, and are of no private interpretation; but were given forth to be read and fulfilled in the Saints, as they were given forth by the holy *Ghoſt*, without adding or diminiſhing, and was not given forth for men to make a Trade upon, to get money by; but as they are; they are profitable for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect; throughly furniſhed unto every good work: but they who tread in the Letter, and are ignorant of 1 Iohn 1. 3, 5. 2 Pet. 1.21. 22. Deut.4.2. Rev.22.18. Tim.3. 16, 17.

the

the Myſtery, deny all perfection, and none can rightly underſtand
1 Cor. 1. 14. 15. the Scriptures, but they who read them with the ſame ſpirit
1 John 3. 11. that gave them forth, *For the naturall man receiveth not the*
Acts 1. 5. *things of the ſpirit of God; for they ſpiritually diſcerned.*
1 Cor. 12. 13. 3. Concerning Baptiſme, the true Baptiſme is that of the ſpirit,
1 Pet. 3. 2. with the holy *Ghoſt*, and with *Fire*, Baptized by one ſpirit into
Col. 2. 12. one body, not the waſhing away the filth of the fleſh, but the
Gal. 3. 27. anſwer of a good conſcience towards *God*, by the Reſurrection
Rom. 6. 3. of Jeſus Chriſt; without which, no other Baptiſme can ſave us,
Mat. 26. 26, 28. they being but Figures or ſhadowes, but this Baptiſme of Chriſt
John. 6. 51. 53, 54. 55. 56. is the ſubſtance, whereby we are Baptized into his death; and
1 Cor. 10. 16. thoſe who are Baptized into Chriſt, have put on Chriſt.
1 Cor. 11. 24, 25. 4. Concerning the Lords Supper; the true Supper of the
Col. 2. 10. Lord is the Spirituall eating and drinking of the Fleſh & Blood
Acts. 4. 32. of Chriſt, which the ſpirituall man onely eateth, and is thereby
1 Cor. 11. 27, 28, 29. nouriſhed up unto eternall life; without which eating, there
John. 5. 20. can be no life in the creature, profeſs what you will; and all
who eate of this Bread, and drink of this Cup, have reall com-
munion with Chriſt the Head, and alſo one with another, as
members, and are all of one heart, and one mind, a compleat body
in Chriſt. Now the world who take onely the outward Signes,
and are not brought into a diſcerning of the Lords Body, eate and
drink damnation to themſelves, and ſo become guilty of the
Body and Blood of Chriſt; and calls this a Communion, but
lives in envy, ſtrife and debate, fighting, and going to Law one
with another for Earthly things.

1 Cor. 15. 38. 5. Concerning the Reſurrection. That all ſhall ariſe to give
account, and receive at the laſt day according to their works
done in the fleſh, whether good or evil; theſe bodies that are
duſt, ſhall turn to duſt, but *God* ſhall give a body as pleaſeth
1 Cor. 15. 42, 43, 44. him; that which is ſowne in curruption ſhall be rayſed in in-
1 Cor. 15. 46, 50, 51. corruption; it is ſowne a naturall body, it is rayſed a ſpirituall
bedy: and as we have borne the Image of the earthly, ſo we
ſhall beare the Image of the heavenly. But fleſh and blood can-
Rev. 20. 6. not inherit the Kingdome of Heaven; neither doth corruption
Phil. 3. 21. inherit incorruption, for we ſhall all be changed: but they who
1 Cor. 15. 20. cannot witneſs the firſt Reſurrection, within themſelves, know
nothing of the ſecond, but by heare-ſay: And therefore ſay

ſome

ſome of your Teachers that Chriſt is in Heaven with a carnall body; now that Chriſt, who is the firſt fruits ſhall be there with a carnall body, and the Saints with a ſpirituall body, is not proportionable. 1 Cor. 15. 47 Col. 1. 15.

6. Concerning Magiſtracy, that it is an Ordinance of God, ordained for the puniſhment of evil doers, and an encouragement of them that do well, Where juſtice and righteouſneſs is the head, and ruleth without partiality, that Land is kept in peace; and thoſe who judge for the Lord, I honour as my owne life; not with a flattering honour of putting off the Hat, and bowing the Knee, which is the honour of the world, having mens perſons in admiration, becauſe of advantage, for ſelfe-ends, but from my heart, for conſcience ſake, as to the power which is of God, and not to mens perſons: For the Scripture ſaith, *He that reſpects perſons, commits ſin.* And the Apoſtle commands the Saints, *not to have the Faith of our Lord Jeſus Chriſt, the Lord of Glory with reſpect of perſons:* and ſaith, *ſuch are partiall in themſelves, and become judges of evil thoughts.* And ſaith *Paul, Let every ſoule be ſubject to the higher Powers: for,* ſaith he, *there is no power but of God:* the Powers that be are of God, not of man; and *whoſoever reſiſteth, reſiſteth the Ordinance of God;* & therefore *ſubject for conſcience ſake.* And therefore, though the Prophets and Saints were often ſent to pronounce judgement againſt unjuſt men, who had the power committed to them, and did not judge for God, but for ſelfe-ends; yet they never attempted to raiſe any violence againſt them, but uſed all means to perſwade them *to do juſtice, love mercy, and walke humbly with God,* that they might be eſtabliſhed, and the wrath of God turned away from them: for thoſe that be of God, cannot rejoyce in the deſtruction of any, but would have all to turn to God and finde mercy. Rom. 13. 3. Iude. 16. Rom. 13. 5. Iames. 2. 5. Iames. 2. 1, 2, 3, 4. Rom. 13. 1, 5. Micah, 6. 8. 1 Pet. 1. 12.

7. Concerning Miniſtry, the true Miniſtry of Jeſus Chriſt hath alwayes been, and are ſtill ſuch as came not by the will of man, but by the will of God: neither are they fitted for that worke by any thing of man, but by God alone; for the true Miniſtry is the gift of Jeſus Chriſt, given for the perfecting of the Saints, and need no addition of humane helps and learning, but as the worke is ſpirituall, and of the Lord, ſo they are ſpiritually Eph. 4. 11, 12. 1 Cor. 12. 7.

1Pet.4.10, 11. ally fitted onely by the Lord. And therefore he choſe Heardſmen, Fiſhermen, and Plowmen, and ſuch-like: and as he gave them an immediate call, without the leave of man; ſo he fitted them immediately without the help of man; and as they received the gift freely, ſo they were to give freely: And when ever they found any of the falſe Miniſtery, that taught for hire, they cryed out againſt them, and pronounced woes againſt them, and ſhewed them that they lay in iniquity, becauſe they thought that the gift of God could be bought and ſold for money. And Chriſt calls them Hirelings, and ſaith *they care not for the ſheep.* And *Micah* cryes out againſt the Prieſts that taught for Hire, and ſaith *They build up Sion with blood, and Jeruſalem with iniquity.* And *Ieremy* cryes out againſt the Prieſts in his dayes, That bare rule by their means, and calls it an horrible thing, and ſaith, That from the leaſt to the greateſt, they are all given to covetouſneſs. *Eſay* cryes out of ſuch in his dayes, and calls them *greedy Doggs, that can never have enough*; and ſaith he *they all look for their gaine from their quarter.* And *Peter* ſaith of ſuch in his days, that they through covetouſneſs make merchandiſe of the people, *who have hearts exerciſed with covetous practiſes who have forſaken the right way, and have followed the way of* Balaam, *who loved the wages of unrighteouſneſs.* And *Jude* cryes, *wo unto them, for they go one in the wayes of* Cain, *and run greedily after the error of* Balaam *for rewards*: but thoſe that were ſent out by Chriſt, counted it their reward to the Goſpel without charge; neither ever had any ſet means, but went about having no certaine dweling place; never was Maſters, but ſervants to all for Chriſts ſake: Never went to Law for Tythes, or any other earthly thing, but ſuffered perſecution; and as alwayes he that was after the fleſh perſecuted him that was after the ſpirit; even ſo it is now. All people, try your Prieſts by the Scriptures, and never think to heare the Word of the *Lord* from their mouthes, who walke contary to the Scriptures; for ſuch were never ſent of *God*: for had they been ſent of *God*, they would abide in his Doctrine. And *John* ſaith, *ſuch hath not God, but he that abides in the doctrine of Chriſt, hath both the Father and the Son:* And if there comes any to you, and bring not this Doctrine, you are forbidden to *receive them*

Mat.10.8. Acts.8.20. John 10. 13. Micah 3. 10. Ier.5.30. & 6. 13. Iſa.56.10, 11. 2Pet.2. 14,15. 2 Cor. 11. 15. Iude 11. 1 Cor.9. 16,17,18. 1 Cor.4. 11. Gal.4 .19. 1 Iohn.2. 3,4,5,6. Iohn 9.10. 2 Iohn 9. 10,11.

into

into your houses, or bid them God speed, for if you do, you are partakers of their evil deeds. And unto the wicked, saith God, *what hast thou to do to declare my Statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest to be reformed.* Psal.50. 16,17.

J. N.

The worship of the Saints and of the world, how they differ.

YOu self-willed Professors and you conceited hypocrites, lament, for your woe and misery is coming; you who dissemble with God and Man, and deceive both your selves and others, away with all your curious minds, which feedeth on the aire, and are so light, and which feedeth upon your dainty dishes, and novelties, you are above the Cross, and so the earthly will is fed and fleshly desires. Woe unto you self-conceited ones, which gaddeth abroad to change your wayes; death doth feed upon death, and death doth speak death, and all is death; the letter is death, and the carnall mind is death. The Lord hath said, *the Seed of woman shall bruise the head of the Serpent*, and people will talk of it without them. But O Man and Woman, doth not death reigne in thee? while the carnal mind reigneth, death reigneth; and the seed of the Serpent is head in thee, if God have not bruised him in thee; and dust is the Serpents meat; you must all see it in your selves. Whatsoever is flesh is dust, all your outside profession is dust, which you have got out of Books and Sermons; and your Latine, Greek and Hebrew, and all which is outward is dust, and all your glorious Gospel notions is dust, and your gold and silver is dust, and fine Apparel is dust, and all the comely glory the mind feedeth on is dust, all the worlds profession and worship, which is not in spirit and truth is dust. Oh the head of the Serpent be not bruised in thee by the seed of the Woman, thou will see there to be no pure worship in or without, but within.

The worlds Church is without them, and their call is outward, a carnal Bell, and

Gal.6.12. Phil.3.18. 19. 2 Cor.3. 5.6. Gen.3.15. Rom.8.6. Isa. 65. 25. 2 Cor.3. 18. Jam.5. 23. Heb.8. 10. 1 Cor.1. 19. Rev.20. 1. Rom.16. 2. Heb.4. 1.

ing the carnall letter, to carnal minds, for carnall money, and carnal ends.

1 Thes. 1, 1. The Saints Church is in God, and the Father of our Lord Jesus Christ.

The worlds assembly is without them; a company of earthly minds meet in a Steeple-house.

The Saints are brought to the general assembly of the first-born, and to the innumerable company of Angels, and to the spirits of just men made perfect, and to God the Judge of all.

Heb. 12. 22, 23, 24. 2 Cor. 3, 6. Mat. 23. 9. 10. 1 John 2. 26, 27. The worlds Teachers are of the letter without, a proud man, called of men Master, and hath the chiefest place in the assemblies, going in long Robes, loving greeting in Markets, the highest roomes at Feasts, all which Christ forbid.

The Saints teacher is within them, ye need not that any man teach you, but as the anointing that you have received teacheth you of all things, and is true, and is no lye, and even as it hath taught you ye shall abide in it.

2 Cor. 3. 6. The worlds law is without them, in the command of the letter, and they break the command, and so it is death.

Jer. 31. 33. Heb. 8. 10. 11. The Saints Law is within them, written in their hearts, and they are all taught of God, from the greatest to the least; And shall no more teach every one is neighbour, saying, Know the Lord, for they shall all know him.

The worlds light is without them, a Chapter, or a Verse which was other mens light, left upon Record.

1 Pet. 1. 19. The Saints light is within them, you have a light that shineth in a dark place, to which you do well that you take heed, untill the day dawn and the day-star arise in your hearts.

The worlds word is without them, and they take the letter for the word, when as the word is invisible.

Deut. 30. 14. Rom. 10. 8. The Saints word is within them, the word is nigh thee, in thy heart, and in thy mouth, and doth sanctifie them, and is sharper then a two edged-sword, dividing asunder, and is a discerner of the thoughts and intents of the heart.

The worlds witness is without them, which is the letter, and it bears witness against all the practice of the world.

The Saints witness is within them, he that believeth, hath the witness within himself.

The worlds Baptiſm is without them, ſprinkling of infants, for which is no command or example in Scripture. 1 John. 5 10.

The Saints Baptiſm is within, baptized with one ſpirit into one body, and are made all to drink into one ſpirit. 1 Cor. 12 13.

The worlds communion is without them, taking a little bread and wine, which is carnall, and cals that a Communion, but are ſeparated in ſpirit, and are not of one heart and one mind.

The Saints communion is within them, in ſpirit, written in one anothers hearts, and though abſent in fleſh, yet preſent in ſpirit. Col. 2. 5 1 Cor. 5. 3

The worlds touchſtone is without them, and they try the living by the dead, the ſpirit by the letter. 2 Cor. 3. 2.

The Saints touchſtone is within, whereby they try the ſpirits whether they be of God or no; every ſpirit that confeſſeth Jeſus Chriſt come in the fleſh, is of God; and he that confeſſeth him in truth, hath him, and the Father alſo. 1 John 4. 2. 1 John. 2. 23.

The world is ruled by outward rules & all goeth from the rule.

The Saints rule is within them, Chriſt who ruleth in them, and is the head of the body. Eph. 4. 1.

The worlds record is without them.

The Saints Record is within them; the ſpirit that God hath given into them, is their record. 1 John 4. 8, 9. 10.

The worlds Sabbath is without them, and they have no reſt but in a form without.

The Saints Sabbath is within, where Chriſt is come to give them reſt, and they are ceaſed from their own works. Heb. 4. 10, 11.

The worlds Pſalms are without them, and they ſing *Davids* quakings and tremblings, waſtings, Propheſies, Prayers and tears, weeping till his eyes grew dim; he watered his couch with his tears, and they turn theſe into Meeter, and ſay, Let us ſing to the praiſe and glory of God, when it is altogether to his diſhonour.

The Saints Pſalms are within, and they ſing with the ſpirit, and with the underſtanding alſo. 1 Cor. 15.

The worlds guide is without them, in the traditions and precepts of men, which leads from God.

The Saints guide is within them, the ſpirit, and they are Rom. 8. 14.

 the

the ſons of God, who are guided by the ſpirit of God.

The worlds temple is without them, which was builded for the Idolatrous worſhip.

1 Cor. 3. 16. The Saints Temple is within, ye are the temple of the living God, and he doth walk in them, and dwell in them, and they

2 Cor. 6. 16. know and can witneſs God dwelling in them.

Jam. 4. 3. The worlds Prayers are without them, and the power thereof ſtands in outward words; and they ask and have not, becauſe they ask amiſs, that they may ſpend it on their luſts.

Rom. 8. 26. John 14. 13, 14. Jam. 1. 6. The Saints Prayers are within, by the ſpirit, which teacheth in all conditions what to pray for, and helps the infirmities, with ſighs and groans which cannot be uttered; and they ask in the name of the Son, and are heard in whatſoever they ask, and thereby is the Father glorified, for they ask in Faith, nothing wavering,

All you who read theſe things, read your ſelves where you are, whether you be within among the Saints, or without among the world.

The Condition and Portion of the People of *England*, who have long flattered themſelves with the Church, Miniſtry, and Ordinances, but upon tryall are found to be the Synagogues of Satan, Perſecuters of the truth, and enemies of the Goſpel of Chriſt.

The Lyon hath roared, tremble all you Senſes of the field. The Trumpet hath ſounded, let the Breaſtplate prepare himſelf to battel, for the great day of Sions ***recompence is at hand, and woe to all her enemies.***

I have heard a voice of Woe and Terror, to come upon all the Inhabitants of the Earth; Repent all you inhabitants of Rom. 3. 14. the earth, the ſword of the Lord is furbiſhed againſt you to

make

make a grievous slaughter; houle, Woe and misery, all sorts of People, who have preferred your own wils, lust pleasures, before the pure Law of God: houle you Sodomites, and Belly-gods of the earth, who have given up your selves to fulness of gluttony, and all excess of riot: feeding without the feare of God, sporting in the day time, living like fed horses, spending the creatures upon your lusts, which were never made for that end: woe unto you, you fat Swine, the Swine of *Sodom* are found among you, and the Plagues of *Sodom* are nigh at hand. Woe unto you, for now is the Lord come to require his Corn and his Wine which he gave to feed the poore and hungry, which your lusts have devoured; the wants of all poore in the Nation cry out against you; you have exceeded all that ever went before you, and you shall exceed in misery. Woe unto you proud and hufull lofty ones that are lifted up in your own eyes, and have set your selves above the feare of God; which teacheth humility, you plainly appeare to be children of the Devil, who is the father of all pride and self-exaltation; you bear the Image of the Serpent, you speckled ones, who have painted your selves in the various colours to make your selves seem glorious in the eyes of others, that they may bow and worship. Woe unto thee, that hast set thy self in the seat of God, *thou art weighed and found wanting*; thy pride is for the fire, and thy Honour for the Dust, for now is the Lord coming to enquire after his Wool and Flax, which he gave to cloath the naked of all sorts, with which thou hast decked the Serpent and spent upon thy lusts, thereby to set thy self in the Seat of the Almighty. Woe, woe, woe unto thee thou that art exalted as high as Heaven, yea into Gods Throne, but thou shalt be cast down to Hell, the Lamb is risen to Rule the Nations. Woe unto the covetous cruel oppressers, who live upon dust, you grinde the face of the poore, and oppress them that are fallen, your treasures you have filled, and you have heaped up abundance against this day of wrath. The Fire of the Almighty is kindled, and it shall never be quenched till it hath devoured and burnt up you and your heaps, and made you a curse to the Generations that shall come after. Woe unto the envious Serpents that seek to devour the innocent, that

make a Prey upon them that depart from iniquity; you are the Head of the Serpent that must fulfill what is spoken of you, and you now shew the enmity that God hath put between the two Seeds, now thy rage is come, the seed is come whose heel thou art bruising, who shall bruise thy head, thy time is as short as thy rage is great. Rejoyce all you that suffer it that the Scriptures may be fulfilled. Woe unto you scorners, you sons of *Hagar*, you sons of bondage to the works of the Devil, scorning, backsliding, false accusing, slandering and evil speaking; you are brought forth by the Egyptian woman, and are in Egyptian darkness, and you cannot see that your are in the works of the Devil, and by him you are put on to act against Christ, in his Saints. But now is the son of the Free-woman brought forth, to whom the Heritage belongs, and you shall be cast out among the Heathen, and ungodly, and judgement is coming upon you, in which you shall be not be able to stand: Woe unto you swearers and lyers, under whose tongues lyes the poyson of Aspes, which you vent out as you are moved by your Father the Devil, against the holy and dreadfull name of the Almighty, the Land is filled with this Generation, and hath long mourned because of you: Who can pass in streets or Markets, that feare the Lord, and their hearts not be broken to hear it? Do not all places abound with vain Oaths, and lying Idle words? never was Nation like to this in these things, so that any who will not use these Idle words and oaths, is known in the streets as they pass, and not esteemed worthy to live in the Nation; and thus not only with all the common sort, but also with many that are in place of Authority to punish such things, and yet those are not afraid to call themselves Christians: shall not the Lord be avenged on such a people as this? Woe unto you that live upon deceit in your weights and measures, by your sleighty words arising from the serpents wisdom, which makes a prey on the simple: and when you have got great estates, you say, God hath given you them, you are set up above them who are made poore by you, now is the Lord come to search you out, and you shall restore for your theft four-fold. Woe unto you that have what powes in your hands to restrain these things, but instead of using the sword to scatter the works of iniquity,

have

have turned the edge of it againſt ſuch as the Lord hath called out of theſe things, and ſent them to call others out, leſt they partake of the Plagues that are to come upon thoſe who are found in them. Woe, woe unto the blind guides who have called your ſelves Chriſt's Seedſmen, and now that the Lord of the Harveſt is come to look for fruits, here is no better fruit to reap but ſuch as theſe, and that among ſuch as you call Saints, and the Churches of Chriſt: And now that the Heir is appearing, you are ſtirring up the powers of the earth how to deſtroy him, leſt you be called to account for your great care to feed your own bodies, and heap up carnall things, and the little care for the ſoules of Chriſts Flock. Now ſhall you not eſcape, your day is near at hand. Who could have believed that *England* would have brought forth no better fruits then theſe, now after ſuch deliverance, as no Notion elſe can witneſs? Oh tell it not among the Heathen, leſt you ſtrengthen the hands of the enemy, and occaſion the wicked to Blaſpheme the name of the God of Hoſts, who is reported to be among us, and hath ſubdued all our enemies, and hath delivered us thus farre. Awake, awake, all ſorts of people, can you ſay you have not had power in your hands againſt theſe abominations? but now that you have not proved faithfull in the promiſes to the Lord, in the day of your feares; therefore is the Lord coming to call to account all ſorts of diſſemblers and oppreſſers, and by his own right hand to get himſelf the Victory. And now woe unto you that have known to do well, and had it in your power, but have not done it. Woe unto you that have taken counſel at your owne wiſdome, and multitudes, and not at the ſpirit of the Lord, and have ſtrengthened your ſelves by your Riches. Woe unto your fruitleſs Trees, you have long been digged and pruned, but no fruits you have long cumbred the ground. Woe unto you that are at eaſe in *Sion*, houl, woe and miſery; tremble ye women that are at eaſe, ſtrip you, make you bare, put off your pride, and put on aſhes, turn your Muſick into wayling, your Feaſts into Faſting, and bitter lamentation, and meet the Lord, if there may be hope for your ſouls in the day of his fierce wrath that is coming upon the earth: while you have time, improve it.

Several

Several Queries to be answered by *Tho. Ledgard*, or any of those he ranks with himself, under the name of *Anti-Quakers*.

Gen.1.27. 1. Did not God create man and woman perfect in his own Image without sin?

2. Did not the first sin make a separation betwixt God and man?

Gen.3. 23.24. 3. Whether is there any other way to unite God and man into Spiritual Communion again, but by being separated from

1 John. 3.6,7. the works of the flesh, sin, and uncleanness, and being Redeemed into his first Estate?

4. Was not that the end for which Christ was manifest in

1 John.3.5. 8. the flesh, that by taking away sin, he might restore man into his first Estate in which he was created in the Image of God without sin?

John.8.34. 36. 5. Whether any can witness the work of Redemption perfected in them, while they commit sin?

1 Cor.6. 9. Gal.5.21. 6. Whether any unperfect, unclean, and unjust one, shall enter into the Kingdom, yea or no?

1 Cor.10. 6.11. 7. Was not that the end for which the Scriptures were written, to warn all to turn from sin to holiness?

Mat.25. 13.to the end. 8. Shall not God justly judge every one as he finds them, at the day of judgement; they that have done good, into life eternal, and they that have lived in sin, into everlasting fire? And whether do you look for a Purgatory to cleanse you from your sins, between the day of death and the day of judgement?

1 Cor.15. 22. 9. Whether a Christian have ground to believe, and ought to wait for it, that he shall be redeemed by the second Adam, into that estate which he lost by sin in the first Adam?

Col.1.13. 10. Are not all that are servants of sin, out of the Covenant, and under the power of darkness, and in the Kingdom of the Devil?

Prov.28. 13.&11. 21. 11. Is there any promise in Scripture due to any, who have not confessed and forsaken their sins; but all the Plagues written

ten in the Book, are to fall upon that generation of evil doers?

12. Was it not the onely end why all the true Ministers of Christ, both now and ever, were begifted and sent into the world (to wit) to call people out of sin, and to perfect the Saints in holiness, and to present them perfect to God? Ephes.4. 11,12,13. Col.1.28.

13. Whether all those who both by Life and Doctrine, encourage people to abide in that condition of sin, imperfection; and separation from God (which Christ came to take away, and so to unite God and man again) do not oppose the work of mans redemption, and withstand the onely end of Christs coming, and so are Ministers of Anti-christ, and labour to uphold the Kingdom of the Devil? 2 Thes.2. 3.to the 11

Now all you who plead for sin in your selves or others, consider these things, and see if you do not withstand the love of God, in giving Jesus Christ into the world, to cleanse from all sin, all that believe in him, and so to present you to the Father without spot or blemish, and so you are the greatest enemies to your eternall salvation. How will you stand before the Lord at that great day, who would have gathered you out of your sin, but you would not, but have joyned with the Devil to uphold the wall of separation between God and you? Woe unto you, ye whited walls. Ephes.5. 27. Mat. 23. 27,28,

F. N.

ALL People and Professers consider where you are, and from whence you are fallen, you that plead for sin, and say, None can be set free from sin while they are in this world; you plead for a house for Satan in you, while you are here, and where will you have him cast out, or what fellowship can you have with God, while the Serpents head is in you? you are separated from God, and know not, for what communion hath light with darkness? God is light, and he that dwels in God, dwelleth in light, and in him is no darkness at all, but while you live in sin, you live in darkness, and the God of this world hath

hath blinded your eyes that you cannot see, and having blinded your eyes that you cannot see, he leads you captive at his will, and you are willing to be so, and you do not believe that ever you shall be otherwise; you are servants to sin, and you take pleasure in it; you are in the flesh and sin, and have made a covenant with hell and death: you are resolved to serve the Devil, and please your selves while you live, and you will repent at your death: you have forgot that your times are in the hand of the Lord, and that this is the day of grace and repentance, which you turn into lasciviousness, and wantonness; you make it plainly appear, that you love your lustfull pleasures and filthiness more then God: you that are friends of the world, are the enemies of God, you that love the world, and the things of the world, the love of the Father is not in you. How can you say you love God, and follow the lusts of your flesh? for whom you love, him you follow. Christ saith, if you love me, follow me, keep my Commandements: and those who follow him, he leads them out of all the waies of sin, into the waies of purity and holyness, and so he is the way to the Father, *For without holiness none can see God, for he is of purer eyes then to behold iniquity, and no unclean thing can stand in his sight.* Where will you, where will you appear, you blind creatures, whom the Devil hath deceived, you that follow the Prince of the aire, who rules in the children of disobedience, bringing forth fruits of sin and unrighteousness, having your conversation in the earth, and earthly things, following your corrupt wills and pleasures; and yet you will profess you love God, draw near him with your lips, own him in words, but the Devil in practice. O horrible hypocrisie, Canst thou deceive God? shall not the righteous Judge find thee out, and reward thee according to thy works? Thou art deceived, who thinkst to be heir of two Kingdoms: thou wilt have pleasure of sin here, and thou sayest thou hopest to be heir of the Kingdom of Heaven too: but the hope of the hypocrite shall perish. Remember thy father *Dives* in whose steps thou walkest, and the same way leads the same end. The Lord saith, *the wicked shall be turned into hell, and all that forget God.* But the Devil in thee saith, Thou mayest live in sin, and have thy thoughts in the world, and

mayest

mayest enter into the Kingdome of Heaven too. Now, who must be lyer, whether God or thee? O vain man, was it not sin that separated God and man at the first? and thinkest thou to be restored again as long as sin stands in thee? Man was not created in sin, but pure and holy in the Image of God, and while he stood here, he had communion with God, and had the pure wisdom of God communicated to him, by which he was able to see into the wonders of God, and to give names unto all living creatures; but as soon as he had sinned, he was stript of all, that he became naked, and was thrust out of Paradise, and was cursed from the Lord; yea the ground was cursed for his sake; and all this because of sin, which thou thinkest so light of, and art so loath to part with, so odious is sin in the pure eyes of God who is holy; and didst thou but know thy condition, as thou lyest in sin, in the first birth, a childe of wrath; and one to whom all the curses in the Book of God are due, thou shouldest tremble at sin, and not plead for it, wherein thou shewest thy self plainly a servant of the Devil, and plead'st for his Image and Kingdom, and were it not that he had blinded thine eyes, thou mightst see where thou art, when thou abusest the goodness of God, that because he hath left the sins and fallings of others upon Record, to the end they should be warnings to all that come after, not to do the like, and these thou mayst muse on to incourage thee on in thy sin and filthiness: and because God is mercifull to pardon sins, at what time soever they repent, therefore thou art incouraged to live in thy sins the longer unrepented of: Now all who are not plainly blind, may see whose child thou art, for the Apostle saith, *Know ye not that the long suffering of God leadeth to repentance?* it doth so to the children of God. But whose child art thou? that Scripture is fulfilled in thee, which saith *because judgment is not speedily executed upon evil doers, therefore their heart is set in them to work wickedness*: and thus, thou makest the mercies of God a cloak for thy unrighteous actions: and yet thou wilt talke of a Redeemer, and of Faith in Christ: But O Friend, where is this Redeemer witnessed, whilst thou art yet in thy sin, what art thou Redeemed from, who art in bondage to thy lusts? and what is thy liberty thou art Redeemed into, while thou

art a slave to Satan, and at his command; those who are Redeemed, are set free from sin, and the servitude of sin; but thou serveſt sin, while tho u obeyeſt the motions of sin: Then where is thy freedome? canſt thou witneſs Chriſt died for thee, and thy sin ſtill alive? How wilt thou witneſs his death in thee, or thy ſelf dead with him? How haſt thou put on Chriſt, who art clad with sin, the Saints who was dead with Chriſt? and ſaith *Paul, How can you that are dead to sin, live any longer therein?* and ſaith, *Thoſe that are dead with Chriſt, are free from sin, and become ſervants of righteouſneſs*: and ſaith he, *Now being made free from sin, and become ſervants of God, ye have your fruit unto holineſs, and the end everlaſting life*: but while thou liveſt in sin, thy fruit is unholy, and the end is death; who are Redeemed by Chriſt, are Redeemed from the earth and earthly things, up to God again, from whence they are fallen; out of every kindred tongue and people, and Nation, are made unto God Kings and Prieſts, to reign above sin on earth, and are made conformable unto his Image again, which they had loſt by sin; but what conformity is there in thee, while thou liveſt in sin? thou art not like him, but like the Devil; for every sin is the Image of the Devil, who ſinned from the beginning; and while thou committeſt sin, thou holdeſt out his Image in thee, who is thy Father, and thou his ſon, begotten in his own likeneſs. And Chriſt told the Scribes and Phariſees, who profeſſed themſelves the children of God, but lived in sin, *That they were of their father the Devil; for his work they will do, for every sin is the works of the Devil.* And ſaith *John, He that commits sin is of the Devil*, and ſaith, *for this purpoſe was the Son of God manifeſted, to deſtroy the works of the Devil*: whoſoever can witneſs the Son of God manifeſted in them, can witneſs sin Deſtroyed; but if thou ſay thou canſt witneſs Chriſt manifeſted in thee, and yet commit sin, thou art a lyar: For, ſaith *John, whoſoever abideth in him, ſinneth not*; whoſoever ſinneth, hath not ſeen him, neither known him; *For he that ſaith, I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him.* And ſaith the holy Ghoſt, *Whoſoever is born of God, ſinneth not, for his ſeed remaineth in him, for he that is begot-*

ten

ten of God keepeth himſelf, that the wicked one toucheth him not: and ſaith plainly, *In this are the children of God made manifeſt, and the children of the Devil*; whoſoever doth not righteouſneſs, is not of God, neither he that loves not his brother. God in all ages hath known his by their obedience, but thou ſayeſt, thou muſt live in diſobedience, or elſe thou canſt not live in the world, and yet thou wouldeſt be accounted one of his too. But where is thy marke by which thou art known from the world? thoſe which are God's, are marked, and known from the world, and therefore hated of the world, but thou art in friendſhip with the world, and whoſoever is a friend of the world, is the enemy of God. Now thou that canſt conform to the worlds waies, words, and worſhip, and yet would be accounted one of God's too; O thou deceiver, thou deceiver, thou deceiveſt but thy ſelf, and men like thee; thou canſt not deceive the Lord. Take heed, repent, halt no longer between God and the world; if thou wilt owne God, thou muſt diſowne the world, and the world will diſowne thee; thou canſt not have both, for whilſt thou art ſtriving with both, thou haſt right to neither; for all things were made for the Son, both in Heaven and Earth, and he is Heir of all, even the fulneſs of all, and in him are the treaſures of wiſdome laid up, and there is no receiving any thing without him; witneſs the Son, and witneſs all; but no further then thou canſt witneſs him, no further canſt thou witneſs real poſſeſſion, but feedeth on wind, words, ſhews, and ſhadows, and art deceived by the Devil, that old Serpent, who makes large promiſes, but hath nothing to perform, but deceit: for all the promiſes are yea and amen in Chriſt, they are all to the ſeed, which is the Son, and to him are all the Promiſes in the Scriptures; For he that hath the Son hath the Father alſo, and ſuch are made Free by the Son: but while thou art a ſervant to thy luſts, tho art in ſin, and art farre from a Free man. Now ſearch the Scriptures, and ſee if ever thou finde one Promiſe to thee, whilſt thou art in this condition, but that the Devil deceives thee, and leades thee to ſteal the Promiſes that were given to the Saints, who was riſen out of thy condition: but thou haſt no right to them, but all

the

the plagues and woe written, are thy portion: As thou lieſt in ſin, thou ſhalt drink the dregs thereof, and wring them out, except thou repent.

Queries.

1. WHether Jeſus Chriſt be not that Covenant of light ſpoken on in the Scriptures, promiſed by the Father to enlighten and lead all that will owne and follow him out of the dark world, up to God, the Father of lights, yea or no?

2. Whether that be not the light of Chriſt which enlightens the conſcience, witneſſing there againſt all ſin and unrighteouſneſs, which convinceth and ſheweth the deeds of darkneſs, and exerciſeth the conſcience in purity and holyneſs of all that will follow and obey it, or no?

3. If you ſay that be not the light of Chriſt, then how is Chriſt the light of the world? and how doth he lighten every one that cometh into the world? and how do you diſtinguiſh between the light of Chriſt, and that which you call a natural light? and doth the light of Chriſt enlighten the creature any other way then by ſhining into the conſcience, yea or no?

4. Whether the light of Chriſt be not a ſufficient guide to all who receive and follow it, to bring out of darkneſs unto the Father, and reveal him to the creature, without adding to it any other humane helps, and was not he given to all the ends of the earth for this very end, yea or no?

5. Whether thoſe that are in Scripture called the children of light, be not onely ſuch as are gathered out of darkneſs by this light, and into it, walking in it in meaſure; and thoſe which are called the children of darkneſs, be not ſuch as whoſe underſtandings are darkened, by following the Prince of darkneſs, do ſeek out other lights from their imaginations, ſetting up Perſons, Forms, Cuſtoms, Times, Dayes, Places, Let-

ter

ter, and other visible carnal things to get light from, which are not the spirit of Christ, yea or no?

6. Whether it was not by the same light of the spirit of Christ, that all the holy men of God in all ages were inspired, had their Revelations, and by which they spake forth what is written in Scriptures, in a mystery to all the children of darkness: and whether the light of Christ be not the same now, that ever it was, to every one that have received in their serveral measures, yea or no?

7. Whether all those who are not onely ignorant of this light, but also enemies to it, rendering it under odious terms, as unable to lead out of darkness, be not Ministers for the Prince of darkness, and against Christ the true light, and so are Ministers of Anti-christ, and upholders of the Kingdom of darkness, which Christ came to destroy, yea or no?

More Queries.

1. WHether can the Scriptures be read and understood by any other spirit then that which gave them forth, yea or no?

2. Whether that spirit be excluded from manifesting it self in the Saints now, in the same power and manner as formerly it hath done, yea or no?

3. Whether that spirit where it is, be not infallible and Judge of all truth, and all deceits in its measure, as it is manifested, yea or no?

4. Whether those who have not the spirit, which is the infallible judge, have any true ground to pass the censure of excommunication, or to judge of Blasphemy in others, yea or no?

5. Whether that which is spoken by the spirit where it is, be not the very word of God, yea or no?

6. Whether the spirit of the world, by their carnal laws, grounded upon humane wisdome and reason, have any power from God to Judge that spirit where it is, and have they not in all ages, when they have attempted it, passed the censure of

Blas-

Blasphemy upon it, and so it hath suffered, yea or no?

7. Whether that spirit be not at unity in it self, all that speak by it, speaking one and the same things, each in their measure, and doth it not speak the same things now, that ever it spoke in the holy men of God? and whether all that are guided by it, be not brought into one and the same way to the Father, and his worship in spirit, yea or no?

8. Whether giving heed to any other spirits, whatever they pretend, be not the way to delusion, and to lye open to be seduced into error, Schisme, and Heresie, yea or no?

9. Whether any who have not this infallible spirit in themselves, which is the onely light, and guide, and judge, be fit and able to teach others? or did the Lord ever send out any to teach who hath not this spirit, yea or no?

Certain Queries to all you Prophets that Prophesie for hire, and all you Priests that reigne for money, and bear rule by your means; and all you Shepherds that seek for your [illegible] *from your quarter, answer these, for they are given forth for the generall good of all people.*

1. QVVhether you will own Jeremiah to be a true Prophet, which cryed against the Priests that bare Rule by their means: and whether you will justifie them that bear rule by their means, which Jeremiah cryed against?

2. Whether you will own the Prophet *Isay* to be a true Prophet of the Lord, which the Lord sent to cry against them that sought for their gain from their quarter; and whether you will hold on these Shepherds which seek for their gain from their quarter now as he cryed against them?

3. Whether you will own *Ezekiel* to be a true Prophet of the Lord, which the Lord sent to cry against the Shepherds, which fed themselves with the fat, and clothed with the wool, and devoured the prey upon the people: and whether you will justifie these Shepherds that seek for the fleece and

and

and for the Wooll, and the Fat, and make Prey upon the people, which *Ezekiel* cryed woe against?

4. Whether you will owne *Micha* to be a true Prophet of the Lord, which the Lord sent to cry against the hirelings Priests and Prophets, that Preached and Prophesied for money, and whether you will justifie these things now, which the Lord sent him to cry woe against then?

5. Whether you will justifie such as Jesus Christ cryed woe against, which was called of men Master, and had the chiefest places in the assemblies, and stood praying in the Synagogues, and laid heavy burdens upon the people, and loved salutations in the Markets, and whether you will justifie these things which he cryed woe against?

6. Whether you will justifie sprinkling infants, seeing there is not a word of Scripture to prove it?

7. Whether you will justifie singing *Davids* Psalms, his quakings, prayers, and tears, and his condition turned in Rime and Meeter, and sung in the world, yea or no?

8. Whether ever any of the Apostles or Ministers of God did receive Tythes after Christ was risen, yea or no?

9. Whether ever any of the Disciples of Jesus Christ, or believers that believed in him, after he was risen, did pay Tythes according to the old time, after the substance was come, yea or no?

10. Whether these be not the Teachers spoken of, which stand raving in the Pulpit, and are in envy, and strive men at the Law, and are proud and covetous, be not them which goe in the way of *Cain*, and through covetousnesse make merchandise of the people? and are they not to be cryed against now as *Paul* and *Peter* did then?

11. Whether these be not the Teachers that seek for great augmentations, and great Benefices and Tythes, be not as they which the Scripture speaks of, which run greedily after the error of *Balaam*, who perished in the gain-saying of *Core*, seeing the Apostle said, He coveted no mans silver nor gold, nor apparel, but wrought with his hands, that he might be ensample to all that followed him?

12. Whether they do abide in the Doctrine of Christ, which

compels people to swear, of the Doctrine of the Devil? when Christ saith, Swear not at all, but let your yea be yea, and nay, nay, whatsoever is more, is evil.

13. Whether the outward Temple was to be held up after Christ was risen, yea or no? seeing *Stephen* was stoned to death for witnessing against it?

14. Whether a man shall be made free from the body of sin, while he is upon the earth, yea or no?

15. Whether you will own that Christ which said, be not ye called of men, Master? or whether you will be called of men, Master, and so deny that Christ?

16. Whether that was the true Christ that forbad these things? and whether you will own that Christ as an Example to follow him, who is the way, the light, and the truth?

An Exhortation to all people that have a desire to know the Truth, that the Truth may make them free.

EVery one that hath a desire to know the truth, that the truth may set your free, mind the light of God in you, that shews you sin and evil, that which checks you when you do amiss, either when you lie or swear, or are proud or covetous or oppress, or envy, or strive, or backbite one another, or of any deceit, there is something in you that will check you, and tell you that you should not do so, if you hearken to it; that which shews you your vain thoughts, and wandring desire, and wicked imaginations, if you hearken to that, and let it guide your minds, it will bring them within, and shew you how you have spent your time, will bring you to condemn the ways and your doings, that you may forsake that which is evil, and turn to the Lord, that he may have mercy upon you: this light within, if you hearken to it, it will not suffer you to do any wrong to any man, but to do to others as you would be done by; and obeying it, it will teach you to deny your selves of pride and covetousness, and oppressi-on, and wickedness, and lying, and swearing, and vain talk,

and

and fooliſh jeſting and all vain delights and pleaſures whatſoever; and minding this light within, to be obedient to it, it will croſs your earthly wills, and turn you out of the luſt and filth of the fleſh, and lead you out of all the worlds waies, and words, and cuſtoms, and faſhions, and worſhips, and delights, and vanities whatſoever, and bring you to delight in the Lord, to do his will, in yielding obedience to his commands, in what the light doth require of you to be done, that you may caſt off the works of darkneſs, as this light within makes them manifeſt to you, this light within you will not ſuffer you to eat and drink, to make your ſelves wanton; if you harken to it, and let it guide your minds, this light within will not let you wear apparel to make your ſelves proud, and burthen and oppreſs poor creatures, if you hearken to it: and here is your teacher, this light, obeying it; and here is your condemnation, this light, diſobeying it; this light is not without you, a chapter or a verſe, but the light is within, as it was in them that ſpake forth the chapters: Ye have a light, to the which you do well to take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts. Take heed to that light, leſt ye be condemned by it; obeying it, it will bring you the way to ſalvation; diſobeying this light, it will condemn you. So all you that have the light in it, and take heed of rejecting the counſel and admonition of the Lord to your ſouls, as you will anſwer it before the Lord, conſider of it, and lay it to heart, that your time paſt is unrecoverable, the time to come uncertain, the day of your time preſent is thine, now while time is, improve thy talent, which the Lord hath given thee, that thou mayeſt receive the bleſſing, which is, well done thou good and faithfull ſervant, thou haſt been made Ruler over many things: on the contrary, if thou be negligent and doſt hide and ſlight the mercies of the Lord to thy ſoul, and bury thy talent in the earth, then thou art that ſlothfull [illegible] who hid Chriſt was, or unfaithfull man; for the Lord hath given every one a meaſure to profit withall, then thou muſt receive thy portion, Go ye curſed into hell prepared for the Devil and his Angels. Now it is called to day, caſt off and put off the old man with his deeds, for the old man muſt be put off with his deeds

in

Rom. 5. 17.

...that which is pure of God in thee, mind the light of God in thy conscience which checks and reproves thee for sin and evil; and it will turn thy mind within, and shew thee the evil of thy doings, and tell thee plainly thou ought not to act in that which is evil, this is the light which Christ Jesus hath enlightened every one that comes into the world withall, and this light will not onely shew thee thy evil deeds, but it will shew thee the good way which thou ought to walk in; yeilding obedience to this light, which discovers unto thee sin and evil, it will teach thee to deny that which is evil, as the light makes it manifest unto thee in measure, and this light which Christ hath given to every one to enlighten them withall, it will not onely teach them to deny that which is evil, but it will teach them to act in righteousness, and to do unto all as they would be done by; loving this light, shou wilt bring thy deeds to the light, that the light may prove them, and here is thy teacher present with thee, obeying the light, and hating this light which makes manifest sin and evil, here is thy conversion and eternall life. Now thou hast this present time, neglect not the day of the Lord afar off, for the time past is unrecoverable, the time to come is uncertaine, the time present is thine, now while time is, improve thy talent, which the Lord hath given thee, that thou mayest receive the Blessing, which is, *Well done, thou good and faithfull servant, thou shalt be made Ruler over much*; but on the contrary, if thou be negligent and loathfull, and slight the mercies of the Lord to thy soule, and hide thy talent in the earth, then thou art that loathfull [illegible] who said Christ was an austere man; for the Lord hath given every one a measure to Profit withall, then thou must receive thy portion, Go ye cursed into hell prepared for the Devil and his Angels. Now it is called to day, arise and put off the old man with his deeds, for the old man must be put off with his deeds

in.

in measure, before the new man can be put on with his deeds; which is after God created in righteousnes, and true holines, therefore in the feare of God worke while it is day, for the night comes when none can worke, it is said, Rejoyce O young man in thy youth; But know for all this thou must come to Judgement. Now friend consider what thou art a doing, and take heed of spending thy time carelesly without the fear of God, and the Lord give thee understanding that thou mayest see what thou art doing, that thou mayest chuse the good and refuse the evil.

From a friend to thy soule, and to all that love the Lord Jesus Christ in sincerity, and in truth. This was I moved to write to thee, who am a prisoner of the Lord in *York* Castle, whose name in the flesh is

John Killam.

ALL friends in your several measures, dwell and abide in that which is immortall of God in you, which is begotten by the ministry of the word, which is not of the world but leads out of the world, and crucifies the world, who in it dwells this doth witnes, so all to the witnes keep your minds, and upon it wait, and be attentive, that you all in the tenderness may be kept, and the witnes preserved, waking and alive in you, that which witnesseth with the Just and righteous pure God in you, against all deceit, hypocrisie, or self-ends in you, that herein you may be preserved every one in your measures faithfull to God, who hath called you, that herein you may grow out of the world, self, flesh, and the knowledge thereof, which all defiles and perisheth, into purity, righteousnes and holines, which condemns the world, that in the true favour and discerning you may grow to sever between the precious and the vile, the clean, and the

un-

unclean, the pure, and the unpure, that you may know and owne the pure life in one another, the pure language, and the pure voice, that true Judgement may paſs upon that which is contrary, leaſt for want of ſavour and true Judgement, you joyne with the unclean ſpirit which ſpots and defiles, ſtaines and darkens the underſtanding, and then ſlothfulneſs gets up, and earthlymindedneſs, and ſelf-endedneſs, and ſelf takes its liberty, which all ſtaines and diſhonours the truth of God, the father of truth, from whence all truth proceeds. But woe from the Lord will follow the careleſs ſlothful, diſobedient, rebellious one, who cauſes offences, ſo all in the preſence of the living God, to the witneſs of God in you I ſpeake, to feare the living God of life and Power, and in it dwell, that in it you may be preſerved; low and tender your minds to the meaſure of light; which manifeſts darkneſs, and what out of it ariſeth, which is contrary to the light, drawes from the light, and ſo draws from God, that in the light this may be ſeen, Judged, and condemned: and here you are kept in your meaſures and daily growth, out of the world, ſelf, fleſh, or whatſoever is of the ſame, that all things may be given up into his will who is God over all, and creator of all, whoſe owne all is, and here you are kept ſingle and free, juſt upright and pure every one in your meaſures, in the continuall exerciſe in a growing condition, the witneſs being kept waking: but I do you all warne to take heed of ſetting up a falſe reſt out of light in the carnality in the form, without the life and power, painted with the word of truth, catched in the comprehenſion & talked of, ſuch feeds death in whom death raign, and ſuch with the light which they are turned from, are ſeen Judged and condemned, Ignorance not to be pleaded. So all tender ones, who feare the living God, and abide to the light which opens, manifeſts, and diſcovers within, that upon it you may wait for teaching, and direction, looking out at any but every one in particular, mind the light of the Lord Jeſus, which hath convnced you to be your guide and teacher in all things, bringing all your thoughs, words, and actions to the light, by it to be tryed and proved, at it to ask counſel and direction, and here God alone is teacher, orderer, and mighty counceller, who is the everlaſting Father and Prince of peace and joy, and here true Judgement is ſet up, which keeps in the watch and the croſs, and

here

here true peace is preserved, which stands in obedience through the Crosse; and herein true favour you grow, and in the discerning and the pure wisdome you grow, in your measures received from the fountaine which orders all, and distinguishes between the precious, and the vile, and the two seeds, and what is of the one, and what is of the other, and what to owne, and joyne with, and what to deny & crosse, as in particular, so in general, and here self is kept out, and Judged out, and the false voice and false Language; or any thing which separates and leads out of the obedience; out of the crosse, and out of the oneness; so here in the crosse you all are kept watching over one another, and building up one another, in that which stands out of the will, and out of words; and puts an end to words, and here is the Blessing, and in your meetings the Lord will be seen present, manifesting himself by his Power, and so you will know of a truth he is among you; so all as tender your eternal happiness, and prise the love of God, take heed of setting up a rest or peace out of the crosse, out of the obedience, for there you settle upon the lees, and crucifies the Just one in you; and all this is but in time, and will be destroyed by that which is out of time and done away. Take heed of giving way to the earthly spirit, or hearking to the earthly voyce which draws the mind from the pure eternall into the earth and earthly things; and visible fading created objects which adulterates the heart from God, and leads away the mind and affection from the eternall, and cumbers the same, begetting earthly care for store of fading things, which are in time and which time perisheth; which keeps out of the obedience, smothers the light, and involves in darkness, darkning the understanding, and inslaves the creature, and brings into bondage to the earth and earthly things, and captivates and covers the mind in the earth, and here is the curse and wrath and Plagues which to *Egypt* and to *Egypt* King is due, and all this comes by carelesness, not obeying in the measure of light, which leads the affections from below out of time to God the beginning and end of all time: in whom is fullness the living fountain of all goodness; eternall Riches and treasures, & here is the liberty of the children of God, who from the earth are redeemed, and this liberty you come to know every one in your measures abiding in the crosse, so that which is not

eternall

eternal, but leads into the bliss of death; which is darkness
itself; which by the light of revelation by the word, which is
a lamp to the feet, and a light unto the path; but take heed of
calling your slavery an occasion to the flesh, for that is base; and
the flesh is apt to catch at liberty by that eye and care which is
outward and leads one into the wisdom of this life. And this by
the light is seen and understood and considered, as all friends to that
wholesome counsel of God: I speak, that is your duty surely; and he
it known, the light which comes from God, while it discovers all
that by it your minds may be kept out of the error of this world
you embrace the counsel you have due regard to, and to your
body for time ends: all things else in comparison are but
mockery of wisdom and power keep you in the pure
of manifest the powerful Father. all of you seeking
in your manners your minds up to him whose
things, who leads out of the way of error: that
may be glorified and known by you all the days
and over all blessed for ever. Part is yet

BRITISH MUSEUM

SOME PARTICULARS CONCERNING THE LAW SENT TO Oliver Cromwell;

Who is Chiefe Ruler in theſe nations,

according to man: And to the Counſellors who Sit in counſel with him; Wherein is plainly laid downe the difference betwixt the righteous Law of God, and thoſe Lawes which are made and acted in the will of man; and how they who make and act thoſe Lawes, which are according to the will of Man, and contrary to the Law of God, are found oppoſing the righteous Law of God, and ſo are tranſgreſſors of that Law which is according to that in the Conſcience.

With a ward of Diſcovery of the cruell oppreſſion of the Prieſts, who call themſelves Miniſters of Chriſt, and the Goſpell, which gives freedome, but they are found to be Oppoſers, and out the life that gave forth the Scriptures, and ſo with it judged, which is according to the Law of God, which gives freedom to the righteous ſeed, but have cleared themſelves from Chriſt, who diſobey his doctrine, and ſue men of the Law, and take treble damages, contrary to the Scriptures.

With a Word of exhortation to the Rulers and Magiſtrates, to owne the righteous Law of God, which will cut down ſin, and cleanſe the Land of evil doers, and diſcover the deceivers of the PEOPLE.

London, Printed *Anno Dom.* 1651.

FRiend, Thou ſayeſt, that in thy conſcience tells thee, that there is no Law that is extant, by which the people of God are kept in bondage; to thee I did alledge the Act of Mary, which (I ſay) is contrary to that in the conſcience, which is of God; for her Law did cauſe the righteous to ſuffer, which guarded the Ieſuits, which guard the Prieſts now; which thou with it wouldſt limit the holy One, and caſt the Saints into holes, and priſons, and dungeons, and counteſt it juſt; and ſome are beat and ſtockt, and cruelly perſecuted, and then after ſent to priſon; ſee if thy Law here do keep peace or break it, and give liberty to all the peace-breakers, and Fighters, and Strikers, for them to beat, to ſtock, and after, ſend them to priſon, and there the wicked, the Fighters, and Strikers rejoyce over them, and they can ſcarce walk in the ſtreets; and this Law thou counteſt juſt, which priſons the righteous, and encourages the evill doers, which is contrary to the Law of God, which is according to that in the Conſcience, and which is contrary to Paul the Miniſter of Chriſt, who ſaid if any thing be revealed to him that ſtands by, let the Firſt hold his peace; and if Paul were here again to go up and down the Synagogues, and diſpute with them, to bring them off the Figures and Shadows, to bring them up to the ſubſtance, queen Maries Act would take hold of him; and he was made manifeſt to the conſciences of all; and here thy Act is contrary to that in the conſcience, which would limit the Spirit of the Lord.

And thy Act (as queen Maries) would take hold upon Amos, and the reſt of the Prophets, and Chriſt, who was ſuppoſed to be the Carpenters ſon, who went up and down in the Synagogues, and was hated of the Priests, and when he ſpoke in the Synagogues, they were ful of fury; and here again thy Law is contrary to that of God in the conſcience, and except thou doeſt repent, God will remove thy Kingdome, and if thy Laws were upon them that act contrary to that in the conſcience, Fighters, envious, quarrellers, drunkards, murderers, and all unrighteous, ſuch Laws we own, this is wholſome and good, but that which would limit the holy One, and that below we cannot own.

Secondly, there is another Law which is acted contrary to that in the conſcience, to put men to death for Cattel or Money, when they were (according to the Law of God) to make reſtitution, if not, they were to bee ſold for their Theft, and there they had ſpace to repent, for that in the Conſcience will let them ſee what they have done.

Thirdly, and another thing is acted in the Nation, contray to the light of Chriſt in the conſcience; men that cannot ſwear, but abide in the Doctrine of Chriſt, who ſaith, ſwear not at all, for what is more than yea and nay is evil; the Apoſtle ſaid, My brethren ſwear not at all, leſt you fall into con-

demnation, and some that cannot swear, such are Fined and prisoned, and many suffer now, because they cannot swear, and so you would bring them into condemnation, and into the evil contrary to the doctrine of Christ.

Thirdly, another Law is acted contrary to that of God in the Conscience, you are forced to pay Priests Tyths, and so deny Christ come in the flesh; if they will not pay Priests tythes, they sue them at the Law, or imprison them, and that Law requires treble dammages, and this Law is oppression, contrary to that of God in the Conscience, neither is there honesty in it; I charge it upon you, for Moses, which had the Law, and gave it forth to the Priests and People, and the Priests that should receive tythes, they were to have a Store-house to put it in, and it was to be Filled with Tyths, but it is not so with you: and all the strangers, and the widows, and the fatherless were to come to be Filled within the Priests Gates: and this the Priest was to minister out of the Store-house; a Figure of the everlasting Priest, who ministers out of the everlasting treasury: The Apostle who preached him, said, the Priesthood that received Tythes was changed, and the Law was changed also; and yet you have a Law that if any one do not pay the Priests tythes, he must pay treble damages, or lye in Goal, as many lye in Goal now, because they cannot deny Christ come in the flesh, pay the Priests Tythes; but they witness him and deny the changeable Priesthood which you give tythes to, but no Store-house; who deny Christ come in the flesh, though you talk of him in words, but no Store-house to Fill all the widows, the fatherless, and strangers in England, that there might be no beggar in England, as there was no beggar to be in Israel, but be fed within the Priests Gates which receive Tythes: but by this Law, by which your Priests receive Tythes, you help the Priests to make many beggars, which is contrary to the Scriptures, and that of God in the conscience both, and by that Law many righteous ones suffer; all who own Christ in life, suffer by your Law, and are oppress; and all your Laws acted contrary to that of God in the conscience: that of God in the Conscience wil testify and witness against you, and your Laws, and witness the Law of God, which is according to that in the conscience, which is perfect, and endures for ever.

You that swear, deny the Lord Iesus Christ that bought you, and his Doctrine; and you that compel men to give Tythes, and you that take them, are men that deny the Lord Iesus Christ come in the flesh, the substance; you that sue men at the Law, deny the Lord Iesus Christ, for he saith, in all your communications, let your yea, be yea, and your nay be nay.

And if you had a Law given forth to keep peace upon them that act contrary to the light of Christ in their conscience, and put in just mens hands, to bee executed; but such are turned forth that are faithful, that are just, and so here you encourage evil doers, Fighters, quarrellers, and drunkards, that they that fear the Lord can scarce pass; to that in all your consciences I speake, that with it you may see your selves, and what is acted in the Nation.

There is another thing in the Nation, acted by them in authority, which is contrary to that of God in the conscience, with such many have been Fined and imprisoned, because they could not respect persons, for if they did, they were convinced by that in the conscience, to be transgressors of the righteous Law of God, and then the Justices and Majors were [illegible]

with that, and reſpect the perſon, which that in the Conſcience, which is according to the righteous Law of God, ſaith, Thou ſhalt not bow down to any, nor worſhip any but God: and he that reſpects perſons and would have others to reſpect perſons, is convinced by that in the conſcience, to be a tranſgreſſor of the righteous law of God: to that of God in al your conſciences I ſpeak, which lets you ſee you ſhould not do ſo, and yet you do ſo, and would have others to do ſo; and them that do not, ye perſecute, priſon or Fine with great ſummes of money: to the light of Chriſt in all your conſciences I ſpeak, which ſhal condemn all you that act contrary to it, and witneſs me eternally; to that in the Conſcience I ſpeak, which reſpects no mans perſon: He that receiyes the Law from God, dwels in the Light of God, and he doth not reſpect any mans perſon, nor the Law which is received from God: and he that doth reſpect perſons, this Law goes upon him; and that in his Conſcience, which is according to this Law of God, doth convince him to be a tranſgreſſor of this Law.

And whereas the Prieſts ſhould have Store-houſes, that the Fatherleſs children, and widdows might thither come and be refreſhed, that there might be no beggar in England, as there was to be no beggar in Iſrael; but the Prieſts and their Agents in taking treble damages, by vertue of your Law, have made both widdows and Fatherleſs to beg by reaſon of their cruel oppreſſion, for they took of one widdow in lieu of her Tithes, 11 s. 4 d. when all her whole eſtate, after her debts were paid, would not yeild to ſo much, & ſo left widdow and fatherleſs both to beg or ſtarve; and this is their charity to the poor; and many more in VVeſtmerland, Lancaſhire, and Cumberland, who ſtand in obedience to the righteous law, made manifeſt, and witneſs the ſubſtance, & deny types, & ſo cannot put into the Prieſts mouths, they make them pay, ſome double damages, & ſome treble damages, to the making many poor; for they that depart from iniquity are a prey to this Generation; For the Law that is made by the VVil of man, is made a ſnare, and a trap to take hold of them who ſtand in obedience to the righteous Law of God, which is according to that of God in the conſcience, and this other is contrary to the Law of God in the conſcience.

And this was I moved to write to the Heads and Rulers of the Nations, who ſit in Counſel together, to exhort and charge them to ſtand in the Counſel of God, and to mind the righteous Law of God, which is according to that in the Conſcience, and that this Law of yours may be put in Execution, to be executed by righteons men; who reſpect no mans perſon, and; then it wil take hold upon the tranſgreſſors: and they who live up in obedience to this Law of God, which is pure, which endures for ever, will own and witneſs you and your Law, if you be obedient to this Law of God which is pure, and according to that of God in every mans conſcience, for this Law is not made for the righteous, but for the tranſgreſſor: and if theſe be owned by you in your lives, you wil put it in execution, and it wil take hold upon all lyars, ſwearers, drunkards, whore-mongers, diſſemblers, cheaters, hypocrites, and perſecutors of thoſe who obey this righteous Law of God; and it wil take hold upon all Fighters, quarrellers, and vain-Contenders, and upon all falſe teachers, [illegible] Miniſters of Chriſt, but [illegible] not in the Doctrine of

ptures in their lives,but take them to trade withal, and ſo deceive the people, telling them they are gifted, and ſel them a Carnall letter, and ſo kill them, for the letter killeth, and ſo devour ſouls for diſhoneſt gain: the Lord hath a controverſie with them,hold themnot up:for if you partake with them in their ſin,you wil partake with them in their plagues,for the ir fruits make them manifeſt;for if any in obedience to this righteous law,put not into their mouthes,they prepare war againſt them,and ſue them at Law,or Agents for them,and take treble damages, as many can witneſs in theſe four Northern-Counties; and ſo they oppreſs the righteous, and none reſiſt them; and now it is come to you who are over the Nations,and it ſtands at your door, and if you ſuffer thoſe things to be, and count it juſt,I wil viſit you for theſe things, ſaith the Lord: For I bear teſtimony againſt them, and my witneſs is true, that they are cruel oppreſſors,greedy devourers,Caterpillars, who have done no good at all,but kept the people in blindneſs end ignorance, making them light and vain,ſtrenghning their hands in iniquity, and ſhut the Kingdom of heaven againſt men, that if any would return from their evil waies, they pul them back:all the Scriptures witneſs againſt them, if you wil own Scriptures and that in your Conſciences witneſſeth againſt them;for you had experience of them: and if you hold up that which is contrary to your Conſcience, God is greater,and wil condemn you,and cut you down; were not your Promiſes and Covenants to take oppreſſion from off the people of God; have you forgotten the days of your calamity and hardſhip, when you vowed unto the Lord,and prayed unto him,and he hath preſerved you! and were not all your pretences to take of oppreſſion! and now the power is in your hand,and the Lord hath left you without excuſe; for now you have time to pay your vows unto the Lord, and to take off oppreſſion, and to take away all thoſe Laws which are contrary to the Law of God, which is pure; and if ye wil not owne the Lord in his own work, he will do it onother way, and you ſhall be caſt by, as not worthy,with the reſt that were caſt out before you, who were not worthy;and therefore if you wil own the righteous Law of God,which is pure he wil own you,and preſerve you;but if you uphold thoſe Laws which are according to the wil of man, and contrary to the will of God, you ſhall bee as duſt before the winde, the mouth of the Lord hath ſpoken it: And thus I have cleared my conſcience unto you, and that of God in your conſciences ſhall eternally witneſs me to be a lover of your ſouls, and of the righteous ſeed of God a well-wiſher of the peace of Sion; called by the world,

John Camm.

I Wil ariſe now, ſaith the Lord,and threſh,and ſcatter,& beat to pieces;now wil I ariſe, ſaith the Lord,and all bonds muſt be broken aſunder,which are made with the earthly wil,& all Churches gathered with the earthly wil, with the earthly letter, who hath not the life, will be ſcattered and broken aſunder,that the pure it ſelf may ariſe which is bound with thoſe bonds, which the carnal minde makes Laws, and Acts; but now will I ariſe ſaith the Lord, who is the King the Law-giver,and all who have not rece[illegible] the

awhile: and therefore to that in every one of your Consciences I speak, which is the light of Christ, in it waite to guide your minds to God, and it is but one, and it wil cal you out of your reasonings, and turn your minds towards God, & deny all that which doth protect & preserve that which is not of God, and condemn it: and where God is made manifest to raign, for that doth protect the just, and is a terrour to the unjust, in your selves and without, so wait all in your measure on the light of God within, to guide your minds to God, that ye may grow as plants to receive the living water, to nourish you to eternal life, to that which is pure in every one of you do I speak, which shal witness me, and condemn all you that hate it, which if you take heed to it, it wil call your minds out of the world, to forsake the lusts and pleasures of it, and turn your minds towards God, and let you see that God is neare and present, who is terrible & dreadful to the wicked, in him the righteous rejoyce and are glad, so wait all for Counsel from God, and God Almighty direct your minds; for all your Laws which have been made, and acted in that nature from the light, and cantrary to it, and the law of God, which is according to the light of Christ in your consciences, all those Laws that have been acted from it, and contrary to the light of Christ, have been murder with the murderous nature; & with the light which Christ hath enlightned every one that comes into the world withal, with this light they are al to be condemned and with the perfect law of God to be judged, which is according to the light of Christ in the Conscience, which light of Christ owns the Law of God, and which Law of God owns the light of Christ in every mans Conscience; and the light of Christ in every mans Conscience which is perfect, witnesseth the Law of God to be perfect, and witnesseth against all Laws which is contrary to the light of Christ in every mans conscience, and which is contrary to the Law of God, which is according to that in the Conscience: So to the light of Christ in all your Consciences I do speak, that you with it may wait upon God, to recive your Laws from God, which is perfect, and endures for ever; else your Laws which you make in your own wils which is not perfect and doth not endure for ever; which the Law of God doth, and that in the conscience: So with the light of Christ, all such Laws, Law-givers and Law-makers, are to be condemned with the light of Christ, which doth endure for ever: and the Law of God, which is perfect and doth endure for ever, al such eare judged with it, which are contrary to it: So this is the word of God to you, and warning to you all.

They that be in the faith of our Lord Iesus Christ, do not respect persons: they that be out of the Faith of our Lord Iesus Christ, do respect persons, though they may profess him, and then the life makes the difference: as it is manifest now in England, who be in the faith, who be out of the faith: and they that be in the perfect law of God, according to the light of Christ, in the conscience, do not respect persons: for he that doth respect persons, is convinced by the light of Christ in the conscience, to be a transgressor of the law of God; so that they that do respect persons, doe walke contrary to that in the conscience, & the law of God, and are convinced by the light of Christ in the conscience, and to be transgressors: and this is for all the powers on

it: all ye that respect persons, walk contrary to the law of God, contrary to the Faith: There is the difference, the one lives in the light of Christ, which witnesseth the Law of God, which is perfect, and the Faith of our Lord Jesus Christ, which none of these that do live, here doth respect person: now all those that do profess the Law of God, and Faith, and respect persons, are out of it, and here it is the life that makes the difference, and in it is the Unity.

TO the heads and General of this land, to stand in the Counsel of God that you may be directed by his wisdome which orders all things, for by it all things were made, and if you make a Law, with your owne wills, over that in the Consciences of men, that God will throw down, you and your Laws: For that which exerciseth the Conscience, is the pure Light of God, which leads up to God, out of all Filthiness. and uncleanness, and corruption, which the Law of God takes hold upon; he, or them that act contrary to a pure Conscience: Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God, for Conscience sake; now if a Law be made over the Conscience that is pure, that law is against God, and many for keeping their Conscience clean, did suffer death: as God hath given to every one a light, and a measure to profit withall, minde every one that which is of God in you, to teach you to walk to God before him: and as it teacheth you, and enlightens your understandings, it will teach how to direct others, and so to judge of things eternal, so far as that is born up in your understandings, which is eternal, and as every one hath a measure, so every one to improve his Talent, and not limit God to learned men, as hath long been, which have learned but their naturall languages, so their originall grounds is externall, their word and light is externall, and their preaching, and gift is an externall gift, and they go to you Magistrates who hath an externall Law, to uphold them in their externall Ministry, for your Law doth alter and change, which is externall: now that which is externall, with it to judge things eternal, that cannot be but to limit God, for he that hath the first gift of God, hath that which is perfect, and that which is perfect is eternall, and such have a descerning to know the gift of God, from the gift of man: and who are sent to preach the everlasting Gospel, hath that which is eternal, that which is everlasting hath no end: and he that judgeth of these things is eternall, that can discern the everlasting Gospell from words; and the promise was, that the seed of the woman should bruise the Serpents head: now thou that canst witness the head of the Serpent bruised in thee, and the seed of the woman heads in thee, which is Christ, witnesseth the Promises of God fulfilled in thee, which is the glad tidings to the soule, and the soul come out of death: and here is Christ Jesus revealed within and this Ministry is not man nor by man, but by the will of God, which the will of man knows not; For the naturall man knows not

the

things of God: now every man in his First birth and state may see himselfe to be naturall: and is not able to judge of the things of God, which be eternal; the spirituall man judgeth all things, yea the deep things of God; but this is the second man: therefore all friends take heed of judgeing with evil thoughts, that minde that respect to persons, judgeth with evil thoughts, and it is the Carnall part within, who is not of the Faith: but who is of the Faith of our Lord Iesus Christ, is without respect of persons, and therefore as God hath given you a measure of a light within, let that guide your minds, and keep you in the fear of the Lord, and if you love that light and walk in it, there is no occasion of stumbling; and if you hate that light, then you stumble at noon-day, and there is your condemnation: loving this light, and bringing your works to this light: so far as this light hath judged you in particular, so far you may judge in general; for that Iudge is but one, and waiting in that light which keeps you in the fear of the Lord, waiting upon the Lord, to be made partakers of the precious Faith, for the mysterie of Faith is held in a pure Conscience, and walking in this light, it enlightens your consciences and understandings, walking in it you have union one with another, for the light is but one, which wil discover all imagined lights, false worships, wayes and Churches, and draw you to the Church in God, the fountaine of light: and their Faith is but one, which purifyeth the heart, which stands in God, which is a mysterie held in a pure Conscience, and all who are in it are one if they be ten thousand. God Almighty bless, direct and keep all you that fear him, how to wait upon and walk before him, and be low, and stand in the Counsel of God, that whatsoever you do may prosper: but if you go out of the Counsel of God, pride, high-mindedness and oppression, and grinding the faces of the poor gets up: now your minds being guided by that which is pure, it is cross to the carnall, which oppresseth the poor in particular, if it be not crost: and out of it ariseth pride, if the pure Spirit of the Lord be not your guide and head: and if there be no oppression within, then there is none without, for wo is unto him that is covered but not with the Spirit of the Lord ——— Therefore minde every one what you are covered withal.

BRITISH
17 JY 1903
MUSEUM

FINIS.

THE

Heart Opened by Christ,

OR,

The Conditions of a troubled Soul that could find No true Rest, Peace, Comfort, nor satisfaction in any thing below the Divine Power and Glory of God, breaking forth and appearing in several operations and manifestations, by the blessed Spirit of the Lord Jesus, the Saviour of the Soul, God manifesting himself in flesh, that he may be glorified in Spirit.

WITH,

A word to those that are for the Approbation of Ministers; and something to those that scruple about the Receiving or not Receiving that, which they call a Sacrament and Communion of Saints, at *Easter, Pentecost, Christmas*, so called, and other Festival and set dayes, or any other time when it is to be administred by those Priests that profess themselves to be Ministers of Christ.

Written by RICHARD FARNWORTH.

LONDON,

Printed for *Giles Calvert*, and are to be sold at the *Black-spread-Eagle*, at the West-end of *Pauls*, 1655.



The Heart Opened by Christ,

OR,

The conditions of a troubled Soul that could find no rest, peace, comfort, nor satisfaction in any thing below the Divine Power and glory of God; breaking forth and appearing through several operations and manifestations, by the blessed Spirit of the Lord Jesus, the Saviour of the Soul.

ABout the sixteenth year of the age of my natural life, the Lord did begin to work under a cloud, and let me see the vanity that I lived in, and wrought me into some inward trouble of mind, and I seeing that the wrath of God was revealed against sin in me, knew not what to do to satisfie his Justice that was offended; but by consulting with mine own heart, and carnal reason together, set on some self-acting, to seek for life, peace, comfort, and satisfaction to my soul, and so concluded in my self, that reading, hearing of Sermons, and prayer, was the way and means to appease the wrath of God, and to attain to salvation, believing in the Declaration of the Scriptures, that Christ dying at *Jerusalem*, to satisfie the infinite Justice, which was offended by me a sinfull creature; and so betook my self to read often, and pray often, at set times, and to hear Sermons often, that it became customary, and I left off my sports and pleasures, looking upon them all to be vain and heathenish, and became very strict in ob-

Psal. 32. 5, 6. v. Psal. 55. 16, 17. Deut 6 10. The. 5. 17.

ſerving what the Prieſts did preſs me unto, and read three times a day, and prayed as often, and ſeveral times in the night, and roſe out of bed to pray upon my bare knees, becauſe *David* prayed ſeveral times in the night, and what I did, it was from imitation of others, knowing no better way than at that preſent, but as the Prieſts taught me, who themſelves were never taught of God; and I got many Chapters by heart to meditate, on as I went about my labour, and applyed the Promiſes and Saints conditions to my ſelf, and went to Church as I called it, and they taught me, and I writ Sermons, and repeated duty at the nights, and obſerved both publique duty and private, as they called it, and then I followed their waies and worſhips, reſting in thoſe outward performances, and ſo went on in a fleſhly joy, that ſpring up from thoſe fleſhly performances acted in the will, and by the reaſon, and did increaſe in outward knowledg, walking a little ſtrictly to the outward appearance, making ſome conſcience of my way that I walked in, and became zealous, ſo that I could have perſecuted even unto death, thoſe that were licentious, and did not walk as exactly as I did.

And all this while I was but carnal and earthly, knowing nothing of the new-birth, and the reſurrection of the juſt, but walked on in an outward profeſſion, believing all to be true that the Prieſts told me, and was very zealous for them at that time, and was Catechized by them, obſerved to do as they gave me directions, and would gladly do what was and might make moſt for the glory of God, and as they told me, that the Steeplehouſe was the Church and Houſe of God, I did then believe them, and as they told me that Sprinkling Infants was one of the Sealing Ordinances; and that which they called a Sacrament, was another; I gave credit to what they ſaid, and was mighty zealous for thoſe traditions three or four years; and I did then loath all open prophaneneſs, and ſports, and pleaſures, and Idle and vain company, and grew ſolid and ſerious in my way, deſiring of the Lord to inſtruct me, and teach me his mind and will, that I might do what he made known unto me, out of the integrity of mine heart, and being ſtrict in hearing, reading, and praying, I was reproached by the rude people, and

called

called a Puritan, Roundhead, and the like, and so rejoiced in that, calling it the Cross of Christ; but the Cross of Christ is a mysterie.

And about the 20 year, or 21 of my age, I began to question many things that I had been so zealous for; and something rose up in my spirit to work me into an examination of my way and worship that I then lived in, and made me restless in my spirit, and set me on searching the Scriptures very diligently, and by the light of God in my conscience, and the Scriptures together testifying, I came to see that the Steeplehouse was not a Church, nor the house of God, as they had told me; and I believed that prayer was more acceptable in that house than in any other place, till the Lord convinced me of that error received by tradition from the Priests; for I was made to see by the breakings forth of the light of God in my spirit, that the Steeplehouse was no Church, for the Scripture saith, that Christ came to redeem his Church with his blood, & not that Stone-house; and that the Church of Christ was made all of living stones, elect and pretious, and there is not one living stone in that; and although there was a Temple commanded to be built by *Solomon*, and that was but a figure for the time present, till Christ came to put an end to the Covenant outwardly, Temple, and Sacrifices, that were then offered up; and Christ said, that there should not be one stone left upon another in that Temple that was at Jerusalem, and there was never any other commanded to be builded; and now there are many Idols Temples which are no Churches, for the Church is in God the Father of our Lord Iesus Christ, as *Paul* and *Silvanus* writ to the Thessalonians, and the Church of Christ was of one heart, and one mind; but now in the English Churches, or people that assemble together in the Idols Temple, they are of confusion, one saying one thing, and another saying another, both Priests and people divided. But in the Church of Christ there is true unity and no jarring nor jangling; and the Saints their bodies are Temples for the holy Ghost to dwell in, as God hath said, 2 *Cor.* 6. 17, 18.

Act. 20. 28. 1 Pet. 2. 5. Act. 4. 32. Eph. 1. 22, 23. Eph. 2. 19, 20, 21, 22. Eph. 5. 26, 27. 1 Thes. 1. 1 Thes. 2. 9. to 14.

Then was I convinced by the light of Christ in my conscience, that the Priests were very formal in that which they called

led prayer, and that they kept in a form of words, and knew
Mat 6 7. before hand what to speak, when to begin, and when to end,
Mat. 6. 5. any natural man might do so, that had but a quick wit and me-
1 Cor. 14. mory, and I could have done that my self, till I was convinced
15. that either to get prayers out of a book, or to pray by a book
Rom. 8. 26, was carnal and formal, and not by the spirit, and this was a se-
27. cond error that I lived in, till the Lord did convince me of it by
Zac. 8. 21, his spirit, and I had received that by tradition from the Priests,
Mar. 26. 41 and as the light of God did arise in me, I could not be satisfi-
Act. 12. 5. ed with such carnality, and so likewise their Preaching became
Rom. 12. 12 but as the telling of a tale, or a boy that saith over his weeks
Jude 20. work at the School, what he hath learned all the week, he saith
Jam. 5. 15, over at once, or one time, and so did the Priests, they studied
16. out of books, and writ down in papers, and knew where to be-
gin, and where to end, and any natural man might do so; but
the natural man knoweth not the things of God, for they are
spiritually discerned; And this is another error that I did live
in, till I was convinced of it by the pure light of God in my
Isa. 9. 16. conscience; for the Priests neither Preached nor prayed by the
Isa. 3. 12. Spirit, and so there was little or no reformation at all wrought
Hos. 4. 9. by it, for people that had been proud, did continue so, and the
Priests led them on in it, and made them covers for it, and so
Eph. 5. 4, on in covetousness, sports, or pleasures, and the like; for look-
5, 6. ing at the Priest for an example, and seeing him given to pride,
1 Cor. 12. covetousness, and the like, the people say in their Hearts, that
12, 13. if it were not right, he would not do it, and if he do it, they
Rom. 6. 3; may do it, for he knoweth more than they do, and so they fol-
4, 5. low him for their example, and become light and vain, and that
Gal. 3. 27. Scripture is fulfilled by them, *The leaders of the people cause them to erre.* And a fourth error that was discovered unto me, that the Priests led into, was sprinkling infants, calling it Baptism, and entring them into Covenant with Christ; and Christ never sprinkling any infant, nor the Apostles never sprinkled any, for that is carnal, and they have no Scripture-rule for it, for by one spirit did, and were they baptized into one body in the Church of Christ, and made to drink into one spirit: But the Priests of *England* walk clear contrary to the Saints rule and order in the true Church, and they observed foolish;

hea-

heatheniſh cuſtoms in the Steeple-houſes in *Yorkeſhire*, at the ſprinkling of infants; they were to have Godfathers & Godmothers for the child, & God hath neither father nor mother, & all that are born of water and the ſpirit, and baptized with the holy Ghoſt, who deny thoſe Popiſh Ceremonies: and a fooliſh thing was there upheld at the ſprinkling of infants, If a young man did not kiſs the young woman there openly, he was to forfeit a pair of gloves, and the prieſt did ſuffer ſuch things as theſe unreproved; and I was convinced of the error of them, and made to teſtifie againſt them, and could not ſing *Davids* conditions in Rime and Meeter with them, becauſe I could not experience thoſe conditions in my ſelf to be fulfilled; and what I could not witneſs was not mine: then was I hated & reproached, and called Independent, Browniſt, Separate, and the like, and was content to bear their reproches, for the teſtimony of the truth in what I knew, 1 *Pet.* 4. 14. Rom. 12. 2. Eph. 5. 6. to the 19. v.

For in reading the Scriptures, I did ſee that there never was any ſuch things practiſed amongſt Chriſtians, & that all that were baptized with water, which was the figure, were ſuch as did bring forth fruits of amendment of life, as in *Luke* 3, and were believers, and not infants; and though Chriſt did ſay, *Suffer little children to come, and forbid them not, for of ſuch is the Kingdom of God, Mark* 9. 33. to the end. *Mark* 10. chap. 13. 14, 15, 16. 1 Pet. 3. 18, 19, 21. Act. 15, 6. Mat. 3.

Yet he did not baptize them, for he baptized none himſelf, but his Diſciples, *John* 4. 2. they did not baptize any but believers; yes, ſay they, the Goaler and his houſhold, and others and their houſhold; and then conſequently ſay they, there muſt be infants in an houſhold.

Now that was their carnal reaſon and conſequence that led them out into the imaginations of their own hearts, for no infant is mentioned, and they might be ſuch places as their children were grown up to believe in Chriſt, for the word was preached to them before they were baptized, and when the Goalor asked what ſhould be done that ſalvatiō might follow? it was anſwered, *Believe, and be baptized*; but had there been infants, they had not been capable of faith, & the preaching of the word by the holy Ghoſt, which gav power with the thing done,

done, to make it effectual, *Acts* 16. 32, 33, 34. *Acts* 18 7, 8, 9, 10, 11.

And secondly, as for infants being in those Families, there is not any mention of them, and there might as well be no child at all, for in several families in *Yorkshire*, and for instance, that where I then lived, they never had child, and if all the Family had been in the faith there, and baptized, there would not have been one infant.

And Christs suffering little children to come unto him, was to bless them, and heal them of their diseases, which was the work he was about at that time, and not baptizing with water, for he baptized none but with the holy Ghost, *Mat.* 3. 11.

And herein the error of the Priests was discovered, that they did not act by the Spirit of the Lord, but followed the imagination of their own hearts, and lead people into error and delusion, and do things without warrant from the Spirit of the living God, and so are ignorant of the Gospel; for the Ministers of the Gospel are the Ministers of the spirit, *2 Cor.* 3. 1, 2. 3, 4, 5, 6. *2 Cor.* 4. to the 14. ver. *Gal.* 1. 11, 12. *Col.* 1. 25. to the end.

Eph. 1. 2, 3, to the 13.

Another thing the Priests led me to observe, and that they called a Sacrament and Communion of Saints, and told me it was a sacrifice acceptable, and well pleasing to God, for the purging out of sin, and assuring the soul of Gods love and favour, and a sealing soul-saving Ordinance, and the like: And one came to the house where I lived, a High-Priest, who had been a Captain in the Army, and examined me about it, neer unto an house, and I did consent to receive it at his hands, which was a thing I very much did scruple, whether I ought to do it, or not to do it, because in my examination, in my own spirit, I could not tell well what the body of Christ was, though I could talk to him much, and in many words about those things, for I had got much to speak of, though I did then little experience what I said, but thought it was sufficient to talk and discourse of things, and rest in the outward knowledge of the same.

There was great expectation of the Priest to come to that Town where I lived, to examine and see who were fit to receive

ceive, and who was not, for he would not admit of any.

And great fear was upon many, and that not of the ſmalleſt, before the day of examination came, leſt they ſhould not have wherewithal to anſwer, and ſo come to ſhame; but it was ſo, that he came to that *Halls* Place, where I then was a ſervant, and I was ſent for in to the Prieſt, and going into the Hall, the Owners thereof went their wayes forth; and I would have followed, but the Prieſt called me to him, and asked me many queſtions, and we continued our diſcourſe neat unto an hour, ſo that the laſt queſtion he asked me, was the firſt he began with; and I told him the ſame, and upon that we parted, and he ſtroaked me on the head, and gave me his bleſſing, the bleſſing of the Prieſt, and the laying on of his hand, but I did not receive any holy Ghoſt by him, nor at that time knew not what the holy Ghoſt was.

Yet when the Prieſt and they came together ſoon after that day, he told the he was never ſo anſwered by any, except they had been at *Cambridge*, as if God could not teach his truth without *Cambridge* and *Oxford* helps; and moreover he ſaid he would go forty miles on his bare feet, if all his Parith were ſuch, upon that condition, ſo reaſoning carnally, though then I knew not the ſame, but ſadled a horſe, and road to accompany him towards his houſe that night, and he ſhewed much outward love; but as the day did appear, the ſhadows fled away.

And before the time came that we were to go to eat bread and Wine, which they call a Sacrament, and Communion of Saints; but is not (I ſay before the time came that it was to be given, and I to receive it) there was great reaſoning in me, and great preparation I made by reaſoning and praying, and pouring forth my complaint to the Lord to fit me, and prepare me and make me worthy to partake of that Ordinance, and make me a fit Communicant, and the like; but after three or four weeks preparation, ſtill I was not right in my ſelf, & knew not what to do, whether to receive it or not; yet leſt I ſhould offend, I went, and when I was going, all the way I prayed, and pondered in my heart, and deſired of the Lord to ſeal up aſſurance to my ſoul that day by the ſame; and when I was to re-

ceive the Cup into my hand, I trembled in my heart for fear, leſt I ſhould be unworthy; and after I had received the bit and the ſup, I ſat pondering of it in my heart, and waited in expectation in my ſelf, to receive ſome divine operation, and ſpiritual change, and to receive aſſurance of the pardon of ſin; but none came in: But the thoughts of my heart did exceedingly trouble me, and *Judas* was brought into my remembrance, how that Satan entred after that he had received the ſop: and then great queſtioning and reaſoning did ariſe in me, whether I were of the number of Gods Elect, yea or no, and great fear came upon me, and I went home, and prayed to the Lord, and cryed and prayed a week or two before I was cleared, and ſo it wrought for good, for I ſaw then by the light of God in my conſcience, that it was not the body and blood of Chriſt, but a carnal invention: and ſo did the Lord clear my underſtanding in that thing, and let me ſee why Chriſt broke the paſſeover with his Diſciples, and how the bread which the Saints broke, was the Communion of the body of Chriſt, and the cup which they drank, was the Communion of the blood of Chriſt; and ſo I was made to ſee the error of the Prieſts in that thing, and that theirs was but a ſacrificing to Devils, and not to God, as the Gentiles did, ſo do they, 1 *Cor.* 10. 20, 21.

1 Cor. 10. 19, 16, 17.

And ſo I ſaw the deceits of the Prieſts in many of their greateſt Idols, yet I durſt not leave them off, till I ſaw the Lord clear in leading me out of that way, and went to thoſe that I judged to be the beſt, and left the worſt, and could not be ſatisfied in my ſpirit, but my ſoul wanted, longed, and thirſted after the living bread.

And a death came upon all that I ſaw which I had received in hearing of them, the Prieſts, and ſo the beſt of them was as the worſt, nothing more, but a refined ſubtilty, and a higher deceit in the high notionary Prieſts, and the free gratious, and none could ſatisfie or give peace to my ſoul amongſt them all, and I was taken off from writing after them, my memory failed me, and my wiſdom was confounded, and the pure ſeed was burdened, and groaned for deliverance, but they could not help, but wounded me, and left me, and there I lay, until the Lord

Lord visited with his loving kindneſs, & took me into the Inn, the Doctrine of his Son, and healed and cured my diſeaſed and wounded ſoul.

For a year, or very nigh, I was full of trouble, and did ſee into the deceits of Prieſts, but looked that ſome of them ſhould be right, and went from one to another; and if I did hear of any that were high in notion, I ran after him, but he was as the reſt, and ſtill my ſoul wanted, and I knew not where to betake my ſelf to find reſt, all outward helps and means failed, and I was ſo wearied in my ſpirit, that I could not write after them as I had done, and I ſaw them to be confuſed in their ſayings, one ſaying one thing, & another ſaying another, and they confuſed themſelves many times in their own ſayings, which did exceedingly trouble me, for in hearing of them as the pure ſeed of God ſprung in me, and groaned for deliverance, never a prieſt that ever I heard or met with, could deliver, nor direct me where to wait till deliverance came, but drove me further off, for when all duties and performances failed, and death paſſed upon them that I neither found life in hearing, reading nor prayer, but was wearied, and cryed out day and night, weeping and wailing, and was full of the terror of the Lord, and my earth was diſquieted and did mourn, and I lamented, but no eye pitied, for they were to me as *Jobs* miſerable comforters, and inſtead of healing they wounded, and ſet me to act and do in my will, as I had done, and bad me repent, and believe, and the like, but never told me, neither how to repent nor believe by experience, and ſo I was ſtill as far from peace and reſt as I was before, and the righteous Law was ſet up in me, which did condemn me for all my ſelf-actings, and wearied me out of all, and the curſes rung in my ears, curſed, curſed, curſed art thou, for thou doſt not continue in all things that are written in the book of the Law, to do them; and the pure was ſtirred up in me, and wounded the Serpent time after time, yet not meeting with any true ſhepherd that could direct to walk by the foot-ſteps of the flock, to come where the fold was, I wandred to and fro, from mountain to mountain, in clouds and thick darkneſs, and the hireling ſhepherds inſtead of ſeeking a poor loſt ſheep that wandred: and wanted life and refreſhment, they

drove me off, and let their dogs on me, and chaced me away from them, and so fulfilled the Propheſie of *Ezekiel*, the 34. Chapter.

For when I could not find any reſt, peace, comfort, or ſatisfaction in any thing that I could do, and durſt not but go to hear ſome of them; when I came there, none ſpake to my condition, but all was confuſed, what they builded up in the forepart of their Sermons, they threw down again in the hinder part, and began to rail and bark like doggs, and cryed out of Hereticks and Schiſmaticks, and the like; I could not bear it, becauſe that when I asked them the ground of error, Schiſm, and Hereſie, and would have had them not to cry out of thoſe things, but lay them open, and make them known to the people to be avoided; but they ſtill keep barking and ſnarling at my heels, or behind my back, but not to my face, and they ſet the curs to bark and javver in the ſtreets, and they would rail upon me, and others that walked in any tenderneſs of conſcience, Souldiers and others that then feared God; and if we had been ſpeaking two or three together, they would have called us Tub-Preachers, and Sectaries, and Independents, and the like, and railed on us, wagging their heads, as the wicked did at *David*, and ſo they fulfilled the ſaying of the Lord by the Prophet, *My ſheep wandred upon all the mountains, and upon every high hill, yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them*, Ezek. 34. 6. and ſaith the Lord to the hireling Shepherds, that eat the fat, and cloth themſelves with the wool, who feed themſelves, and feed not the flock, the diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt, but with force and cruelty have ye ruled them, and ſo have they fulfilled the ſaying of the Lord by his Prophet *Ezek.* 34. 3, 4. but ſtill my ſoul longeth to ſee the ſalvation of the Lord, and many a day did I weep and cry, and looked upon my ſelf to be the miſerableſt creature that was upon the face of the earth, and I could not reſt till I left off for going to the Steeplehouſe, which was by them called a Church; and this promiſe

Iſa. 56. 10, 11.
Phil. 3. 1, 2, 3.
Rev. 22. 14, 15.

miſe of the Lord came in, I will teach thee freely my ſelf, and all the children of the Lord ſhall be taught of the Lord, and in righteouſneſs ſhall they be eſtabliſhed, *Iſa.* 54. 13, 14. *Ezek.* 34. 11, 12, &c.

But when I left off, and did not go to Church, as they called it, and had been ſo diligent to hear, repeat, and write Sermons, and pray, and perform duty, and the like, then came ſome profeſſing people that I had been very intimate with, and they perſwaded me to go to the Church again, and ſaid I ſhould give great occaſion of offence to many, if I left off, that had been ſo as I had been, and the like, ſo that they prevailed with me to go ſometimes: but great trouble was upon me when I was there, hearing them lie, as they did: and there was much preſſings in my ſpirit to ſpeak to them openly, but I was hindred, and roſe up and went out and left them, with reſolitions never to hear them more, come on me what will come, and then ſtayed away till ſome came to me, and wept over me to entreat me to go again, and could not prevail; and ſome that had command of me in the outward, would have come and threatned me what they would do, if that I would not go to the Church, as they called it, and it was their duty they ſaid, to cauſe me to obſerve them in their commands. To the which I anſwered, and ſaid, that in any outward affairs that I could do, they ſhould command me, and I would be ſubject to them; but as touching the worſhip of God, they were not to command me contrary to my conſcience; for they were but earthly minded people, though they were great in the world, and of a great profeſſion, and the natural man knew not the things of God, becauſe they were ſpiritually to be diſcerned; ſo I deſired them to pardon me in that thing, for I could not go with them to the houſe of *Rimmon* to worſhip; I ſhould be willing to die, rather than to offend my conſcience in what I was convinced of, and offend my God, to ſerve mens wils, whether is it better to obey God or man judge ye? for I cannot be ſubject in that thing: So I was made to deny the Prieſts and their way of worſhip, and deny all that which I had gathered together under them, and wait upon God for teaching, counſel, and direction in all things, according to his promiſe, which he hath fulfilled,

1 Cor. 2. 14.

Luke 9. 23. Mat. 10. 38. 16, 24.

Rom.7.9, 10,11,12. Rom.8.2, 3,4. Hag.2.6,7 1 Pet.1.25 Iam. 1. 21. Rom.10. 6,7,8. Heb.4. 12. Col.3. 16. Iob 28. 7, 8,9,10,11. 1 Cor. 1. 26,to 29. 1 Cor.2. 12,13. Phil. 3. 2 Cor. 4. 8,9,10,11. Gal.1. 11, 12,15, 16. Eph 4.4, 5. 1 Pet.1.22, 23. Ioh.6.51. 1 Pet. 2. 2, 3,4,5. Ioh. 14. 16,17. Rom.8.14, 15,10, 17. Ioh.14.26. Col. 1. 25, 29, 27.

fulfilled, and in waiting upon the Lord, in the light of the Spirit of truth I found much inward peace, joy, comfort, and satisfaction to my soul, and the righteous law of the spirit of life set up within, convincing of sin, and the righteous judgement of God, condemning all unrighteousnes, as the light and Law of the spirit of life in Christ Iesus did discover it in mee, and the eternal word and power of God were preached in me by Christ Jesus, my Lord, which power did shake the earth, sea, and dry land, and did overturn the mountains by the roots, and put darkness to an end in me, so that the true light of the glory of God in the face of Jesus Christ, doth now shine in my soul, and the heavenly treasure doth dwell in an earthen vessel, as the Apostle did witness, 2 *Cor.* 4 6, 7.

And my joy is in doing the will of my heavenly Father, and the Lord Jesus my Saviour, who hath called me by his grace, and set me to declare against deceits and deceivers, and all false wayes, and false worships, which stand in the will of man, and being dead with Christ, from the rudiments of the world, as in *Colos.* 2. I can never touch, taste, nor handle that which is to perish, *ver.* 20, 21, 22, 23. God is a spirit, and all his wayes and worships are now in the spirit, and his Ministry is in the spirit, and his Ministers are made by the will of God, and the son is revealed in them, and they are able Ministers of the spirit, and the baptism of Christ in the new Covenant is by one spirit into one body, and we are made all to drink into one spirit, where there is one faith, one Lord, one Baptism, one God and Father of us all, who are born again of water and the Spirit, and our souls are nourished with the milk of the word, and Christ is our bread of life, and water of life, and feedeth our souls with the refreshing mercies of his eternal love, so that we having received the promise of the Father, which is the spirit of his Son, crying *Abba*, Father, in our hearts, guiding and leading us into all truth, that we are made to exalt and set forth Iesus Christ to be the everlasting Minister of the new Covenant, and his Gospel is free, and he Preacheth glad tidings to our souls, and giveth good gifts to our souls, and we are made to cry, *Hosanna* to the highest, praises, praises be to our God and Saviour, the Lord God and his Son, and the holy Ghost the Comforter, whom the

world

world knoweth not, nor the Prieſts and Clergy-men, with all their high-notions, and guilded pretences, cannot find out, who open their bags to receive of our earthly Treaſure, but never made us to partake of any ſpiritual gifts; I deny them all that are hirelings, and teach for Tythes, gifts, or rewards, they are Idol ſhepherds, and Miniſters of man, and ſent of man, and obey man, and received Orders, Commiſſion, Power and Authority, means and maintenance of man, who are they that do not abide in the councel of God, and do not profit the people of God, and now it is conſidered as in the Propheſie of *Jeremiah*, 23.16. 17. to 21.

Iob 28.12, to 17.

Ier. 23. 20, to 33.

So I have cleared my conſcience, in declaring part of my experience of them, and not by report nor opinion of others.

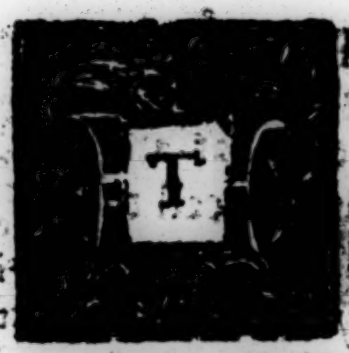
And being the deſire of you the Commiſſioners that are for the approving of them your National Miniſters, as you call them, who ſay you do humbly and earneſtly beſeech all the people of God throughout the Land, who ſhall ſend any Certificate to you, that they would not take things upon the opinion and reports of others; but to certifie their own perſonal knowledge and experience of them, your Miniſters, &c. as in the book you ſet forth, on the third leaf, Friday the 7. of *April*, 1654. as you ſay, that you would not have any of the people of God recommend unto you, them whom God diſalloweth, leſt guilt be contracted by the Recommenders, to whoſe teſtimonials you ſay, ſo much is referred, that unfaithfull men, whom God doth not approve of, may not be commended to you, leſt they be admitted of by you, to the diſhonour of God, the prejudice of the Church, and the utter fruſtrating of the pious intends of your Honours, beſides the blot which will deſervedly ſtick to them, not only for the preſent, but with poſterity, and ſucceeding times; For as much as the Certificate now exhibited, will appear upon record.

The Book of affairs in the Nation, pag. 3. Friday the 7. of April, 1654.

So to this my Certificate and Teſtimonial of them, the Prieſts of theſe times, which I do not know by the opinion or report of others, but by real experience, whether you do approve of it or no, I have done my duty in clearing my conſcience, to let you know part of my experience of them, and according to your deſire and humble requeſt, and reſt,

A ſervant of the Lord Jeſus Chriſt; Rich. Farn.

A VVord to you that are appointed to be Commissioners for the Approbation of Ministers.



Take heed that you do not approve of those whom God Almighty disalloweth, and so your Judgement prove carnal, and you want salt to savour withal, and be cast out of favour with God for so doing.

Take heed to your selves and the work you are about, that you do not stand as Judges of the simple by your carnal wisdom, & so seek to establish proud, covetous, self-seeking men, men that follow pleasures, and are oppressors, that Preach for hire, 100*l.* or 200*l. per annum*, or Tythes, Bribes, and large augmentations, to please you and the great men of the world, and so dishonour the Lord; and if you go about to approve, and allow, and establish those whom God intends to root out, you must come to an account before the great Judg of Heaven and Earth, and be punished for it; take heed of sinning against the light of Christ in your conscience, & against the holy Ghost; then see what is said in *Heb.* 10. 26, 27. Read and understand, and act, not according to the will of man, lest thou disobey the will of God. The everlasting Gospel of Jesus Christ is to be preached freely, and the proclamation is, Come freely, *Isa.* 55. and the Ministers of the Gospel are not by the will of man, nor approved by carnal men, but by God the Father of our Lord Jesus Christ.

Joh. 4 22, 23, 24.

God is a Spirit, and all his Ordinances are spiritual.

Therefore a word to those that scruple about the receiving or not receiving, that which they call a Sacrament & Communion of Saints, at *Easter*, *Pentecost*, *Christmas*, so called, & other

Festival

Feſtival and ſet dayes, or any other time, when it is to be adminiſtred by thoſe that profeſs themſelves to be the Miniſters of Jeſus Chriſt.

Firſt, to the ſimple hearted, whoſe deſires are to walk in the wayes of Godlineſs, and to do thoſe things that are moſt pleaſing and acceptable to God in the light of Jeſus Chriſt our Lord: And you conceive that which you call the Ordinance of Chriſt, in the holy Sacrament, ſo called in eating bread and wine at ſet times, to be a Sacrifice well pleaſing and acceptable to God, by Jeſus Chriſt, and that it is, as you conceive, neceſſary to ſalvation; and how ſhall you be ſaved, if you neglect ſo great ſalvation, as you conceive that holds forth to your ſouls: Let me tell you, that is cernal and periſhing, and the periſhing mind feeds on it, and you neglect the body of Chriſt, therefore touch it not, *Coloſ.* 2. 21, 22, 23. Col. 2. 20, 21, 22, 23.

Now if you look for that to be neceſſary to ſalvation, and without it you cannot be ſaved, then do you make an Idol of it, and ſet it up in the room of Chriſt, and ſo would make it a Co-Saviour, and there contradict the greater with the leſs; for he himſelf ſaith, he is able to ſave all that come unto God by him, and he is not to be found now that he is glorified and aſcended, in that carnal right, and weak and beggarly thing; and there you erre through weakneſs, not knowing the Scriptures, nor the power of God unto ſalvation, *Heb.* 10. 9, 10, to *ver.* 19. Heb. 2. 9, 10, 14, 15.

For thirdly, in that very thing which you call the Lords Supper and Communion of Saints, you are unfit to be a communicant, to partake of the body of Chriſt, which is not carnal, but ſpiritual; whilſt you are carnally minded, you are enemies to Jeſus Chriſt, and he hath no communion nor fellowſhip with thoſe that are proud, nor with thoſe that are covetous, nor with thoſe that are drunkards, nor with thoſe that live in pleaſures, nor with backbiters, nor haters, nor with any that live and take pleaſure in unrighteouſneſs, for ſuch ſhall not inherit the Kingdom of God, 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21. *verſe*, *Rev.* 22. 15, 16. *verſes*. Rev. 20. 15.

Fourthly, Then thoſe which are not fit for the Kingdom of God, are no fit communicants, neither have they any right to the body of Chriſt, and ſo eat and drink damnation in not diſcer-

ning the Lords body, now that he is aſcended and glorified, from a little bread and wine, which is earthly and natural, and to be received with wicked men, that live and take pleaſure in unrighteouſneſs, and ſuch are in the fleſh, and their communnion is not in the ſpirit, and they are ſacrificing to devils, and their is no communion of Saints, but a fellowſhip with wicked men and devils.

1 Cor. 10. 20, 21.

Fifthly; But there is an imitation by the carnal minded ones, who live in death and darkneſs, from the letter, which is death, to ſet up the form of a thing, and lives in ſhadows, without a ſubſtance, and this you ſay is a thing that ought to be done, becauſe that Chriſt himſelf did break the Paſsover with his Diſciples.

True it is, he did ſo to ſhew them what death he was to die, his body was to be broken, and his blood to be ſhed, and that was the figure, and they were to obſerve it till he came to riſe from the dead; and they did ſo, for ſaith he, *As often as ye do this, do it in remembrance of me, for therein they ſhewed the Lords death till he came to be ſacrificed upon the Croſs*, and his body there to be broken, and his blood to be ſhed; for before that Chriſt broke the Paſsover with his Diſciples, they knew not what death he was to die, and they did obſerve it till he came to them again after his death, and then the ſhadow was put away, and the life was manifeſted in power, and the ſubſtance was come unto them; for he ſhewed himſelf to thoſe very diſciples which he broke the Paſsover with before his death ſeveral times, and by many infallible teſtimonies, to confirm them that it was him that was riſen from the dead, and came unto them to ſtrengthen and confirm them in the faith, life, and power of truth, as the Scripture witneſſeth.

Mark 14. chap. Mat. 26. 20, 21, 22, to v. 33. Mat. 28. 5, to 11. v.

Sixthly: But do you read that Chriſt gave any command to his Diſciples to obſerve that thing, after his reſurrection when he was come to them again, read the firſt of *Acts*; and before that he aſcended into heaven, you may ſee when he had called them together, what command he gave them at his parting with them, and there is no mention of any ſuch carnal thing by him after his glorification; therefore do you erre, not knowing the

Acts 1. ch.

Lords

Lords body and Communion of Saints, which is in the ſpirit or life of Chriſt

Seventhly, None are fit Communicants to have fellowſhip with Chriſt that lives in their ſins, for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what agreement hath the Temple of God with Idols? he that hath communion with Chriſt, doth not commit ſin, and that is a right communicant; for he that commits ſin, is of the ſociety and fellowſhip of devils, and hath communion in wickedneſs, for he that committeth ſin is of the devil, and is one of his communicants, but he that is born of God ſinneth not, and hath fellowſhip with the Father and the Son, and he that abideth in him, and is in union with Chriſt, ſinneth not; he that ſinneth, hath not ſeen him, neither known him, 1 *John* 3. 5, 6. *verſes.*

2 Cor. 6. 14, 16. 18. 1 Cor. 10. 20, 21. 1 Ioh. 3, 8, 9, 10. v.

Eightly, *Therefore little children let no man deceive you with vain words, for becauſe of thoſe things cometh the wrath of God upon the children of diſobedience*, and he that doth righteouſneſs, is of God, and may have right, and hath right to the body of Chriſt, and his ſoul feedeth on Chriſt daily, as in *John* the ſixth Chapter, where he ſaith he is the bread of life that is from heaven, *and whoſo eateth my fleſh, and drinketh my blood, hath eternal life*; but that is not a little bread and wine which is carnal, and not eternal, *Iohn* 6. 54, for ſaith Chriſt Jeſus, *My fleſh is meat indeed, and my blood is drink indeed, he that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, Iohn* 6. 55, 56.

Eph. 5. 5, 6, 7, to 12. 1 Ioh. 3. 7, 10.

Ninethly, He is not there talking of bread and wine, but fleſh and blood; Is bread fleſh? or is wine blood? or are they (joyned together) the life of Chriſt, if they were, then he that had moſt of this world, might have moſt of that food; but the Kingdom of Chriſt is not of the world, and the pure in ſpirit, theirs is the Kingdom of God; and bread and wine is ſo far out of the mind of Chriſt, now where he is troubling the Jews; for the carnal people can get into carnal obſervations and imitations, but not into the ſpirit and life, that Chriſt did exceedingly trouble the Jews, in that ſaying, *Iohn* 6, when he ſaith, I am the living bread which came down from heaven, if any man eat of this bread, he ſhall live for ever, &c. then were the Jews trou-

bled at thoſe ſayings, *verſe* 51, 52. and ſo are the Jews in knowledge now that hath a form, without either life or power, and knoweth not that bread which is the life of the Saints, which they have union withall, who are of the houſhold of God, that live in Chriſt, the everlaſting ſacrifice, & he is meat and drink for the ſoul to feed on, and have fellowſhip withall, & not bread and wine, *John* 6. As the living Father hath ſent me, and I live by the Father, ſo he that eateth in me, ſhall live by me, ſaith Chriſt, *John* 6. 57, *v.*

Tenthly, This is not carnal bread, nor carnal communion, as the worlds is, and conceiveth the Saints to be ſo; here is no talk of bread and wine, but fleſh and blood; which troubleth both Jews and Diſciples that were carnal, ſo that they left him; but had he been talking of bread and wine, it would not ſo much have troubled carnal minded people, they could have received it, and carnal diſciples need not have left Chriſt at that ſaying, as they did, but the ſpirirual ones abroad, and their communion was in the ſpirit, & is now the ſame, and eateth the ſame bread, *John* 6 58. and the bread which we break is the communion of the body of Chriſt, and not a wheat loaf of bread, that is but food for the body, and none for the ſoul, but Chriſt our Paſſeover is food for the ſoul, and Saints communion is in him, in being made partakers of his life, and the cup which we drink, is the communion of the blood of Chriſt, and not a cup of wine, that is carnal, and nouriſhing for the body, but Chriſt is our bread and head, & meat and drink to our ſouls, now, as he was to his Saints in former ages; I ſpeak to thoſe that are ſpiritual, to judge what I ſay, 1 *Cor.* 10. 15, 16, 17. and they that can receive it, let them.

And if any ſtumble at the corner ſtone, it is that they may be broken and fall, he that hath ears to hear, let him hear what the Spirit ſaith to the Churches.

Now to whom Chriſt is come, they need not to obſerve that which did typifie, or hold forth that he was to come, and when that which is perfect is come, which is Chriſt Jeſus, the perfection of beauty; then bread and wine, and carnal obſervations, which are imperfect, are to be done away: and now people that profeſs Chriſt come, and to be their Saviour, do hold up a type,

and

and would have that to be a Coe-Saviour, and look for ſalvation by it, and in it; but what ſpiritual operation hath that carnal imitation upon your ſouls, I appeal to the ſimplicity that will witneſs to purity as it ſtands unvailed?

That when there hath been a ſight of their ſouls wants, and a diſcovery of their ſins, then they cry and pray to be fitted and prepared to receive Chriſt in that Ordinance, as they call it, and after three or four weeks preparation they are ſtill as unfit as they were, and go in fear, and at the receiving of it, are ready to tremble leſt they be unworthy; and after they have received it, look for ſome change or new life, by a ſpiritual operation to come into their ſouls by it, but none cometh in at that door, then fears and doubts may ariſe in them, and *Judas* is brought to remembrance, and ſo are in troubles. This is the condition of thoſe that make a conſcience of it; but where haſt thou met Chriſt, or what life and power is come into thy ſoul at the receiving of it? Judge thy ſelf, to that in thy conſcience do I ſpeak, which ſhall witneſs for me, as the book of conſcience is opened, then ſhall I be witneſſed; in wrath remember what I ſay, all you that are in the fleſh, and walk on in the broad way. And others there are that go to that thing as if they went to an Inn or a Tavern; but all fleſhly joy ſhall be turned into mourning, and woe to all that are at eaſe in the fleſh, but bleſſed are they that mourn in *Sion*.

They who know their Teacher within, ſhall not have him removed into a corner any more; therefore thus ſaith the Lord, *Thou ſhalt hear a voice behind thee ſaying, this is the way, walk in it, when thou turneſt to the right hand, or when thou turneſt to the left.* And ſaith Jeſus Chriſt, *My ſheep hear my voice, and they follow me, and will not follow after ſtrangers;* John 10. 4, 5. *verſes.* Iſa. 30. 20, 21.

Dear hearts, high and low, rich and poor, bond and free, male and female, Jew and Gentile, every one, every where, in what eſtate and condition or diſpenſation ſoever you are in, ſtand ſtill out of your own thoughts and imaginations, for they lead out your minds into cumbrances and vain janglings, ſtrife and covetouſneſs, and there you follow the voice of the ſtranger, which leadeth to confuſion; and ſo one cryeth loe here, and another

loe

loe there, and so you wander and go astray, and do not follow the Lord, and dwell in your Tents, therefore, O Israel, to thy Tents,....

And all wait that the Lord may lead you, as in the light of the Gospel, to dwell in peace and love one with another, that patience may possess your souls, that you may obey the voice of the spirit of truth within, which is checking and calling unto you to turn to the Lord, and to deny your selves of all your self-actings and fleshly performances, and to forsake all your vain delights and pleasures, and to undoe the heavy burdens, and let the oppressed goe free, and break every yoak, deal thy bread to the hungry, and bring the poor that are cast out to thy house, &c. then shall thy light break forth as the morning, and thine health shall spring forth speedily, then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, here am I, if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vainly, and draw out thy soul to the hungry, and satisfie the afflicted souls, then shall thy darkness be as the noon-day, *Isa.* 58. 6, 7, 8, 9, 10, 11.

FINIS.

BRITISH
17 JU 1885
MUSEUM

NEVVES

coming up out of the

NORTH,

Sounding towards the

SOUTH.

OR,

A Blast out of the North up into the South, and so to flie abroad into the World: And a warning to *England*, and Nations elsewhere. The terrible day of the Lord appearing, that all your hearts must be ript up and laid naked and open before the mighty God, before him where nothing can be hid, and that no hiding place will be found for him

You have hid your selves some in mountains and some in green trees, and some under hills; but the Lord is coming to make all naked, and strip all.

Written from the mouth of the Lord, from one who is naked, and stands naked before the Lord cloathed with righteousnesse, whose Name is not known in the world, risen up out of the North, which was prophesied of, but now it is fulfilled: The Army is coming up out of the North against you terrible ones, whose weapons are not carnal, but spiritual.

LONDON

Printed for *Giles Calvert*, and are to be Sold at the Black spread Eagle, at the West end of *Pauls*. 1655.

WALES.

SOUTH

NORTH

Newes coming up out of the NORTH, sounding towards the *South*.

GOD eternall, the day discovers all, therefore there is a Sacrifice that God hath a respect to, and there is a Sacrifice that God hath no respect to, which is the first birth in the Fall, begotten. To all the world who are in the first birth sacrificing to God, God hath no respect to your sacrifices, for it is *Cain's*, and stands in the envy: in this generation was all the righteous blood shed, and all the righteous blood is still shed by this generation, *Cain*, who sacrificeth to God, but God hath no respect to his sacrifices: all you Priests and bloody persecuters, bloody *Cains*, you sacrifice the lame, the halt, the blind, which is cursed; you are in envy raging and revelling, none of you can deny it; and where the pure seed is born which the promise is to, which is of God; that you know not, that you seek to slay, all the generation of you ever did, & doth, though you have all the forms of the letter of the Saints conditions, and from that gather a sacrifice, and so offer up to God of the earth; but God hath no respect to it, Priests nor people, who are in the envy, and sacrifice of the earth. But you are hatching mischief *in* your minds, and hatch the Cockatrice eggs: but the Saints of the most high God are coming to break them to pieces: you are inventing of evill, plotting, talking, taking counsell together against the righteous seed, where it is brought forth in all your generation, it was and is so, in the first birth. Would you number your selves in the generation of *Abel*, in whom there was no envy? Oh you painted Sepulchers, whited walls, the blood of all the Prophets was shed by you in this generation, in the great Cittie *Sodom* and *Gomorra*

1 Cor. 3. 13. Gen. 4. 5. Jude 11. Gen. 4. 10. Mal. 1, 8. 13. Acts 2. 39. Acts 23. 13. Gen. 4. 3. John 11, 47. Mark 15. 1. Matth. 23. Rev. 11, 8.

the blood of all the martyrs, the blood of all the Saints, ye are the generation that crucified the juſt, where the Lord Chriſt was crucified by this generation; & all the righteous blood that hath been ſhed from the beginning, hath been ſhed by you in this generation, ever following the righteous in imitation, but having the ſword drawn againſt the righteous blood, *Cains* ſword, Envy, to murder the ſecond Birth, whereſoever it doth appeare. Wo to you, who go in the way of *Cain*, for there is no eternall life abiding in you who are in the Envy, the righteous ſeed of God is riſen, and comes up to the beginning, which ſtands over the world, which was dead and is alive, and lives for evermore, the Lamb ſlain ſince the beginning and foundation of the world, which is ſlain by this generation of *Cain*. Now to every one in particular, Prieſts and People, Rulers and Magiſtrates, and all ſorts of men and people while you have envy in you, and the envy reigns, thou art *Cain*, and do not profeſs thy ſelfe to be *Abel*, for thou art a murtherer of the juſt in thy ſelf in particular, & thou wilt murder the juſt where ever it is riſen in the generall, all your preaching, praying, ſinging, reading, all your imaginations, Baptiſm and Sacrament, as you call it, and all your ordinances and Churches and teachings, it is *Cains* ſacrifice, and the ſacrifice of the earth, and from the earth, and God hath reſpect to it, there is no ſavour in it: for it is *Abels* that God hath reſpect to, the righteous that he receives, and God hath given a pure language to his poople to offer a ſacrifice in righteouſneſs which he accepts; a ſacrifice of righteouſneſs is accepted of the Lord of righteouſneſs. Bloody *Cain* was the firſt birth, which envied his brother, and bloody *Cain* is the firſt now in every one, put it not farre from you, there is ſomething in every one of you will tell you ſo, lay aſide all your ſacrifices which you offer up in the firſt nature, which you gather up in your minds from the earth, and from the letter; for upon the earth and in the earth lodgeth envy; but the pure that ariſeth through the earth, and through the death, that, is accepted with God: For the Branch which the Lord brings forth, is the Plant of his renown. All the preaching of the world now at this time, which is in the firſt birth is *Cains* ſacrifice while it ſtands in the envy, and all who go from the eternall God: guided by the infallible eternall Spirit which is pure, ſpeaks to the pure, who is not made a Miniſter by the will of man, nor receives any thing from man, nor of man, but only from the Lord God of glory ſtanding in his mighty power, guided by his eternall Spirit, teſtifying againſt *Cains* generation, againſt all who are made Miniſters by the wil of man, crept up, imitating, uſing their tongues who were never ſent of God, painting themſelves with the Prophets words, Chriſts words, & Apoſtles words, and are like the Saints in words, but like the Devill in life and converſation, living in pride, luſt, exceſſe, uncleanneſſe, and all filthineſſe: but who are ſent alone of God teſtifie againſt all theſe ſinfull practices againſt

Jude 11.

Rev. 1. 18.
Rev. 13. 8.

Mal. 3. 4.
Col. 2. 14. & 20.

Zeph. 3. 2.

Zech. 6. 12.
Ezek 34. 29.

Gal. 1, 11, 12.

againſt all this generation, and againſt all Idoll-temples, and againſt their very foundation what ye ſpeak and preach : for they ſay the Goſpel is their foundation, which is the four Books, *Matthew*, *Mark*, *Luke* and *John*, and their Originall is Hebrew, Greek, and Latine, and the letter is the light, and the letter is the word, and *Oxford* and *Cambridge* are the two well-heads of Divinity, which is all in the fall carnall and naturall, and it is fit for none but the blind to lead the blind, & it is the blind way: but who are made Miniſters by the will of God, teſtifie againſt all theſe practices that ſtand in *Cains* generation, the letter which kills the juſt, and under the dominion of Satan, and the power of the Prince of the aire, ſtanding in that generation which Chriſt cryed againſt, having the chiefeſt places in the Aſſemblies, and called of men Maſter, laying heavy burdens upon the people, ſhutting the Kingdom of God from againſt men, neither go in themſelves nor ſuffer other. Woe, woe, woe, is the portion of ſuch, for they were exalted, and they were Phariſees to whom he ſaid ſo, theſe are the generation that ſlew the righteous ſeed: theſe now ſtanding in *England* and elſewhere, praying before and after Sermon, having the chiefeſt places in the Aſſemblies, calling themſelves Maſters, painting themſelves with the Prophets words, and Chriſts and the Apoſtles words, are in *Cains* generation; for now the Lord God of Heaven and Earth, and of power, hath brought forth his Son, his Plant of renown; here all the powers in that generation, ſtand up, Prieſts and people, ſome raging, ſome ſtoning, ſome impriſoning, ſome mocking, ſome raiſing up ſlanderous falſe reports and lies, ſome haling before Magiſtrates, ſome whipping, ſome haling out of the Synagogues, and beating in the Markets, and all this is now preſent in *Cains* generation, which ſlew the righteous ſeed, and ever ſlew the Prophets whom the Lord God of heaven and earth ſent forth. Now do the Prophets of the Lord begin to propheſie, ſons and daughters, now is the Lord fulfilling of his promiſe what he ſpake by the former Prophets; now are the ſeals opening, now doth the day of redemption draw neer to all troubled, longing, wearied ſouls: now ſhall you ſing a happy day, the ſalvation of our God, the Lord of heaven and earth: now do all the falſe Prophets begin to rage and rail, and roar in their pulpits, and ſeek to the Magiſtrates to uphold them.

2 Cor. 3. 6. Mat. 15. 14. 2 Cor. 3. 6. Mat. 23. 6, 7, 8. Jude 13. Joel 2, 28. Rev. 5. 5. 6. 1. Luke 21. 28.

Now is the great and mighty hand of the Lord ſtretched forth over the wicked, now is the trumpet ſounding abroad throughout the whole world. Wo to the inhabitants of the earth, now is the Devil raging, becauſe his time is ſhort; now is the Scripture fulfilling which the Lord hath ſpoken by his former Prophets; now is the day of redemption drawing nigh to all who have waited to ſee the day: now ſhall the Beaſt be taken, and the falſe Prophet; for the Beaſt begins to uphold the falſe Prophet, that is, the Beaſt who is not in the truth, who will limit God and the Holy one, that is the falſe Prophet, which God never ſent, and the Beaſt which would make

Zeph. 1. 16. Rev. 8. 13. Rev. 19. 20.

make laws to limit the holy one, by which he threatens all to cauſe them to worſhip him, or ſuffer. Now is the Beaſt and all the falſe Prophets diſcovered, and a fire is beginning to kindle for the falſe Prophet and the Beaſt: Torment, torment; woe woe; plagues, plagues, are to be powred forth, and judgment and the wrath of God without mixture powred upon you; the vengeance of the Lord is coming upon all his adverſaries, and God will be avenged upon the Beaſt and the falſe Prophet: you who have drunk the blood of all the Saints, and where the pure truth was ſpringing and appearing making bonds and making plots to keep the pure in death, gathering and taking counſel together, and conſulting againſt the righteous ſeed where ever it was ſpringing. O *England!* Is it not now among you where any Prophet is ſent into this great Cittie *Sodom* and *Gomorah*, ſon or daughter, to cry againſt the deceitfull merchandize, to cry againſt this falſe worſhip that God never commanded, to cry againſt oppreſſion and unjuſt dealing, to cry againſt your drunkenneſs, oaths, and all your blaſphemy, curſed ſpeaking, and oppreſſion one and other, and to cry againſt you who rule not the Countrey with Juſtice, and keep not all in order, juſtice and equity, where injuſtice reignes, where juſtice is not ſtirring. The Lord hath raiſed up to cry againſt all falſe waies, and to cry for juſtice and righteouſneſs. The mighty day of the Lord is coming, that all things muſt be brought to light, and all your ſecrets brought to light, and all your cloſe ways ſhall be brought to light: Drunkard, thou canſt not hide thy ſelf; ſwearer thou canſt not hide thy ſelf; couſner, cheater, and diſſembler, thou canſt not hide thy ſelf, all thy deeds are reckoned up and made manifeſt, and all thy filthineſs and ſubtilty ſhall be laid open and ript up; all thy underhand dealings and doings, all thy falſe judgements and double dealings, now ſhall come to be ript up and made manifeſt. Howl, howl, the canker is entring, the ruſt is entring, the fire is a kindling to burn in your hearts, and to eat you forth, hammering your hearts to pieces; woe, woe to you who have lived in the deceit and treachery, woe woe to all falſe hearts, and proud luſtfull filthy ones, who live without the feare of the living God. Sion is riſen to threſh; threſh, O Sion, down with the mountains, beat the hills as ſmall as duſt, that the winde may ſcatter the chaffe: all you proud ones who ſeek for honour, all your honour muſt be laid in the duſt, all your eys ſhall be turned into darkneſs, where ſhall be weeping, wailing, and gnaſhing of teeth, and all your deceits ſhall be brought to light and made manifeſt, nothing ſhall ſtand but that which is pure, and the Lord will find you out, the candle is lighted, the day doth appear that God will ruſe in his Saints above the heathen, above the wicked and the ungodly ones, and all you that live in unjuſtneſs, deceit and hypocriſie, the eternall God will rule and reign in his Saints, and be admired, magnified and glorified in them above you all: happy day, praiſes, praiſes, let all the righteous ones ſing to the Lord God Almighty, who

Rev. 18. 8.

Iſaiah 2. 8.
Pſal. 42. 9.
Eccleſ. 5. 8.
Iſa. 56. 1.

Obadiah 1. 6.

Ier. 13. 6.
Nahum 3. 15.
Jer. 23. 29.
Iſai. 30. 1.
Iſai. 3. 11.
Iſai. 41. 15.
Mica 1. 13.
Hab. 3. 12.

Luke 11. 36.

who is now shaking the earth, who will rule and be admired, and all the Heathen shall be astonished, every one shall be at their wits end; for all luke-warm ones who live in your imaginations, in your own ways, in your own conceits, in *Cains* sacrifices, in the doubleness in their sins, & in their forms, their prayers, singings, all is nothing but to be troden under foot, God hath no respect to it; they that are pure in heart shall see God, and the pure he accepts: Glory, glory, sing of thy glory, all ye Saints of the earth, praise ye the Lord all you holy ones, and righteous servants of the Lord, the bonds of iniquity are breaking which have ever been against the righteous seed to the holding of it in prison, and keeping it in darkness; but the glorious Lord God of heaven and earth is arising, and the wonderfull, eternall powerfull God is reigning, and will reign and be admired in his Saints; to whom be all glory, honour, praise, riches, strength, dominion and glory eternal, holy praises be to thee for ever, who bringest thy children out of captivity, and givest them dominion over their enemies, and glory and thanks be to thee for ever.

Ezek. 38. 19.

Matth. 5. 8.
Psalm 147. 12
Rev. 19 5.
Lev. 26, 13.

Wait all you captivated ones that lie in prison, wait all you simple ones who are in the pure simplicity, wait for the wisdom of the most high to be made manifest in you, and the eternall power of God to raise you up, for salvation is coming to you that wait for it; the mighty day of the Lord is coming, the dreadfull day is coming, the glittering sword is drawn, and is neer at hand to all you that wait for it, therefore look not at *Cains* generation, nor bow down to him to worship the Beast, but stand in the will of God, mind the spirit of God to guide you home to God the eternal rest, eternal comforts, eternall peace, joy, safety, here all my tender ones come to wait for bread from the Father of life, by whom you may be strengthened, and watered from the Father of life, by which ye may drink to the passing on of your journey heartily and comfortably, that you may come to rest out of the great Cittie *Sodom* to the Cittie where you shall abide eternally for ever.

Zeph. 3. 8.
Ezek. 21. 9.
Jer. 25. 29.

Crnt. 5. 8.

Reason not with flesh and blood that shall never enter, take not counsel with that which lieth in thy bosome, for that draweth thee neerer to carnall things, and draws thee to consult with reason, and so draws thy eye and mind to visible things, and so wanders from going on thy journey, and if thou follow that, thou goest to death and destruction, to hell, and to the pit and the snare, and the woman gets dominion over thee, and so the woman comes to rule over the pure, but every one wait in the pure to guide you to God, then you shall see the promise of God fulfilled in you, springs opened, and refreshment daily coming in from the Lord, and then you will come to walk with the Lord forsaking all, father, mother, wife and children, lands, livings, and all here is, joyning to the Lord as one spirit, and he that doth not forsake is not worthy of him, all who are in the first birth, and all who reason with flesh and blood, stand here for persecuting them who are born of the Spirit, and are

Matth. 15. 29.

Isaiah 28, 16. passing out of this Citie towards the Citie whose foundation and builder is God: and in this Citie *Sodom* and *Gomorrah*, all the righteous ones are slain by you who are in *Cains* generation, all you who are got up into his steps, pretending Christ, and to be made Ministers of Christ, who stand in the envy, and have the chiefest places in the Assemblies, called of men Masters, which Christ forbids. Lie down all for shame who are in pride and oppression, and in the steps and places of the Pharisees, who have got a form of words what the Apostles said, and what Christ said, and have got it in three or four languages, the Lord hath discover'd you, now the Lord God Almighty hath discovered you by his Prophets and servants. All honor and glory, and thanks, be to him for ever, who now is come to rule alone in his Saints. Rejoyce, O all you Prophets and righteous ones, the Beast which made war with the Lamb and the Saints, the Lamb hath gotten the victory, and hath gotten the victory over the Beast, and the ten horns which push'th at him. Powerfull Father and eternall God, to thee alone be all glory, honour, and thanks for ever.

Isai. 24. 23. Psalm. 68. 3. Rev. 18. 20.

Mal. 3. 5. To all you Teachers, and hearers that hold you up, a witnesse against you, that you may be witnesses against your selves, and that you may witnesse your selves to be in *Cains* generation, and in the generation of all the false Prophets and Antichrists, and seducers, and who have the form of godlinesse, but deny the power, and in the generation of them that ever slew the righteous seed, as it will appear, who are they that beare rule by their means now; all people take notice, who are the hirelings now, the Scripture speaks of? who seek for their gain from their quarters now, who feed themselves with the fat now? who seek for the fleece, and cloath themselves with the wooll now, and so make a prey of the people? Where are the hirelings now, the Priests preach for hire, & the Prophets prophesie for money. Who sue men at the Law now, which Christ spoke against, which the Apostle spoke against, which was a Minister of the living truth, which testified against all such practices? Who goes in the way of *Baal* now for gifts and rewards? Where is the covetous teacher now? Who are in the chiefest places of the Assemblies now? Who go in long robes now? Who are called of men Master now? Who stand praying in the Synagogues now, and speak a divination of their own brain, which the woe was preached against? Christ Jesus, the substance of the Prophets, cryed woe against all such Pharisees and false Prophets? Who hale out of the Synagogues now? Who stones and stocks, beats and imprisons now, and hales before Magistrates? This was the Jews Religion, you may say, the Jews did so, the Prophets of God they testified against these things, and the Apostles they testified against all those practices, and Jesus Christ testified against all these works of the world. And all these practices were held up in *Cains* generation, so be you witnesses that you are in the generation of the false Prophets, and in the

Gen. 4. 8.

Ezek. 34. 2, 3.

Mica. 3. 5, 6, 7.

Jude 11.

Matth. 23. 4, 5, 6, 7.

Matth. 23. 34

1 Joh. 2. 15, 16

elle, Christ or the Apostles, that spake by divination of their own brain, that are called of every Master, have the chiefest places in the assemblies, lay heavy burthens upon the people, eat up them that seek their gain from their quarters, and of others like go in the way of *Balaam*, and in the generation of *Cain*. Where any Prophet comes to cry against any person, you seek to imprison him or destroy him, which *Abel* did not, but entreat; but *Cain* whereas the first birth, whose sacrifice God had no respect to, no more hath God any respect to your offerings, praying, or preaching, for *Cain* was of this the first generation that ever was, and all of the generation of the righteous; except you, all ways, born again, you cannot enter the kingdom of God. So hereby you witness against your selves, that you are in the generation of *Cain* which ever slew the righteous seed and in the generation of all false Prophets. Put it not far from you as they did which put Christ to death: If thou hadst lived at that day, thou sayest thou wouldest not have put Christ to death; but thou shalt see the same nature in thee now as was in them then. For now is the Son of God come, and you are the same generation that they were seeking to put him to death; but the eternall glorious God of heaven and earth, the same as ever was, is magnifying himself in his Sons and Daughters who are called out of that generation and worship. So he said, Come out from among them, &c. Therefore, touch no unclean thing, and I will be a Father unto you, and you shall be my Sons and Daughters. What shall these, and this be fulfilled? Things cannot stand long betwixt the generation of the faithfull, who do not have distinction between the precious and the vile, betweene the holy and the prophane; so all people weigh and consider in what generation you are: the generation of the righteous shall shine, the generation of the wicked are for the fire prepared to be turned into hell: ye are the stubble, ye that are proud are for the fire, ye that are [illegible] ye are [illegible] the drives to and fro, ye that are [illegible] are reproved from God; that are heathen, know not God and [illegible] & know not God, the Lord will render vengeance in flames of [illegible] you, the great day of the Lord is coming, that shall burn as an oven, the fire is kindled in the earth which shall burn up [illegible] branch. Read and see the Lord of hosts hath spoken it, therefore God of power will perform it. O happy day, praises, praises! for the Lord ye righteous ones sing praises to the Lord God Almighty for ever.

All ye Jews and disciples must never inherit the holy City, all you who commit sin, and live in it, know not God: and who are disobedient, and hold the truth in unrighteousness, the wrath of God abides upon you, all you that work iniquity, are called from God to everlasting punishment. Where is your Saviour then, him that ye take in your mouths, Christ, and live in your vain wicked prophane ways, and take him to be your cloak, and say, you are

Jude 11.

John 3. 3.

Rev. 2. 13.

Mark 14. 64.

2 Cor. 6. 17.

Mal. 4. 1.

Mal.

Psal. 47. 6.

Psal. 101. 7.

Psal. 92. 6.

Psal. 101. 3.

Psal. 101. 8.

Matth. 25. 41.

Psal. 6. 8.

redeemed

redeemed by him; and live in your wickedness, God you cursed, he will say, I know you not: plagues, woe and misery will be powred upon you all. Let every one that names the name of the Lord, depart from iniquity: None can call him Lord but by the holy Ghost, and where the holy Ghost is come, There he is Lord and King, this is witnessed in all his Saints where he is: But in this generation it is not, but he persecuted in, but he is risen and come in his Saints who is Lord and King, who will reign over all the World, and bear the government upon his shoulders. And so, for ever all World, for ever adieu, for the Lord is King in his Saints: he guards them and guides them with his mighty power, and doth preserve his seed and children from the seed of evil doers unto his kingdom of glory and eternall rest, where they find joy and peace, and rest eternall. All glory and praise be to the Lord God Almighty for ever.

2 Tim. 2. 19.
Rev. 2. 13.
Rev. 17. 14.
Isa. 9. 6.
Prov. 11. 21.
Isai. 1. 4.
2 Pet. 3. 18.
Rev. 5. 13.

wilderneſs, an Archer, whoſe hand is againſt every man, whom God commanded *Abraham* to caſt forth: So who are of *Abraham* now, ſee all the ſcoffing *Iſhmaels* turn'd out from God, and you that are ſcorners, and ſit in the ſeat of the ſcornfull, and have them in deriſion which are anoynted of God, and live in the truth of God, and tremble at the Word of God; he that ſits in the heaven ſcorns you the ſcornfull, and will mock when your calamity comes, and have you in deriſion in the time of your calamity and miſery; then will you witneſs theſe things, that theſe are the words of life. To all you ſcoffers and ſcorners I ſpeak, you are liers, and the Divell is your father, who lie to get gain, and lie to couſen your neighbours to make your ſelves rich, and ſo diſſemble and defraud, that you may over reach your brother in bargainings, and ſo are for your own ends, you cheat, you couſen and lie, who are in the Kingdom of your father, whoſe kingdom is the Divels, and he hath dominion over thee, and thou art his ſon, acting for him, for he was a lier from the beginning, and ſo are all his children, and all you who are liers are begotten of him: And thou that ſpeakſt of thy ſelf from the letter, applying all the promiſes to thee, and living in thy firſt nature and birth, applying the Prophets words, and Chriſts words, and the apoſtles words, thou art a painted ſerpent, which is of the Divell, and ſpeakſt of thy ſelf that which is not thy own, but art in envy and a lier: without God are all liers, and no lier ſhall ever inherit the Kingdom of God, nor no covetous one, for thou art an idolater, and a fornicator, and a blaſphemer, and a whoremonger, and the God of this world is thy God, which rules in all the children of diſobedience, and thy treaſure is here in the earth, thy cattell, thy corn, and thy fine apparell, and beautifull attire, there thou worſhippeſt the Hoſt of heaven, and it reigns over thee, and thou falleſt down under it, ſo thy treaſure is the earth, and if the thief ſteal it, thou art undone, and then thou crieſt out on wants, and all thy want is for the earth, and then thou hangeſt thy fellow-creature contrary to the Law of God; for the Law of God ſaith, they were to make reſtitution, or elſe be ſold for their theft, which Goods thou haſt gotten by couſening and cheating, by lying and defrauding, who art the greateſt thief. All this is without God, and without are theeves, and robbers without God, and ſhall never inherit the kingdom of God. Whoremongers and Idolaters are without, and ſhall never inherit the Kingdom of God; lyers and ſlanderers are without God, and ſhall never inherit his kingdom; drunkards and railers, and curſed ſpeakers are without God, and ſhall never inherit the kingdom of God. And all you who are in the firſt birth, are the old bottels, to what is within you powres out corruption, blaſphemy, wickedneſs, curſing ſpeaking, and all manner of ungodlineſs and unrighteouſneſs, taking Gods name in vain, all you who are in the firſt birth, are the corrupt tree which cannot bring forth good fruit. Perverſneſs, crookedneſs, all manner of ungodlineſs, this is gathered of the corrupt

Gen. 16. 12.
Gen. 21. 9.
Verſe 20.
Pſal. 2. 4.
Prov. 1. 26.
John 8. 44.
Eph. 5. 5, 7.
Acts 7. 42.
Rev. 22. 15.
Matth. 9. 17.
Pſal. 5. 13.

tree, which cannot bring forth good fruit. And all you who are in the first birth, are the fountain which sends forth the bitter waters,
Jam. 3. 11. 12. bitterness, passion, envy, wrath, venome, and all ungodliness; and are Doggs and swine, wallowing in the mire; so he that is born of the flesh, persecutes him that is born of the spirit, and ever did. You may apply the Scriptures and say, you are redeemed by Christ; but he will say, and saith, Go ye workers of iniquity into everlasting
Mat. 7, 22. punishment: howl and weep, misery is coming upon you, enemies of God, adversaries of righteousness! thou that art in the first birth, thou grindest the face of the poor and oppressest them, and liftest thy self up in thy pride, and settest thy nest on high, and gatherest riches together to make thy self great in the earth; thy gold and silver rusteth, the love of it is within thee, which shall eat thee out as a
Jam. 5. 1. fire, thy cloaths Moaths eat, through thy abundance; and the poor starve, and all thy dainty dishes, and thou that art *Dives*; must be turned into hell; and this shall you find who are in that nature, the first birth: thou that art proud and a taskmaster of Egypt, which is this great City *Sodom* and *Gomorrah*, thou oppressest the pure seed of God, where it is rising to go out of Egypt, thou that art proud and a Taskmaster and an oppressor, thou must look for no other portion, but all the plagues of God to be powred upon thee, that was upon *Pharaoh*, even he who was proud, and an oppressor, and a Taskmaster; Put it not from thee, plagues and woe is thy portion, and the proud in heart are abomination to God, and the proud will not be
Psal. 25. 9. taught of God, for it is the humble that he teacheth, and the meek he exhorteth; you that are proud which live in the conceivings of the Scripture, you conceive what the prophets spoke, and to give meanings and senses, and set up some things in your minds, being led away by temptation, for when you are tempted, you are led away by your conceivings, all the worlds religion stands there, and the promise is, that God will scatter the proud in their vain imaginations and conceivings, and thou hast set up an image in thy minde, what thou conceivest of the Saints conditions, and to worshippest an Idol, and worshippest the works of thy own hands, & art in the generation that persecutest the righteous, and worship the living God: And all you who are in the first birth, and prophane, and hunters, and cunning, swallowing up the earth, are *Esaus*, which God hates; all you who are the first birth, which is but one, children of *Esau* hated of God, thou that art prophane, look for no other portion: thou mayest apply the mercy, but thou art hated of God eternally, hated for ever, and hast no portion with *Jacob* nor
Mal. 1. 3. *Joseph*, but shalt be a wilderness barren, and a place for Dragons and
Mal. 4. 1. devourers, this is thy portion, God hates thee, and thou shalt be as stubble, priests and people, all who are proud, liers, co-
Pet. 2. 13. vetous, railers, thieves and idolaters, speaking your own words, and your own imaginations in pleasures and wantonness, sporting in the day time, following your wicked imaginations, and are the

cursed children from God, workers of iniquity, under the domini- 1 Cor. 6. 2.
on of Satan, who worship the Divel; the Saints shall and do judge
the world, and all your priests, you blind guides, dissembling hypo-
crites, without the Kingdom of God, plagues and woe is comming
to be poured upon you, Wo, wo, wo, the third woe is coming, which
shall come upon all the inhabitants of the earth; dreadful is the Rev. 11. 14.
Lord, he hath spoken it, and is terrible to the wicked; all you that are
here in the first birth, are in the generation of Vipers, full of ve-
nome, a generation that is wise in their own eyes and conceits, an
untoward generation, a generation of vipers, who blaspheme the Isai. 52. 5.
worthy name of the Lord, by which all the Saints are called, who Rom. 2. 14.
paint themselves with the prophets words, and Christs words, and
the Apostles words, that appear beautiful outwardly to men, but are
full of poyson in the heart; and all who are workers of iniquity,
professe what you will, apply what Scripture or promise you will, Mal. 1. 14.
Priests and People, Prophets and Teachers, who are workers of ini- Matth 25. 41.
quity, are cursed, and must go into everlasting punishment: and all 1 Pet. 2. 14.
you Teachers that teach people they shall never overcome their sins
as long as they are here, which keeps them under the dominion of
Satan, who are the Divels servants and instruments, acting in his
Kingdom, keeping people in iniquity, under the dominion of Satan
in his kingdom. For there is no lier, nor no coverous, nor no pro-
phane person, nor no murderer, nor no striker, nor fighter, nor
wrangler, nor quarreller, nor scornfull, nor no unrighteous, nor
wicked, shall ever inherit the kingdom of God; but all workers of
iniquity must depart, and are accursed from Christ, from the pre-
sence of all his Angels: And all you who bite and devour one ano-
ther in the first birth, are without in this great City *Sodom* and *Go-*
morah, and are Doggs without God; and all you who live in the
lust of uncleanness, wallowing in the mire, are Swine; and all you
which are in vain contentions with your corrupt minds, are in the Rev. 22. 15.
first birth, and in the Swinish nature, fighting about the husk, which
is a declaration of their conditions which had the life of it, who
was in the second birth. And all the uncleanness and pollutions, and
filthiness, and lust, and begetting the lust, and the living in it and the
thief and the murderer, and the coosener and chearer, and adulte-
rous thoughts, and the Idolater, whoremonger, and the lier, and the
railer, and the drunkard are in this great City *Sodom* and *Gomorah*,
and are all carnall and naturall in the first estate, and have got a co-
lour and profession which is carnall and naturall, feeding upon the
Letter, which is death, which feeds you serpents, and doggs, and Gen. 3. 14.
swine; for if any come among you with the life of the Letter, who
are in the second birth, you will bite them, and reare them to pieces,
you will stock them, or stone them, or whip them, mock them and
jeer them, and seek to teare them to pieces: And as the Horses of
Pharaoh, who would trample upon them, and devour them, and run
over them, even to your fellows, which are drunkards, and Swea-

rers,

Sam. 1.16. rers, ſo were all the Prophets ſtoned, perſecuted and ſlain in the great City, in your generation in the firſt birth, the Lord Jeſus Chriſt, and ſo do you now ſtone the Prophets ſons and daughters, nay Chriſt himſelf is riſen, and your Church is a ſteeple-houſe, which is carnall, and your teacher is carnall, made by the will of man, and your Originall is carnall, Hebrew, Greek and Latin, and your Word is carnall, the Letter; and the ſight is carnall, the Letter; and your Baptiſm is carnall, ſprinkling Infants, which God never commanded; and they are wicked which act thoſe things which God never commanded, and ſelf people they are the commands of God; and

Gal. 3. 1. ye are bewitched, and fools, that follow them: For the *Galatians* were bewitched, which turned to circumciſion, which God had commanded, when the ſubſtance was come; and their Sacrament, as they call it, is carnall; and there is not a word in the Scripture that ſpeaks of a Sacrament. And their communion is carnal, a little bread and wine, and ſo drunkards, and taylers, and curſed ſpeakers, all

1 Cor. 10. 20. 21. meet together in this fellowſhip, which is the table of Divels, and cup of Divels, which is in the generation of ſerpents in this great City *Sodom* and *Gomorrah*; ſo duſt is the Serpents meat, their originall is but duſt, which is but the Letter, which is death. Their Church is duſt, a heap of lime and ſtones gathered together, ſo the

Gen. 3. 14. ſerpent feeds upon duſt, and all this is in the firſt birth, and the carnall minde cannot pleaſe God, which feeds upon all theſe carnall things. And their Goſpel is duſt, *Matthew*, *Mark*, *Luke* and *John* which is the Letter; and all this is in the carnall minde, feeding it, which is the enemy againſt God, which is without God, in the generation of *Cain* and the wicked, whoſe prayers are abomination, and whoſe ſacrifices God hath no reſpect to. Prieſts and people,

Prov. 28. 9. put it not far from you who live in envy, and are wicked workers of

Matth. 25. 41. iniquity, are curſed from God, and Chriſt, and all his Angels. Depart ye workers of iniquity into everlaſting burnings, and torment, for there is your portion. All your application of the Scriptures is nothing, and to all you who are under the dominion of Satan, and

Nahum 3. 1. the Divell, who is the king of pride, and the glory of the world, and the worlds glory and honour, and the Father of liers, ſwearers, and curſed ſpeakers, children of wrath, living in wrath, luſt, envy and murther, whoſe father is the Divell, and ye are his children and his works ye do, and are obedient to him, and ſay, None can do the commands of God who are doing the works to the Devill, and his works ye do, and worſhip him, and live in all uncleaneſs, luſting after the creature. Now to all you who have the ſight of God

John 14. and can ſee, who are coming from under the Prince of the air, and

John 1. 9. out of the kingdom of the world, and towards God, out of the generation from God, into the generation towards God, the ſame ſeed that all the promiſes of God is to, paſſing after Chriſt in the ſame

2 Cor. 1. 20. way that he paſſed, under the Law and through the Law, and was in Egypt, and paſſed out of Egypt the houſe of darkneſs, and he was in

the

the wilderneſs, and there he was tempted to luſt after the creature, Luk 4.1.2.
he was tempted to make himſelf away, he was tempted to worſhip
the Divell, which is the worſhip of the world, to bow down and
worſhip him. He is the Captain of our ſalvation, he is the fore-runner
gone before, he endured the croſs, he deſpiſed the ſhame, he ſuffered
the contradiction of ſinners for the glory that was ſet before him, Heb. 2.10.
he hath won the crown, he hath overcome Egypt, and he hath fulfil-
led the Law, he hath overcome the world; He hath overcome the
temptations, he is able to ſuccour all who are tempted; it is no ſin
to be tempted, but to enter into temptations; he is the head of the
Body, he is the head of the church, who hath blotted out all the Col. 2.14.
Ordinances and Traditions of men, who is the end of the daily ſa-
crifices, who is the end of the Prieſts, who is the end of all out-
ward Temples, who is the end of the Prophets, for they all wit- Eph. 4.8,9,10.
neſſed of him; he is aſcended above all Principalities and
powers.

Now to all dear ones, and dear hearts, I ſpeak, the ſame ſeed, John 1.1.
which is Chriſt, the ſame ſpirit takes upon it now as ever was, the
ſame world is now as ever was, the ſame temptations, and the ſame
Divels, and the ſame worſhip of the world, twining into another
form and colour, but Jeſus Chriſt is the way, the truth and life,
he is the door that all muſt paſſe through, and he is the porter that John. 14.6.
opens it; I am the ſame door that ever was, the ſame Chriſt to day, John 10.3.
yeſterday and for ever; the light is the eye that ſees it, which light Luke 11.34.
is Chriſt, and that ſeed paſſing after Chriſt out of Egypt the houſe John 1.9.
of darkneſs, from under the Law, the righteouſneſs of the Law is
fulfilled in us who walk not after the fleſh but after the ſpirit (as Rom. 8.4.
the Apoſtle ſaith) which we do witneſs, and the ſame ſeed paſſing
into the wilderneſs, and there it is tempted to luſt after the crea-
ture; you that are in the wilderneſs witneſs this with me; and the
ſame temptations even to deſpair and to make themſelves away, the Luke 22.28.
Divell before he would go out of his kingdom he would deſtroy Mark 1.13.
all. But look at the Captain Jeſus Chriſt, who hath paſſed before, Marth. 4.6,7.
who was tempted, the Captain of our ſalvation, and the ſame tem-
ptations to worſhip the Divell: And if thou wilt worſhip the Devill
thou ſhalt have the glory of the world; but if thou wilt not bow
down and worſhip the Divell, thou ſhalt have none of the worlds
glory, but be called a Divell as Chriſt was, and be called a mad man John 7.49.
as he was, and none followed him but a curſed people; them that
worſhiped the Divell gave theſe titles upon them, and thou ſhalt Jer. 20.7,8.
loſe thy good name, and be a laughing-ſtock to them that worſhip Pſalm 69.12
the Devil, and as a deriſion among them, and a mark for every one
to ſhoot at, and the drunkards to make ſongs of; this is the portion
of them that deny the worſhips of the world, and the glory, and 1 Pet. 1.4.
the favour, and the faſhions, and cannot faſhion themſelves to it,
who are tempted to all theſe things; but it is no ſin to be tempted:
And ſtanding in the power of the Almighty God, ſtand againſt

and

and above all the wiles of Satan; so dwelling in the power of the Almighty God, which carries through the wilderness, and through temptations, and to the end gets the victory over all the Ordinances and commandments and Traditions of men: And he that overcomes ascends above them all, and he that overcomes shall sit with me in my Throne; so every one must witness the same Christ born in you; passing through death in you, through the world, through the Law, through temptations, through the wilderness, through the Ordinances, and out of the world, and under the depth. The Son of God ariseth, he it is that doth overcome, that is born of God; and the same Spirit that raised up Jesus Christ; the same Spirit raiseth up the same seed in you, and quickens the mortall bodies, and he that hath not the same is none of his. O all people examine your selves, and see if ye have fellowship with Christ in his sufferings, and be brought conformable to him in his death, and to have fellowship with him in his temptations, and reprochings, and sufferings, and the contradiction of sinners, and to be spitted upon as he was; and he that hath fellowship with him in his sufferings, shall have fellowship with him in his glory: And he that doth confesse him in this dark world, him will he confesse before his Father and his Angels; and he that doth deny him in this world, him will he deny before his Father and his Angels in the light world. Now to all you who are convicted, and a light of God is risen in your understandings, and the worship of the world doth appear to you to be contrary to God, and Christ, and all the prophets and Apostles who worship the living God in newness of life in the second birth; you are tempted to the lust of the creature, and the same mynde it enters into the temptations: so there thou art [illegible] the pollutions of the world, there thou art tempted to [illegible], and the Devill there gets power upon thee, if thou enterteine temptations and follow thy imaginations from the light of God within thee, and then thou judgest with evill thoughts and he will come with his instruments or his evil angels to tempt thee from God to the false worship, else thou wilt lose thy treasure or thy name, or thy place, or thy authority where thou art, except thou wilt bow to him, and every one will stare at thee, and thou shalt be gazed and wondered at; so thy mynde going from the light, and out of the favour of the Lord, thou consultest with flesh and blood, which must never inherit the kingdom of God, and that reason must never enter, and thou takest counsel of the harlot that lies in thy bosome, and so thy eye and mynde is ruined out from God, and so goes under the power of the Prince of the air, which rules and reignes in the children of disobedience and the dominion of Satan, and then thou hast the praise of the world, and the glory of the world, and disobeyest that which should lead thee into the kingdom of God from under the dominion of Satan; so thy later end is worse then the beginning, and in the world there thou hast thy honour, and the fleshly man is

nourished,

Rev. 3. 21. Isai. 9. 6.
1 John 5. 4.
Rom. 8. 10, 11.
2 Cor. 13. 6, 7.
Phil. 3. 10.
Heb. 2. 10.
Heb. 12. 3.
Mat. 10. 32.
Luke 12. 8.
Phil. 3. 3.
Joh. 4. 23.
1 Pet. 2. 20.
Matth. 6. 23.
Luke 11. 34.
Eph. 2. 2.
Col. 3. 6.

nourished, and thy glory and renown growes again among the fleshly ones, who art out from God, who hast disobeyed the light in thee, which should have led thee from under the dominion of Satan, under whose dominion thou art now, up to God, where there is comfort eternall, where there is riches eternall, glory eternall, where there is joy eternall, whose kingdom is for ever whose dominion is a dominion for ever, the Lord God of heaven and earth; but thou who forsakest the right way, goest into eternall destruction, Wo, wo, is to thee, for the love of the world is an enemy to God, and he that hath the love of the world, the love of the Father is not in him, and thou who settest thy hand to the plow, and lookest back, art not fit for the kingdom of God. Eph. 4.6. Gen. 6.12, Jer. 6.16,17. 1 John 2.15. Luke 9. 62.

To all you who can witness the second birth and are born again, which all the promises of God are to, the seed; Yea and Amen, come out of time into time, to that which lies in death in time, to fetch it up out of time to God where there is no time. This faith is a mystery, he that can perceive it let him, and he that hath an eat to hear let him hear what the Spirit saith. *Abel* was the second birth, he was no murderer nor no sinner, for God called him, and saw no iniquity in him; but *Esau* the first is hated, and not perfect: and except you be born again you cannot enter into the Kingdom of God, Flesh and bloud shall not inherit the kingdom of God; and he that is born of God sins not, neither can he sin, because the seed of God remains in him, and because he is born of God; and he that is born of God, overcomes the world: he that is born of God is not not of this world; and he that is born of God testifies against all the works of the world, and the wickedness of it: and he that is born of God, doth not commit sin, he that commits sin is of the Devil, and never knew God. For this purpose was the Son of God manifested to destroy the works of the Divell? and he that doth righteousness is righteous, even as he is righteous. And he that was of the second birth, was taught alone of God, and needed no man to teach him, and is come into the everlasting Covenant, and these are the second birth who are born again of the Immortal Seed by the Will of God, and not by the will of Man. *But as many as received Christ, to them he gave power to become the Sons of God, which are not born by the will of Man, but by the Will of God, not by water onely, but by water and bloud.* 2 Cor. 1. 20. 2 Cor. 7. 1. Rev. 2. 17. 1 John 3.9. 1 John 3.8. Verse 7. John 1. 12. 1 John 5.6.

To the Heads of this Nation, and all the Dominions of the Earth, and to all who are under the Dominion of the earthly Powers, Nations and Kingdomes, every where in all the world; To you all Kings, Princes, Dukes, Rulers, Judges, Justices, Third-Burrows, or Town-Clerks.

Psal. 99. 1. TRemble all before the Lord, O earthly Powers, tremble before
Psal. 114. 7. the Lord God Almighty; to you the Lord is uttering his thun-
Joel 2. 1. ders, to you the Lord is uttering his voyce, to you the Lord is
Matth. 21. 35, sounding his Trumpet, to you the warning piece is gone out,
Acts 7. 59. you have caused the Prophets to be stoned in this great City, you
Heb. 11. 37. have caused them to be imprisoned, you have caused them to be ba-
2 Cor. 11. 25. nished in this great City *Sodom*, and to suffer beating and scourging out of your Synagogues.

Deut. 1. 17. Dreadful is the Lord and powerful, who is coming in his power to
10. 18. execute true Judgment upon all you Judges, and to change all your
Heb. 8. 10. Laws ye Kings. The Lord alone he will place the Law in peoples
Job 19. 29. hearts, who is the everlasting Law-giver; all you Rulers must dow-
Deut. 27. 19. and ceale, (and Justice the Lord will let in peoples hearts,) All you that have taken the name of Justices, which are not in Justice, you must be judged with the just; and all you underling Officers, which have
Dan. 4. 11, 12. been as the arms of this great tree, which the fowls have lodged under
you, spreading over the fowls, all your branches must be cut down, for
Vers. 13. you have been all the fruitlesse branches grown on the fruitlesse tree,
whom in thy honour and in thy glory thou presidest over all Nati-
ons; but now the stone is cut out of the Mountain without hands,
Dan. 2. 34, 35. which shall dash thee to pieces, whose Image was high and fair, whose
Zach. 12. 3. head was gold, breast was silver, there's thy heart, there's thy head,
Dan. 2. 31, whose thighs were brasse, whose feet were part iron, part clay, but now
32, 33. thou must be hewn down with the watcher, The stone cut out of the
Mountain without hands, which strikes at the feet of the Image; for
with the beasts of the field thou must go with thy fellows, to thy King-
Ezek. 26. 16. dome and dominion must be thrown down. Tremble all Nations
Ezek. 32. 10. before the Lord God Almighty of power, who is now setting up his
Isa. 9. 6. own Kingdom, whose dominion is a dominion for ever, who now will bear his own government upon his shoulders. O England, England, thou hast forsaken thy visitation, thou hast not minded thy visitation, thou hast tasted of the Love of God and all people in it;
Deut. 26. 22. but a whoring thou hast gone after gold, after riches, after honour, so caused many plagues to come upon you: wonderful deliverances God hath wrought, and given many victories; and then the same nature, pride, and covetousnesse, and oppression got up again when

the

the plagues have been off you. The god of the world doth blind your eye, which is the light which lets you see the mercies and deliveran- Lev. 26. 15.
ces; but pride getting up, then you have forgotten the mercy, for the Job 41. 34.
Devil is the King of pride; so you must be cut down with the same power that cut down the King who reigned over the Nation, in whose Family was a Nurse for Papists & for Bishops, which held up Pictures, Rails, Altars and Crosses, which all is in one generation So them ye call Papists, hath God overturned many of these things, and given you victory over the outward actings of many of them? But the Beast and the false Prophet is standing still, which held up these things and they keep their places: so another Parliament grew, and God hath cut down that. Beware of your selves, for the Lord will pluck down you, he hath suffered you to reign long, and shewed you many favors, John 5. 44.
and you have promised many fair promises to the Nation, but little you have performed; but you have had ends, and sought for honour when the plagues were off you, *Pharaoh*-like, and then fell to oppression, and suffered the horrible filthy thing to be committed in the Jer. 5. 30.
Land, the Beast and the false Propher to stand; and you which have the same nature hold them up. But God is coming to plague you, and pour forth all his plagues upon the earth where justice hath not reigned. Woe, woe is coming upon you all, the same Tea- Hab. 2. 12.
chers are standing that were in the time of the King, and the same that were in the time of the Bishops, and many of these are and have been your Counsellers, and the same that held up the Rails, Crosses and Pictures, are standing still. But the Lord God of power, according to his promise, as he hath said, He will Joel 2. 28.
pour forth his Spirit, and his Sons and his Daughters shall prophesie; and thousands of them do prophesie, and thousands of them have been mocked, some stoned, prisoned, whipped and beaten in this your generation, for the Lord hath sent his Prophets to warn you, and to cry against your Teachers, which seek for their gain from their Quar- Jer. 5. 30.
ters, and bear rule by their means, and hold up the horrible filthy thing that is committed in the Land, as in *Jer.* 6. and are called of men Masters, and lay heavy burdens upon the people, and are such as sue men at the Law, which Christ forbad, and are such as go in the way of Cain, to envy, pride and pleasures; and the Apostles bad the Judg. 1, 11.
Saints turn away from them, who cryed against such; and such as take Tythes, act contrary to the Apostles; the true Prophets of the Lord cryed against them then, and the Lord hath raised up his Prophets to cry against them now as then, and against you Judges and Justices, which have held them up and maintained them with your Law, you must both be tormented together, Beast and false Prophet, the Lord Rev. 19, 19, 20.
God will pour out his plagues upon you, the Lord of Hosts hath spo- 2 Chr. 18, 7.
ken it, and except ye repent ye shall all likewise perish and be consumed as the King was, and perish with the same power. The Lord God hath sent his Prophets oft to tell you so, but you have nor regarded it, but have made light of it. The Lord Jesus Christ who bears the

Govern-

Isai. 9. 6. Government upon his shoulders, and he is coming to rule all Nat-
ons with a rod of Iron. All you Hills which have been shelt'ring pla-
Nahum 1. 6. ces, shall be beaten to pieces: you Rocks that have been hiding pla-
Matth. 27. 51. ces, shall be cloven asunder, you Mountains shall be laid low, you
green trees where much adultery hath been committed, must be cut
down, and you adulterers judged, the Lord hath spoken it, who will
bear the government himself, and rule all Nations with his own migh-
ty power, and women shall not rule the people, there shall be one
Isai. 3. 12. Judge and one Law-giver, one King, Glory and Honour for ever. Sing
Isai. 41. 27. all ye Saints and rejoyce, clap your hands and be glad, for the Lord
Jehovah will reign, and the government shall be taken from you
pretended Rulers, Judges and Justices, Lawyers and Constables, all
this tree must be cut down, and Jesus Christ will rule alone: *Glory and*
2 Cor. 15. 34. *honour for ever be unto him. Be warned all betime, and awake and re-*
pent, and turn to the Lord betime, that you may find mercy by putting off
the evill deeds and works of darknesse, that you may be received into the
Exod. 18. 21. *Kingdom of glory, and lay aside all filthinesse, pride and covetousnesse,*
Isa. 57. 77. *and speedily repent; uncleanesse and cursed speaking, lying, slandering*
Jer. 8. 10. *and swearing; some you have made to swear, some you have made to pay*
Jam. 5. 12. *for swearing, so you live in the confusion: Some you have made Teach-*
Matth. 5. 34. *ers, which you set up, and some you put down, and so you live in confusion*
in the dark blind world so Dives-like, which must be turned into hell;
but Jesus Christ who saw this then, he is come to govern, and true justice
Exod. 12. 2. *shall stand up, and true Judgment there shall be, and the righteous Law-*
Psal. 82. 8. *giver, whose Law is come forth which shall judge eternally, and the*
great King will reign and doth reign, who reigns for evermore, whose do-
Psal. 89. 18. *minion is over all, who is the King of Kings, and Lord of Lords, to him*
Rev. 17. 14. *be praise for evermore; who will take his government from you, and he*
Rev. 1. 35. *alone will bear it upon his shoulders, you must all repent and come to re-*
pentance, and the fruits of your amendment of life, and your change, before
you know him who governs all things.

Isai. 26. 10. First, there must Justice before Righteousnesse run down: there
hath been much pretended justice and judgment in this Nation, and
Nations elsewhere; but corruptions run down as streams, and as large
rivers, and all unrighteousnesse and ungodlinesse, and injustice, drun-
kennesse runs down, pride and oppression stand up. Where hath the
Rom. 13. 1. soul been subject to the higher power, who *is a terrour to the evill*
doers; but this power hath not been known much, but it is now com-
Job 12. 17. ming up which will cut down all corruptions in your selves, it must
Vers. 21. be before you bear that sword to cut it down in others. But now God,
Vers. 25. the Lord God of heaven and earth is discovering all the powers of the
earth, in throwing them down, and all the Powers and Ministers of
Isai. 1. 11. the earth are but earth, and the sacrifice which they sacrifice is from
the earth, which is *Cains*; but the terrible One is coming with his
Isai. 2. 19, 20. power, to shake terribly the earth; and the glory of the Lord is ari-
sing, and all the Idols of gold must be cast out, and all the honours
must be cut down and cast out, and the high-places pass'd down, and

the

the Tribes of the earth begun to mourn, and the powers of the earth are making, and the earth shall reel to and fro like a drunken man, saith the Lord of Hosts, who is coming with his army, and the Trumpet is begun to sound. Woe, woe, woe, woe, to you the Inhabitants of the earth, for the proud people shall grow feeble: Therefore if you love the light, which shewes you all the time you have spent, and sin, and all your ungodly deeds and wayes, and it will lead you to repentance, and to the Lord; and if you hate the light, it is your condemnation, and you hate Christ, and if you love the light, and bring all your works to the light, you love Christ, which is the way to the Father, and there is your Teacher, you never need man more, but it brings to worship God alone.

Rev. 8. 13.

John 3. 19.
2 Tim. 4. 8.

Beloved of the Lord from the Spirit of the Lord, which is to you all a Vision who are in the everlasting Covenant, sent from God, to warn you all of woe and misery which is coming upon all unjust and ungodliness, and false wayes, therefore haste, haste, to meet the Lord, by putting off the works of darkneſſe, and none take the title of Juſtice which are unjuſt, leſt you be found liers before God, which is juſt, and will throw you: For a day of Vengeance and plagues is coming upon the Beast and false Prophet, from him who is juſt, who will bear the government upon his shoulders, who is righteous and juſt, glorious and bleſſed for ever.

And here to you all I clear my conſcience.

GOd hath made his Name known in this Nation, therefore all people mind that which is of God in you, to guide you into unity one with another up to God, and to keep you in the fear of God, that you may ſtand in the counſel of God, for then what you do ſhall proſper, and you will grow famous in the eyes of the Lord, growing up to be as trees in righteouſneſſe and in truth; but if you go out of the counſel of the Lord, you go out of the fear of the Lord, then haſtineſſe of mind gets up, then raſhneſſe, then ſelf-ends and minds running out into the earth, which would covet all the earth unto himſelf, that he may ſet his neſt on high: then honour gets up, and pride gets up, and oppreſſion gets up; therefore all bre-

Job 28. 28.
Jer. 11. 14.
Prov. 19. 20.

thren

Isai. 30. 1. ...counsel, and not of the Lord. To all ye Heads and
...Rulers of this people, as God hath blessed this Nation, and made
Ezek. 21. 27. ...known his power and wondrous works to it, and wrought forth abun-
Isai. 2, 12, 27. ...dance of corruption, who is overturning the Kingdoms of the world,
...and bringing down the proud and lofty ones. Fear the Lord all ye
...Heads, Rulers, Judges, Justices and Constables, all ye Heads of the
...people fear the Lord and obey his Word, and depart from all evil and
...covetousness, for it blinds the eyes of the wise; for such were to be
2 Chron. 19. 7. ...set over the people which feared God and hated covetousness, and
...men that were faithful. Now see that such be set over the people,
Exod. 18. 21. men that hate covetousness, which are faithful and fear God, and
that no Drunkard nor Swearer bear office, for the Law of God doth
forbid it; and such strengthen the hand of the wicked, and the Law
is not effectual as long as it is put into unjust and corrupt mens hands
to execute, and that no man or woman should be put to death for
the creature, cattel or money: for as you read in the Law of God,
they that did steal and thieve, were to make restitution fourfold if
Exod. 22. 1, 3. they were able, or else to be sold for their theft. He that sheds
Gen. 9. 6. mans blood, by man shall his blood be shed. So the Lord direct you
to mind the Law of God, and not your own inventions; and that they
which are to be set over the people, be not covetous, for they will
seek for their own ends; nor no proud man to be set in authority, that
seeks for honour, for he will rule with tyranny as *Pharaoh* did: And
Psal. 10. 4. woe is to him that is proud, for the Devil is the King of it, and the
Isai. 28. 1. plagues of God were poured upon *Pharaoh*, so will it be upon all such;
nor no drunkard, for he will prey sin, and wink at evil, and bear with
iniquity, and will be partial, and respect persons in Judgment, both
Prov. 17. 23. proud, and covetous, and drunkards, but set such as fear the Lord,
and hate covetousness, and see that your selves be such; nor none to
judge for gifts or rewards, nor money, for it blinds the eyes of the
wise; nor to have money for judging: then high places will not be
sought after by men of corrupt minds for self-ends; and that the
Exod. 23. 8. Law may be openly known in every mans language, so every man shall
Deut. 16. 19, 20. know when he is a transgressour, and that there may be none idle, but
that the people in every Town where they are, may work and be
maintained, and that every Constable duly execute by the law
committed to him, and call all the people together, that they all
may know it; and that no drunkard nor swearer bear office, for such
cannot refrain others; and that there may be no gaming as carding,
dicing, shovelboard, swearing in Ale-houses, drinking of healths,
nor no Ale-house but such as keep Lodging for Travellers; for they
nourish up young and old people to vanity, and draw them into
Gal. 5. 19, 20, 21. uncleanness, so the creation is devoured by such, for the people lust
after such things, and that beget idleness, adultery, theft and mur-
ther; and that there may be no Cock-fightings, nor Bull-baiting,
nor Bear-baiting, nor observing holy-days, as the times of Christ-
masse,

male, Lance, and Wantonnesse, for there are times of sporting and wantonnesse, and filthy pleasures, devouring the creation upon their lusts: for the righteous Law of God is a light to the carnal mind and cursed nature: but who are redeemed from under the Curse, and all the pollutions and filthinesse, to live up to God, are out of all Lawes, whereas the unreasonable nature, and fleshly man is destroyed: and this is so, I witnesse it; but where the unreasonable nature is alive, and fleshly man, the righteous Law of God takes hold upon it, for all the while Creation groans under the burden of corruption, untill the body be redeemed out of the pollutions, so be faithful, and dwell in that which is pure, and mind the Law of God, that God may blesse and prosper you in all your wayes and proceedings: and if you go from that which is pure, then the cursed nature gets up, so then plagues and woes will follow. And call in all your Acts which you have given forth concerning Religion, lest you lay it upon them where the Seed of God is hid up. And you be found fighters against God, and bring the curse, and woe and plagues upon you. For the Magistrate which bears the sword, which is Justice, meddles with no mans conscience; for who exerciseth conscience, he delights in Justice: for every soul must be subject to the higher power, for there is no power but of God, and he that resisteth the power, resisteth the Ordinance of God; and all who do not exercise a good conscience, but live in uncleanness, there the conscience is not exercised, but the mind goes out from God, that soul is not subject to the higher power, but resisteth the Ordinance of God. I charge you by the Lord, that no Ballads, nor jesting books be suffered to be printed, for they stir up lightnesse and wantonnesse, and gather the people together to exercise their minds in that which draweth from God, and that no swearer nor drunkard, nor proud, nor self willed man bear an office, nor none that seeks to enrich himself, nor none that is partial and respects persons in Judgment, for such are transgressours of the Law of God, nor none that is high minded, nor none that is fearful to bear office, for such persecute the just, and justifie the wicked, and call the proud happy, and they that work wickednesse are set up with such whom the Prophets cryed against, and where the same seed is made manifest, it cryes against such. For Sions sake, and for the Lords sake, see that your selves be such, and that you set up such as fear God and hate covetousnesse, and have compassion of the poor and needy, widows and fatherlesse, and men fearing, of courage and wisdome, and understanding, hating gifts and rewards, for it blinds the eyes of the wise, and then comes respecting of persons, respecting the rich and despising the poor, and such are beasts when the plagues of God must be poured forth upon, which are abomination to the Lord, which is contrary to God and his Law; for he honours Law, nor the Faith that is in Christ respects no mans person. As the Nation hath been long ruled by Customes, but God is raising a light in mens hearts, which discovers all their unrighteousnesse and corruption,

And

Luke 3. 14.

Rom. 8. 21, 22.

Job 18. 18.
Prov. 11. 4.
Prov. 17. 20.

Rom. 13. 1, 2.

Rom. 13. 4, 5.

Ephes. 5. 4.

Lev. 19. 15.

Deut. 16. 19.

Mal. 3. 15.

Exod. 18. 21.

Jam. 2. 1, 2, 9.

Prov. 11. 14.
Job 34. 30.

Luke 3. 14. And all Souldiers mind your places aright, a Souldier he must be qualified, he must be content with his wages, and accuse no man falsly, and do no violence to no man, and see that thou be all here.

Moved of the Lord, which is the word of the Lord, written from the Spirit of the Lord, a friend of the Common-wealth of Israel, and the freedome of the righteous seed, and establishing righteousnesse.

Job 28. 28. Prov. 11. 14. Prov. 19, 20. GOd hath made his Name known in this Nation, therefore all people mind that which is of God in you, to guide you into unity one with another, up to God, and to keep you in the fear of God that you may stand in the counsel of God, for then what you do shall prosper, and you shall grow famous in the eyes of the Lord, growing up to be as trees in righteousnesse and in truth. But if you go out of the counsel of the Lord, you go out of the fear of the Lord, then hastinesse of mind gets up, then rashnesse, then self-ends, and minds running into the earth, which would cover all the earth unto himself, that he may set his nest on high, then honour gets up, and pride gets up, and oppression gets up, therefore all bre-

John 5. 44. thren mind that which is of God in you to keep you low and humble. For woe is to thee that takest counsel and not of the Lord, and woe is to the crown of pride, for the Devil is the King of it; and woe

Lev. 26. 19. to him that makes himself rich, and sets his nest on high, and oppresseth the poor and needy, and turns them away from their right, therefore take heed of all these things, lest your minds run out into the snares of the earth, and so run from God, and then make riches your God, and riches your treasure, gold and silver your treasures, and honour your delight. And as God hath blessed this Nation, and made himself manifest in it, so walk with God, and do justice and equity, and love mercy, that breaks the bonds of iniquity off from you; for this is required of God so to do; count not after earthly things that passe away, the fashions of this world passe away, the lust of it passeth away, the pride and honour of it passeth away; but honour God, all honour and glory belongs unto him, and all men are to be honoured in him; let your words be few, found, pithy, and seasoned, and that speak in you, which denyes

Gen. 6. 12. all ungodlinesse and worldly lusts, then all your words are savoury, seasoned with grace, edifying them that do hear, so that you may be Stewards of the grace of God, and the wisdom of the most high God to guide all by which you may order and guide the creation, order and rule the Creation, and the fear of the Lord is the

Prov. 11. 14. Job 28. 28. beginning

beginning of this pure wiſdom, and that which brings you into this fear, is that which convinceth you of ſin, of the going forth of your minds, and all underminings, and ſelf-ends, and high-mindedneſs, and all ungodlineſs or deceit, or any thing which is not juſt and righteous, this pure light of God convinceth you of, ſo you love equity, love righteouſneſs, and brings you to ſtand in the fear of the moſt high God, who is dreadfull and mighty in power, and rules all Heaven and Earth, and all Nations ſhall tremble before him, and the heavens bow down unto him, and the rocks cleave when he ſpeaks, & Pſal. 99. 1.
he ſhakes the mountains; and removes the wilderneſs out of its place, Pſal. 114. 7.
and makes a place in the wilderneſs for his people to go; he now is coming to rule in his people, and to throw down all the Kingdoms of the earth, according as he hath promiſed to make all the Kingdoms of the earth the Kingdom of his dear Son. O therefore dwell in the fear of the Lord, for the fear of the Lord keeps the heart clean, and the pure wiſdom of God is put into pure hearts, true treaſure is committed to him that is faithfull; and thou that art not faithfull in the unrighteous Mammon and worldly things, who will truſt thee with the true wiſdom? And as you depart from evil, your underſtandings are enlightned and grow, being guided by the pure light of 1 Iohn 1. 9.
God within you, to depart from evil, and your underſtandings come to be enlightned, and the Lord God more and more manifeſted in your ſouls; therefore every one of you in particular, having a meaſure, mind the light of God within you, for God hath given all of you a light, which will draw up all your minds to God, and walk in 1 Cor. 3. 19.
that light, and be children of the day, and have unity one with another; and walk in the pure day, there is your teacher, and loving that, you love Chriſt; if you hate it, you hate Chriſt, & will not bring your deeds to be proved by it, becauſe they are evill, and eternally you ſhall witneſs me; and walking in the light, there is no ſtumbling 1 Iohn 2. 10.
at all; but going from the pure light of God within you, you ſtum- 1 Iohn 2. 11.
ble at noon day, and that mind that goes from the light, puts the letter for the light, as all the blind guides in the world put the letter for the light, which is but a declaration of the light; but they are not of one mind that ſay ſo, and the letter ſaith, Chriſt is the light, and the light is but one, and it leads all one way, into one truth and unity, to be of one mind, one ſoul, one heart, to the Lord God of light, Father of light, and to the Church 1 Iohn 1. 4.
that is in God, with whom there is no ſhadow, no darkneſſe at all. Iohn 14. 6.
So dear frinds, ſpend not your time about carnall talk, words that are about other mens matters; leſt your minds be drawn from God, and keep to Yea and Nay in all your communication, as Chriſt commends the man that the Scripture ſpeaks of, that had ſervants under him, and he ſaid to the one come and he comes, to another do this & he doth it; he rules in love, in ſoundneſſe, in gravity, & this was noble. O do not provoke one another to wrath nor ſtrife about words, which are to no effect, but draws your minds from God; let your

words be few, and hear one another with patience, that you may discern the intent of words that are spoken, and so you may have salt in your selves, and be kept in saviour, and run not out with your mindes among words, and do not wear apparrell to make your selves fine, lest you be lifted up with pride and forget God; for the proud is an abomination unto the Lord, but that is exalted and set up with man: but what is esteemed with man, in that eye is abomination unto the Lord. O do not eat and drink to make your selves wanton, for the creatures were created for the health, to be used in their places as servants to us, and we to God, as Kings over them; so they in their places, and we in our places, praising and glorifying God. But thou O man, who art drove into earth, who hast an evill eye, an evill heart, thou art gone out of the truth from God, and devours the creation and the creatures upon thy lust. O do not make a profession outwardly to be seen of man for the praise of men, for he is not a Jew which is one outwardly, who is a proud Pharisee, a double heart, a heart full of deceit, they crucified Christ the substance of what they did profess in words, therefore take heed lest any of you be found here; he is not a Jew which is one outwardly, whose praise is of men, but he is a Jew which is one inwardly, whose praise is of God: therefore all men make no profession of any thing but what you do possesse, so that always you may be kept to the Lord, and see him present; and the Lord God of powers be among you, and throw down that which opposeth the pure seed; and keep your minds unto himself, for this is the day of your visitation and salvation: now you have time prize it.

Psal. 10. 4.
Psal. 101. 5.
Iam. 5. 6.
Iam. 5. 5.
Iam. 4. 3.
Rom. 2, 28, 29

A friend to the eternall Truth, and a lover of your soules;

GEORGE FOX.

The voyce of the Lord uttering forth the word of the Lord in the power of the Lord sounding forth to all you who profess Jesus Christ in words but deny him in life and conversation, therefore refuse not him that speaks from heaven; if ye do, ye cannot escape the damnation of hell.

Cain was the first, and God hath no respect to his sacrifice, and all who sacrifice of the earth, God hath no respect to them; but to *Abel* he hath. Christ Jesus saith, I am the light that enlightneth every one that cometh into the world; he that loves the light, and brings his deeds to the light, there is no occasion of stumbling; he that hates the light his deeds are evill, and he will not bring

Gen. 4. 5.
John 1. 9.
John 11. 9.
John 3. 20.

bring his works to the light, because the light will reprove him, This is the condemnation of the world, the light: thou that wilt not bring thy works to the light to be proved, thou hatest it, thou hatest all the commandements of God, and thou hatest Christ, thou hatest God and all Gods people, who are of God; and all thy profession is false and hypocrisie, and for the fire: But thou that lovest the light, and walkest in the light, it leads to the day, keeps all Gods commandements, doth not steal, doth not Idolize, doth not commit adultery, doth no evill, but loves the light, and walks in the light, it leads out of all the works of darkness, and to lay them aside; it leads up to God, to the beginning, before the false Prophets were. Now walk in the light, and it will let you see that all the Prophets of God spoke from the same light, and in the light, and all the Saints which were in unity one with another, were in the light, and had joy in the light and sight of one another in the light, as Christ saith, Father you in me and I in you, one light from the Father and Christ, in the Saints, and so Christ is the way to the Father: all the Ministers of God spoke from the light, and in the light, and all of one way, one light, the Saints, Christ and God, all come up to be one light, and so they have unity with the Father, and unity with the Sonne and the Father, also the Saints are all in one light, he that can receive it, let him. To all you who are children of the light I speak; but being disobedient to the light, and hating the light, all your false teachers are there, all the false Prophets are there, all Antichrists are there, *Babylon* and *Cain* is there, who hate the light, and the Commandements of God, and disobey them: As *Cain*, when God said, If thou dost well, if not, sin lies at thy door; so there was a promise, as God said to *Adam*, that he should not eat of the tree of knowledge, so the light lets all see their transgression; so disobeying the light, brought death upon him, to all who walk in the light the false Prophets are discovered, the false teachers are discovered to you, Antichrists are discovered to them, false Apostles and false brethren are discovered. For all are brethren who are in the light, and children of the light, and children of the day, who walk in unity in the light. So in all Ages the deceit followed the Saints in the form; they got the form of the Prophets and the people of God, but not the power nor the light, therefore they persecuted them who were in the power of the truth, who lived in the form and not in the light. When the children of Israel were to come up out of Egypt, *Jannes* and *Jambres* withstood *Moses*, whom the Lord sent to lead them forth (or declare unto them:) when they were brought forth with a mighty power out of the land of Egypt, and the land of darkness, from under their oppressors and Task-masters, were destroyed: and all you who are in pride and oppression, are Task-masters, you are King *Pharoah*, put it not farre from you, and you are for the plagues, the plagues are your portion. And when they were brought forth of Egypt with a mighty power, who did not abide in the

John 8. 12.

John 12. 46.

1 John 1. 3. verse 7.

Rev. 18. 22. Mat. 24. 24.

1 Pet. 2. 5. Gal. 2. 4.

2 Tim. 3. 8.

Rev. 18. 8.

power, and in the light; but they turned away, and ran a whoring after other Lords and Gods, the Lord sent his true Prophets to cry against them, and to tell them, and they were not hired, nor did not
John 15. 10. do it for gifts, rewards, nor wages: but freely they spoke in the pow-
& As 7. 51. er, in the light and from the light, and from the mouth of the Lord, to that which they had imprisoned through their backsliding with their earthly carnal minds, and therefore they persecuted them who spoke in the power of truth, to that which was in prison, with that mind which imprisoned it in the world, then the false prophets got into the form of the true Prophets words, and they ran unsent, and used their tongues, and spoke a vain divination of their own brain, and not from the mouth of the Lord, and the Lord never spoke to them, those did not profit the people at all. Then the Lord
Mica. 3. 11. sent his Prophets to cry against those Prophets; for those Prophets
Iude 11. prophesied for money, and for *Balaam*, who loved the wages of un-
Isa. 14. 14. righteousnesse: Now the Prophets of the Lord spoke freely to all in all generations and ages, who had received freely: and their portion they had in the world was mocking, scoffing, stoning, beating, reiling, or being called fools or mad-men. This was their reward, wages and portion in the world, and of all who had the worlds na-
Heb. 11. 36. ture; but their reward was the Lord God, and it is the Lord which sent them, then there were Priests which offered, which did the service of the Altar, which were true Types and Figures, being commanded of God and of Jesus Christ. When their minds ruined in-
to the faith, and into their lusts, they did it for hire, they preached for hire, then the Lord sent his Prophets to cry against these, and
Ier. 5. 30, 31. all such, and told them, a horrible filthy thing is committed in the land; and they were blind, and had eyes and did not see, and called them a foolish people, and said the Prophets prophesied falsly, and the Priests bare rule by their means, and the people love to have it
Ier. 5. 9. so, but what will ye do for these things, saith the Lord? Shall not my soul be avenged on such a Nation as this? So the Lord sent his Prophets to cry against these things, which were acted not in the power but in the will of man, in their carnall wills for their own ends. So do all the Prophets of the Lord, of the most High, cry against all the abominations for ever. And when the Lord brought the children of Israel out of Egypt, he gave them laws and faithfull men. And when *Jethro*, *Moses* Father-in-law, came to him, *Moses* judged the people from morning till evening; and his father said
Exod. 18. 13. it was too hard for him to do, and he wearied himself and the peo-
Verse 18. ple, and bid him chuse out faithfull men that hated covetousnes, fearing God, and men of courage, to set such over thousands, over hundreds, over fifties and tens, to judge the people at all seasons, and
Verse 26. to bring the greater and weightier matters to *Moses*. But here was
Prov. 29. 4. no respecting of persons, but he that did commit sin, and transgress the Law, when their minds went forth from the true Law of righteousnesse and equity, and justice for gifts, and received rewards,

which

which the Law of God forbids, and gifts which God forbids, then the Lord ſent Prophets in his power and light to cry againſt thoſe that received gifts, and told them that gifts blinded the eyes of the wiſe, and againſt thoſe that ſought for rewards: for then they grew partiall, and then the ſoul is not ſubject to the power of God, but man rules there with his will. And in the firſt Covenant there was Circumciſion that God commanded, there was a Temple that God commanded, and there were Prieſts that God commanded, which were Figures, Types and Shadows of Jeſus Chriſt the everlaſting Prieſt; there was a Sabbath, a ſigne of the everlaſting reſt, the Temple of the Lord God and of Chriſt and the Saints, where he comes to dwell in his Temple; and Circumciſion, a Figure of the inward circumciſion, and when Jeſus Chriſt was come, the ſubſtance of circumciſion, the ſubſtance of all the Law, and of the Sabbath, of the Temple, and of all the Prieſts, and of the Lamb that was to be offered up without blemiſh, of all the clean that was to be offered, the Goats, the Bulls, the Rams, the Kids, and all thoſe things the ſubſtance was come; When the ſubſtance was owned, received, and witneſſed and come (*Jeſus Chriſt*) and ſacrificed up, they who preached Chriſt the reſurreſtion, who were made Temples of God, denied the outward Temples, who had received Jeſus Chriſt an high Prieſt for ever, without Father, without Mother, denied all the Prieſts, who were types and figures of him which was of Father and Mother; who had received circumciſion, inwardly the Jew, Chriſt Jeſus the King of the Jews denied Circumciſion outwardly in the fleſh; and who witneſſed and received Jeſus Chriſt the firſt offering which was offered up, denied all the offerings which were types and figures of him; for that which was to be offered in the tpye, was that which was pure, a pure Lamb without blemiſh, and the firſt born; but when they offered the lame, the halt, or the maimed, or the blind, it was a curſed ſacrifice; for the curſed nature offered that, and ſo the nature was curſed that offered it; and ſo that which was to be offered in the figure, was that which was pure without blemiſh: but who received the ſubſtance Jeſus Chriſt, denied all thoſe things, and witneſſed the reſurrection, and preached his reſurrection; and all who were, were gathered in the ſubſtance, the eternall Word *Jeſus Chriſt*, which all the Prophets witneſſed of, had received the end of the Prophets, the end of the Law, the end of all types, and figures, and ſhadows, Jeſus Chriſt the Corner-ſtone, the life of God which is unknown to the world; ſo the ſame Spirit that raiſed up Jeſus Chriſt, the ſame Spirit have all the Saints unity withal, who deny all carnall traditions and outward cuſtoms, and outward inventions, and outward worſhips, and come to worſhip the true God in Spirit and truth, and lets all ſee that they have been ſtrangers to the life of God; and after the Apoſtles did preach the ſubſtance *Jeſus Chriſt*, the eternall Word, then falſe Prophets come and get the form of the true Prophets words, and of

Iſai. 2. 28. 2 Chron. 17. 7. Eccleſ. 7. 7.

Heb. 9. 24. Heb. 10. 1.

Col. 2. 17.

Heb. 8. 4, 5.

Mal. 1. 8. Deut. 15. 21.

Acts 4. 1, 2, 3.

Rom. 10. 4.

John 4. 23.

Jude 11, the true Apostles and Christs words. Who lived in the flesh, and in the pollutions and lusts of uncleanness, and so people followed them, but they went in the way of *Cain* and envy, and after the error of *Balaam*, who perished in the gainsaying of *Corah*, who gainsaid the truth, and the Saints which were gathered into the eternal day with the eternall Word, the substance, which denied the Temple outward, Sabbath outward, the circumcision outward, and all the Priests; they met together in severall houses, and they exhorted one another daily; then false Teachers crept up, and crept into houses, and led silly women captive, who were always learning, and never able to come to the knowledge of the truth, led away with divers lusts, which did withstand the truth as *Iannes* and *Jambres* did, and that doctrine crept in which hath now passed over the world, and now covetous men preach, self-willed men preach, men that are given to pleasures preach, drunkards and railers preach; and so you may see all people who are in the light, how they are always learning, and never come to the knowledge of the truth. For this sort of preaching is over all the world now. Men preach that people shall never overcome the body of sin, and so they keep all in their sins. Men preach that people shall never be perfect, and so they keep them all out of perfection in imperfection. Men preach that they shall never overcome the body of sin, so long as they are here, and so they are holders up of the body of sin. And they preach, Men shall never overcome the world and corruptions so long as they are here, and so they are all holders up of the Kingdom of Satan, for they sin and stand for the same, for the maintaining of the body of sin, for they have all gifts and rewards as *Balaam* had, and so they are worse then *Balaam*, for he durst not take it, because the word of the Lord had restrained him. They are all hirelings, they are not restrained, but take it, they take gifts and are not restrained, and therefore are not come so farre as *Balaam* to know the word of the Lord doth restrain, but persumptuously they shew men the Law, he that will not give him his gift or reward, which the Prophets never did that were sent of God, nor ever did the Ministers which were sent of God, nor ever did the Apostles of Christ, who preached perfection and overcoming of sin, but cried wo against them all that went for wages in the way of *Balaam*; such are they that stand for sin, being reprobates concerning the faith; and all who preach the faith of Jesus, preach purification, and all who have the faith of God purifie themselves as he is pure; and all who have the belief in God, are born of God, and overcome the world and all things that are in the world; but all who are haters of the light, are reprobates concerning the faith, all their teachings is for the fire, and all that contend for them: for the eternall light where it is made manifest, it judges them, and all the plagues of God are to be poured out upon them, the vials of the wrath of the Almighty, and all hypocrites such are without the light, and have

2 Pet. 3. 6, 7

2 Pet. 3. 2, 3, 4, 5.

Jude 11.

2 Pet. 2. 15.

2 Tim. 3. 8.

bu

but the letter of it; flatterers, false Prophets, false Apostles are without the light, and are haters of it; these false Shepherds are without the light, which seek for their gain from their quarters, which all the Shepherds of the world shew themselves to be there: He that was in the light cried against them, as *Isa.* 56. 10, 11. and all them that bear rule by their means, are without the light: *Ieremy* who was in the light, cried against them, *Ier.* 5. 30, 31. *Ier.* 23. 14. v. 21. & v. 30. and all them that preach for hire are without the light, and hate the light: for *Mica* who was in the light, cried against them, *Mica* 3. 11. and all who go for gifts and rewards hate the light, and are without the light; for it would reprove them if they loved it; for he was in the light, the Apostles dwelt in it, and walked in it, he cried against them who went in the way of *Balaam* for gifts and rewards, and all who have got up into the chiefest places in the Assemblies, and love to be called of men Masters, who stand praying in the Synagogues and are painted with other mens words, as the Apostles, the Prophets, and Christs words, are haters of the light and not lovers of it, not walk not in it: For Jesus Christ who was the light, cried wo to such who were so then; and Jesus Christ which is the light made manifest, cries wo against all such now as then. And all the Teachers of the world now, that are now in England, hate the light, they bear rule by their means, & they receive gifts in their hands, vvhich *Ieremy* cried against, vvhich blind the eyes of the vvise; and they are hirelings, vvhich *Micah* cried against, *Mica* 3. 11. and they seek all for gain from their quarters, vvhich *Isaiah* cried against, and to cloathe themselves vvith the vvooll, and feed themselves vvith the fat, and make a prey of the people, vvhich *Ezekiel* cried against, vvho vvas in the light, and cried vvo to those Idol-Shepherds vvhich had not the light, vvhich vvalked not in the light. So vvoe is to all novv, vvho seek for the fleece & vvooll, & make a prey of the people novv as they did in the time of *Ezekiel*, 34. 2, 3, 4. The Lord God of povvers is uttering his thunders, Thresh, thresh, O Sion, arise up and thresh obey the Lord his commands, stand up for the povverfull truth upon the earth, be valiant for the Lord, bovv not to the deceit: tremble all Nations before the Lord, and before his Army, his Host. Sound the Trumpet, sound an Alarm, call up to the battell, gather together for the destruction, drav the svvord, hevv dovvn all fruitless trees vvhich cumber the ground, hevv dovvn *all* false justice which is not justice, hevv dovvn all the povvers of the earth, cleanse the land from all filthiness, purge forth the dross, the filth and corruption, slay *Baal*, *Baalam* must be slain, all the hirelings must be turned out of the Kingdom, who have pretended that God sent them, the sword of the Lord is drawn against you all, you are all ruled by the Prince of the air, and in the powers of darkness ye stand, maintaining *all* the works of darkenesse, a day of slaughter is coming to you who have made war against the Lamb and against the Saints, for destruction you are, the sword you cannot escape, and it shall be upon you *all* ere long; you have sit as Queen, and you have seen

Matth. 24. 24.

Mat. 23, 6, 7, 8.

Ezek. 34. 2, 3, 4.

Psal. 114. 7.

Joel 2. 1, 2, 3. 4, 5, 6, 7, 8, 9, 10, 11.

Luke 13. 7.

Iohn 10, 12, 13

Rev. 17. 14.

Deut. 28. 65.

Lam. 3. 65.

no

no sorrow nor no loss; but now destruction is drawing nigh, sorrow is coming. Sons and daughters are going abroad joyfully in the power and strength of the Almighty, the arm of the Lord, in whose hand is the Lords sword, the Lord will honour himselfe, the Lord
Matth. 23.35. will get himself renown, the Lord will be known to be King. Howl, wo and misery all ye Priests, ye blind Priests, by whom all the righteous blood hath been shed; you who are in the first birth in your generation, plagues are coming upon you, and to be poured out without mixture; the wrath of the Almighty God to you all op-
Isai. 34. 8. pressors who have the power, to you all limiters, who limit the
Isai. 35. 4. power of God to your Doctrine, to your will; the sword is drawn
Psal. 5. 11. against you all, a day of vengeance is coming upon you all; that the
Psal. 149. 2. Lord will be recompenced upon you all his adversaries, the Lord of Hosts hath spoken it. Joyfull days ye Saints, joyfull days ye righteous ones, clearness, pureness, freedom from the Beast, freedom from the false Prophets, freedom from the hirelings, freedom from the observer of days, freedom from the limiter with the carnall will, freedom from the false Shepherds that seek for gain from their quarters, freedom from them that cloath themselves with the wooll, and make a prey upon you, which while you were there ran from mountain to mountain, from hill to hill. *Praises, praises be to the Lord God who*
Ezek. 32. 6,7. *hath made free, who hath gathered that which was driven away to*
8,9,10,11,12, *himself, and seeked that which was lost. Rejoyce ye Saints and*
13. *servants of the Lord, triumph over the deceits, walk in that which is pure, walk in the pure righteous ways of the Lord, triumphing and trampling over the world, singing the songs of the Lamb; spread the truth abroad all you righteous ones, stand fast in your freedom in that which is pure, being guided by that which is of the Lord to the Lord.* Here the
Rev. 15. 3. *true worshippers are that cannot bow down to any man but to the Lord, here are ye that are come out of Ægypt and Edom, who witnesse Pharaoh drowned and all his Host, which while they were in Ægypt, were under Pharoahs taskings and his limits, and suffered if they did not obey his will and his tasks, and were under the proud, and under the oppressor;*
Deut. 6. 12. *but now being brought out of Ægypt by the mighty power, and hand of the Lord, Pharaoh and his Host is drowned by the Lord of Hosts; dwelling in the power, and guided by that life which is pure and eternall to the Lord cannot bow down to any thing but God, nor worship any thing but God, nor have any other Gods but the living God, by whose power he is brought*
Lev. 26.45. *out of Ægypt. But all Nations, and Languages, and Tongues, and Kindreds, and People, tremble before the Lords Host, and the Lords*
Joel 2. 11. *Army who dwell in the power of the mighty God; here is the Lord glori-*
Psal. 29. 3. *fied, here is the Lord exalted, and his Name known, to whom be all*
Psal. 24. 7. *glory, honour and thanks, and praise for his eternall riches for ever.* Amen.

A word of exhortation to you all ſonnes and daughters of God, who have obeyed the voyce of God, and come out from all the falſe Prophets in *England*, and all them that ſeek gain from their quarters, and that have the chiefeſt places in the Aſſemblies, are called of men Maſters, walking in the light which hath called you forth up to God, the Father of light, who are ſent to cry againſt the Prieſts in *England*, who have the chiefeſt places in the Aſſemblies, now ſtand praying there, now get up into the Phariſees ſeat, Jer. 23. now Antichriſts that have Chriſts words, but Phariſees in life and practice; in the ſame ſteps and places that they were in; like the Prophets in words, but bear rule by their means; like the true Shepherds in words, but ſeek gain from their quarters: Is not this alſo now? Sons and daughters may witneſſe with all the Prophets that John 18, 12. ever cried againſt thoſe things, which were all witneſſes of Chriſt, and 13. Chriſt juſtified the ſame, and that they were all hirelings, and would flie because the ſheep were not his own. But the good Shepherd Chriſt Jeſus lays down his life for his ſheep, I am the good Shepherd ſaith Chriſt, and lay down my life for my ſheep, and they go in the way of *Cain* for gifts and rewards, this you all ſee with the ſame light which is the eye, as was in the Prophets and Apoſtles; which light is Jeſus Chriſt that enlightneth every one that cometh into the world, and the one loves it and walks in it, and there is his Teacher, his guide to the Father; the other he hates it, and there is John 1. 9. his condemnation to the hell, the pit, and miſery, this light is the ſame as ever was in all the Prophets, which light is Chriſt which comes from God, which draws to God, which light is God: For God is light; he that can receive it, let him: Ye ſons and daughters of the Lord, ye ſons and daughters of the God Almighty, rejoyce in John 8. 12. praiſes, rejoyce in praiſes, ſing praiſes unto the Lord God, Sing praiſes to the Lord God Almighty, who breaks the bonds of iniquity. Pſal. 116, 16, Iniquity is the band over the pure, and there is no health while the 17. bands of iniquity are ſtanding.

A voyce and a word to all you ſervants of the Lord: Be obedient to what you know, walk in the truth in your meaſure made manifeſt by Jeſus Chriſt, wrangle not, ſtrike not one another, but walk together in the Vineyard in love, nor think your time long, Deut. 4. 30. nor your work hard, which you muſt obey and do when your Maſter commands you, neither murmure nor complain, for ſuch are deſtroyed, nor grudg, but all be diligent in your place, in that which your maſter hath committed to you, that when your Lord and Maſter cometh, you may receive your bleſſing which your Lord and Maſter hath promiſed you, and ſo to enter into the joy of your Maſter as good and faithfull ſervants, according to the promiſe of your Lord: be holy, ſerviceable and diligent in your maſters work, be ready and obedient in all things what ever he requires of you without grudging.

A word of miſery to the ſlothfull ſervant, that is thy portion, thy day Matth. 25. 26.

day of destruction is coming, the night of utter darkness draws neer
Pro. 12. 24. which thou must be turned into; thither to enter, thou hast neglected thy time, thy destruction is appearing, thou hast hid the Lords
Matth. 25. 24. money in the earth, thou hast been loathfull in his work, thou judgest him to be a hard master, thou sayest he reaps where he did not sow, and gathers where he strewed not. O thou wicked and loathfull servant, now out of thy own mouth shalt thou be judged, and thy Talent taken away from thee, and thou cast into outter darkness where shall be weeping and gnashing of teeth for ever.

Rom 6. 20. A voyce and a word to all you who are servants of Sin, ye are free from righteousness and enemies to God, your master is the Devil, ye are the hirelings, ye are they that bear rule by their means, ye are they that eat the fat, and cloath your selves with the woull, ye are they which are called of men Masters, which shut up the
Ezek. 34. 3. Kingdom against men (which Christ forbids) now here and every where, and ever did, ye are they which seek for gain from your quarters, and go in the way of *Cain* and envy, and *Balaam*, for gift and rewards, ye are enemies to the true and living God, and ye are drunkards, ye are oppressors, ye are proud, ye are covetous, ye are
Jude 11. wranglers, ye are theaters and quarrellers, ye are servants of sin, yee serve lusts and pleasures; first lust and then pleasure, for there is no pleasure but first there is lust; ye are they which are free from righteousness, ye are not they which are free from sin, ye are them that plead for sin, as long as people are in the world, for the whole world lies in wickedness, ye can plead for nothing else, false Prophets, false Rulers and Magistrates, who live in their sins, and plead for nothing else, who hate the light, your destruction is coming, the wrath of the Almighty is coming, the Lord Jesus Christ is coming
2 Thess. 1. 8. in flames of fire to render vengeance upon all you ungodly ones, who hold the truth in ungodly minds, all drunkards and professors, all you famed professors, all you alpining professors, a day of howling is coming upon you, that you shall gnash your teeth for pain;
Matth. 8. 12. all your prayers are abomination to the Lord, dead and dry, husky, and barren, and stink before the Lord, worm-eaten.

Psal. 114. 7. Tremble all Nations before the Lord, the Power, the Lord of
Dan. 5. 19. Hosts, who is making manifest his Kingdom, and setting it up, and you that serve sin, your wages is death, that is your portion, the Lord of Hosts hath spoken it.

2 John 7. A voyce and a word to all you deceivers, who deceive the people,
Rev. 2. 9. and blasphemers who utter forth your blasphemy and hypocrisie, that tell people of a Sacrament, and tell them it is the ordinance of God; blush, blush, and tremble before the Almighty, for dreadfull is
Mal. 1. 14. he that will poure forth his vengeance upon you: and tell people of sprinkling infants, and tell them it is an ordinance of God, and practise such things, who have got this by form and custome one generation from another, and never from the mouth of the Lord of Hosts. Did ever God give forth any such thing? but you who live in

in the witchery, and bewitch the people; And these things that God never commanded, are given forth by you who are brazned with the deceit: a day of howling and destruction is coming upon you who have cast the Law and the commandments of Christ behind your backs, who live in all uncleanness, and ungodliness, pride, lust and excess. And in stead of being servants to all, ye are masters to all: but your kingdom is discovered; the Lord alone hath discovered to his sons and daughters, and to his servants, that you must be taken in your witchcraft and Sorcery, and receive the plagues from the Lord God; that is your portion.

Jer.25.36. Zach.11.3. Amos 8.3.

A voyce and a word to all you Seducers, who live in your imaginations and inventions, sorcery and witchcraft, to draw people to your inventions, to follow your imaginations that you have set up in your mindes, to draw them from the living God, and light of God within them, thou art for the fire, and no witch must live in Israel, thou maist live in the world, but in Israel thou must not: among the wicked ones thou must live, but destruction and fire, and the wrath of the Almighty is thy portion.

Ezek.13.10. 1 Iohn 2.26. 2 Tim.3.13.

A voyce and a word to all false Prophets, who are taking texts of other mens conditions, and your preaching an hour, and limiting God and all the people to your hour, your mouthes must be stopped who use your tongues and lay, He saith, and the Lord never spoke to you, you are discovered to the true Prophets, to the sons and daughters of God, you are seen to be the dumb Prophets, which have not a word from the Lord, but the letter which is carnall, and get the true Prophets words and speake forth the carnall, in *England* and elsewhere.

1 Iohn 5.1. Matth. 24.11. Ier.23.

A voyce and a word to all you that take tythes in the old Covenant, you which received tythes, the strangers, the Fatherless, and the widows, were to come within his gate to be filled, and to be satisfied, this was in the Old Covenant among the Children of Israel, and not among the heathen; to all you now who receive tythes, ye deny that Christ is come to us in the flesh, and you do not fill the strangers, the Fatherless, and widows, ye do not walk according to the old Covenant, but have got the words of the Old Covenant to maintain you in your filthyness, and to deceive the people with their words, and to get your tythes: and if they will not give them to you, you sue them at the law; so they did not in the old Covenant. Here you raze your selves out of the old Covenant, and yet you profess your selves that Christ hath sent you, and that you are Ministers of Christ. O you slanderers and blasphemers of Jesus Christ to render him so odious as your selves, in holding up these filthy things which you act contrary to the old covenant, which was in the old covenant a figure of the new, for when Jesus Christ came, he came to put an end to all these things, & there you are razed out from the old covenant, and from the new, and from Jesus Christ both.

Deut.14.19. Matth.5.40. 1 Cor.6.6. Rom.10.4.

A voice and a word to all you that say Christ sent you to preach the Gospel, and take tythes, and mingle with the world; and them that will not give it you, you sue them at the law. Oh you liars, woe be to you liers of Christ, Christ never sent you, you deceivers, you are all the deceivers spoken of: for whom Christ sent, to them, he saith, freely ye have received, freely give: here ye are razed out of the new covenant, to be no ministers of Jesus Christ, Christ denies you, and all such as you are.

Tit. 1. 10, 11.
2 Tim. 3. 13.
Matth. 10. 8.

And a word to all you who professe your selves to be the Ministers of Jesus Christ, and go and take a text of another mans words, and study out of it in the week day, what you should speak on the first day, which you call the Sabbath day, which Christ came to end: there you are liers of Christ, & you gather a great company to a steeple house, and tell them it is the church, ye are the deceivers that were prophesied of by Jesus Christ which was the true light, & you are them that tell the people that every one hath not the light which hath enlightned every one that cometh in the world, openly shewing your selves to be Antichrists and deceivers, denying the light, & making your selves stark blind, & denying the light which would lead you up to God, and to the church in God, & so uttering forth your blasphemy, and slandering Jesus Christ, and so tell people the Lord saith, and act those things he never commanded, shewing your selves to be the servants of the devil, not obeying the commandements of Jesus Christ: your wo and misery is coming, wo unto you, your wo and misery is coming, you are for the lake, and to be tormented with fire and brimstone.

Rev. 18 23.
John 7. 8.
Rev. 14. 20.

A word and a voice to all you that are got up, standing in the chiefest places in the assemblies, ye are them that devour Widdows houses, and paint your selves with other mens words, with the Prophets words, & with Christs & the Apostles words, ye are them that appear beautiful outwardly to men, but are full of poyson within, serpent-like, ye are they that are full of dead mens bones, ye are they which say and do not, ye are them that lay heavy burthens upon the people, ye are them that all the woes of Christ spoke are upon, the same light is risen which is Christ, and by it ye are discovered, and ye are them which say that Christ sent you, ye are liers of Christ, he never sent you, you are they which lay you are free from acting all those abominations, and say that the Lord hath made you free, ye are them that will belie him, & are of the Devil your father who was a lier from the beginning, you are they which shut the kingdom of heaven against men, and neither go in your selves, nor suffer others, you are them that get the form as they had got the form of Moses, as he was a servant, but they had not his power, and so they were called of men Masters, which Christ cried woe unto them; and so you are them now that have got the form of Christs words, but ye are in the place and steps of the Pharisees still, which Christ cries woe against you still, dissemblers, liers, hypocrites, ye

Jer. 23.
John 8. 8.
1 John 3. 8.

are

are discovered to all the people of God, ye are them that are the well favoured harlot, out of the truth, which deceives the Nations, and you are them that have severall colours to fit severall peoples minds; but your abominations are discovered by them who live and walk in the spirit; you are them in whom lodgeth the mystery of witchcraft to draw peoples mindes to you from their inward teacher, your wages is death, your portion is the lake, and the plagues and the wrath of God, you cannot escape it; for the sword is drawn out against you all. Nahum 2.4. Ezek. 21.9. 10, 11, 12.

A voyce and a word to all you who pretend justice and equity, who have taken the seat of the Lord upon you, who live not in justice, who have taken the title of Justice, and Judge, and Ruler, and live not in true judgment and justice, ye are the Beasts that must into the lake with the false Prophet, ye do maintain the Prophets that Prophesie for mony, and the judges that judge for rewards: All this is abomination to the Lord, the one holds up the other, he that bears rule by his means; the false prophet, and he that pretends justice, all uphold one another, and maintains warre against the truth, and inprison them that cry out against these abominations, which is held up with you, which makes warre against the Saints, and the Lamb; but the Lamb shall get the victory. Praises, praises, to the Lord for ever, over the false Prophets, and over the seducers, and over all the powers of the world; he is offended over all Principalities and Dominions, who is righteous and just, who bears the government upon his shoulders, who is he Captain of our salvation, who hath overcome Death, Hell and the Grave, the Divell and all his Angels, he is the leader of his people, throughhim they overcome; he is their way to the Father: Glory, and honour, and praise be to him for ever, Father of our Lord Jesus Christ, who gives them victory over you all pretended Justices, Rulers and Magistrates, and Judges: the Lord is coming to stop all the mouthes of the unjust, it must not bear rule, the corrupt Judge must not stand up, and the corrupt Ruler most not rule. which holds up the deceit; but the Lord alone will place his law in the hearts of his people, that true Justice, and that true judgment may stand. Then righteousnes shall run down every street like a stream or a river, and all you that pretend these things are and will be discovered; for you have beaten them which worship the true and living God, and speak from the mouth of the Lord, and cry against all unjust wayes of man, and the deceits and deceiveable wayes of unrighteousnes, ungodlyness and unjustness; such are them as you persecute, who are in the truth. You who are out of the truth, who do not speak freely, therefore your reward is from man and not from the Lord God; ye hear them that guard the pulpits, ye maintain them, and uphold them: ye maintain them and uphold them that fetch their gain from their quarters, poor people are oppressed with it, ye maintain and uphold them that take tythes of mens estates, Mica 3.11. Isai. 9.6. Jer. 5.5. 28. Isa. 35.5. Jer. 9.24. Amos 5.24. Matth. 10. 17. Mark 13.19.

and

Exod. 2. 24
Psal. 12. 3.
Isa. 5. 7.

and wool, and the creation, and poor people are oppressed with it, which cry and groan under the oppression of it, and under the burthen of this oppression, and they cry and say they are Teachers, and say that Christ sent them; and they oppresse poor people, and the creation is burthened with these filthy pretended Ministery; and if people will not give or bring it home to them, they come to you, and you with your laws compel them to pay three times as much. Is this the Law of God, is this the Ministery of God? Fear, fear, blush and tremble: they that are hirelings, them that will not find them their hire, they come to you and sue men at the law, and if they will not give it them they must lie in prison. Did ever any Minister of God cause them to suffer, because they would not give them their meates, but them that received tythes, their gates were open to receive the strangers, fatherless, and widows, and they did not burthen the creation, but relieve it. These things are come in

Exod. 6. 6.
Rev. 20. 10.
Jude 14.

remembrance before the Lord, and the abominations that are committed in the earth, the Lord hearkens and hears the groans of his people, which lie under the oppression and tyranny, and the Lord is coming to bring them out of captivity, who will redeem his people from you: And thou Beast and false Prophet must into the fire, the false Prophet is the Councellour to the Beast, and the Beast maintains the false Prophets, who stands out of the Counsel of God, both into the pit, into the lake, and fire, you must go both, the Lord hath spoken it; for ye have maintained *Balaam* with all his gifts and rewards: Wo, wo, is upon him and you both; which wo is upon him, and so is without with the hirelings, and them that seek their gain from their quarters, and them that bear rule by their meanes; And them that are called of men Masters, and them that have the chiefest places in the Assemblies and praying in the Synagogues, making for the Fleece, and suing for the Fleece, and cloathing yourselves with the wooll, and laying heavy burthens, and making a

Jer. 23.
Ezek. 34

prey upon the people: These are they which rule and teach the nations, which are the Ministers of the world, and these are they which are held up, and these are them that hold up the Pictures, Altars, and Crosses, many of them: though many of them have got into higher forms of deceit, yet the same places they have still, which all the Prophets cryed against, and Jesus Christ and the Apostles; therefore wo unto them and you both which hold them up.

A voice and a word to all you Teachers, that sing Davids quakings, and tremblings, and prophecyings, and prayings, and praisings, & this is turned into a meeter, and then ye give to ignorant people, and say, Let us sing to the praise and glory of God, which is altogether to his dishonour and against his glory: for ye being dead, & carnal, & that which should sing in you, is in the grave, and cannot witnesse Davids condition; but ye must to trembling and quaking, and watering your bed with your tears, and weeping, and the grave

Isa. 38. 18.

must be opened, and you must come forth of the pit and snare before you can sing the praises that *David* sung; but for all your singing of *Davids* experiences, and his conditions in a meeter, that nature shall be turned into howling that doth it; for when ye sing what ye have turned into meeter, and as ye say, To the honour and glory of God, when you know him not; and when you read *Davids* Psalms and Experiences, and Propheſies, and Quakings, and Tremblings, and Weepings and Roarings, ye do not put off your hats; but when ye sing them, hats ye put off, and so ye worship the works of your own hands, shewing forth the spirit of error, which lodgeth upon the carnal mind, the earthly principle within, the earthly mind within, which is not shaken down, but all your joy must be turned into sorrow, for it is abomination to the Lord God, and the Songs of the Temple shall be turned into howling, the Lord of Hosts hath spoken it; every one that sings in that nature with dead minds, the dead letter, turning it into a meeter, and every one of you that preach the dead letter, and dead minds, and dead people, & bring your dead preachings, your dead ordinances as you call them, & your dead reasons, and your dead applications, and so you feed death with death; the letter is death, the carnall mind is death, which death seeketh death, and all is death.

Amos. 8. 3.

Amos. 8. 3.

Col. 2. 20. 22.

And a voice and word to all you that say Hebrew, Greek and Latine is the original, ye are the liars or the false prophets, and that *Oxford* and *Cambridge* are the two Well-heads of Divinity, you are them that deny God and Christ, and all the Prophets and Apostles and Ministers of God, and keep people alwaies in your carnall darkwaies who live under you; for all the Prophets were taught of God immediately alone, and God was the living fountain of mercy, and who turned from God, forsook the living mercies, and Christ said, ye shall be all taught of the Father, and the Apostles were taught of God, taught of Jesus Christ, and so they all witnessed one Fountain, one God-head, from whom all living springs come, and this do we witnesse now with the Apostles, & all the servants of the Lord, & sons and daughters of God; but you who live in your natural original, that say, Hebrew, Greek and Latine is your original, which is carnal, you say that the steeple house is the Church, which is carnall; you say that *Matthew*, *Mark*, *Luke* and *John* is the Gospell, which is carnal, and that your word is the Gospel, which is carnall. You say that sprinkling infants is the baptism which baptizeth them into the faith, and so into the Church, which is carnal: and your tell people of a Sacrament, bringing them to eat a little bread and wine, and say, that this is a Communion of Saints, which is carnall, and all this feeds the carnal mind, and he that is the Minister is here called of men Master, and hath the chiefest place in the Assemblies, which Jesus Christ forbad, and he hath a Magistrate to maintain him, and all the various carnal people to fight for him, with

Isai. 54. 13.

Heb. 8. 11.

1 Iohn 2. 27.

Matth. 23. 7.

Matth. 21. 35.

Heb. 11. 37.

1 Cor. 2. 14. with clubs, staves and stones and if any disturb him, or cry against the deceit he practiseth, he hath the stocks or the prison for him, and all this is natural and carnal. And the naturall man knows not the things of God. And all this stands in the will of man, and out of the will of God, and feeds the serpent, for all this is dust, and dust is the Serpents meat.

Gen. 3. 15. 1 Thess. 1. 1. *To all you that can witness the seed of the Serpent is bruised with the seed of the woman, in particular; your originall is the word, your light is Christ, the same which was in them that spoke forth the Scriptures, your Church is in God, your Baptism is with the Spirit into one Body, your communion is the Blood of Jesus Christ, which cleanseth from all filthiness, and redeemeth from all your vain conversation. This is the cup which the Saints drink of which is the Saints bliss. But you who drink the cup, a little bread, and a little wine, and say that is the Communion, you are not redeemed from your vain conversation, but you live in all uncleanness, and all ungodliness, in drunkenness and excess, in filthiness, in quarrelling, in pride, in pleasure, and lusts of uncleanness, that is the cup of the Divell which you drink. And all you who witness the seed of the woman, your Gospel is Christ Jesus which takes away the sins of the world. And all who profess the Letter to be the Gospel, cannot beleive their sins shall be taken away, so long as they are here upon earth. But to you who witness the eternall Word, the light of God, the Baptism of the Spirit; all these things are discovered to be carnal and natural, and acted with them who live without the fear of God and without God in the Fall, in the earth & for the earth, and keep all in the Fall who say that every one cometh not to be enlightned with Jesus Christ, which is the light which cometh into the world, which light is Christ, and here you keep them all from the light which should guide them to the Father of light; to follow your imaginations, and ye are them that keep them blind, and lead them blind, and draw them from the light, and have taught them that the letter is the light, and that the letter is the word, and that the four Books Matthew, Mark, Luke and John, are the Gospel, and that Oxford and Cambridge are the two well-heads of Divinity and that Hebrew, Greek and Latine are the originall, and that you must have learned men to open it, such as you are: but all your abominations now are discovered, praise, glory and honour to the Lord God Almighty for ever, to the Highest, who is now come and coming, to teach his people, and to seek that which was lost, and bring again that which was driven away, and to feed them upon the mountains, fulfilling his Prophets words, and Christs words, by which you are discovered all false Teachers, false Prophets, Seducers, false Apostles, false Disciples, false brethren, and Antichrists, now you are proved to the touch-stone, and tried with the children of the Lord God. Now is your whore judged, now is the whoredom*

1 Cor. 1. 12, 13 1 Cor. 10. 16, 17.

1 Cor. 10. 20, 21. Matth. 4. 23. Acts 5. 31.

Matth. 15. 14.

Ezek. 34. 1, 15, 13.

discovered,

discovered, now thou harlot, wilt be made bare, for the Lord hath raised up a light in peoples hearts by which you are discovered, and God alone worshipped and served. Now the true worshippers of God are known from the false worshippers: and now is known who hath the form and who hath the power; and who live in the truth, and who talk of the truth: To you all sinners who talk of the truth, to you I have a word and a voice. All sinners are without, and ~~vain talkers are without, and the woe is upon you, the Lord Jesus~~ Christ hath spoken it. To all you that love the truth, walk in it up to God in the love of it; and you that are in the faith which is from God, abide in it; and you that are in the anointing, abide in it; for your promise is eternal life, and you need no man to teach you, and they that say you do need, are seducers, and are without God, and all his people, and cannot abide in his doctrine [illegible] that which is pure within you: For all who abide in that which is pure, are one, therefore abide in that one Spirit and Light, and he will lead you up to God the Father of Light. So farewel world! woe is your portion, wo and misery: but with all you Saints and servants, sons and daughters, and Prophets of the Lord God Almighty, I have unity and joy eternal, and my joy and rejoycing is in you, and you in me, saith the Lord, God Almighty blesse you. Nahum 3, 4. Gal. 5. 16.

To all you that live in honour, and seek for honour, you rob God; for all honour and glory is given to the Lord, the Lord is coming to overturn you and your kingdome, and all your glory, and all your honour; For he is *Jehovah*, of his honour and glory he will give to none but to his Son, & so farewel; for to the pit and destruction you must go, and down you must fall who are exalted and lifted up, and in your fall God will be exalted and glorified, and all you proud people shall grow feeble, and all you lofty ones shall lie low, and be laid low, the Lord of Hosts hath spoken it, who shall raign in his mighty power, in his sons and daughters over you all: destruction is your portion. Wo to the crown of pride, and wo to him that is lifted up, and wo to him that joyneth house to house, and field to field, when there is no place for the poor; Wo is thy portion, thou mayst apply the mercies, but woe is thy portion; thou art an oppressor proud and covetous, and the plagues are thy portion; and in destroying thee God is honoured and glorified. Hearken to something within thy conscience and it will tell thee so, the same as the Letter tells thee without, & witness what I speak eternally; for to your consciences all I speak, and to be made manifest who am not of the world, therefore the world knows me not, but I testifie the truth. And to that which is not of the world, I speak, & that hears, believes, & receives my doctrine and words. But no man receives my testimony; For I am not known to the world, but well known to God. So Fare you well all: to that in every ones conscience, I have spoken

John. 5. 4. Isai. 2. 11. 12. 2 Cor. 4. 2. 2 Cor. 5.

Mal. 4.1. Luke 19. 13. and do ſpeak, and to every one of you all I have cleared my conſcience, which will eternally witneſſe me. Sons and Daughters of God ſhall rejoyce, and the wicked ſhall be turned into hell and be tormented, who have caſt the Law of God behind their backs, you have had a time, and have not prized it, *Dives*-like.

BRITISH 13 NO 1902 MUSEUM

To all the World.

TO all you who are in the night and go forth, ye are the corrupt trees which cannot bring forth good fruit, ye are the Fountain which ſends forth bitter Waters, ye are the Bottel which venteth forth wickedneſſe, prophaneneſſe, curſed ſpeaking, miſchief, ſpewing forth your venom: and, what is within you, in the bottel in you, that you pour out, from the abundance of the heart the mouth ſpeaketh. Ye are the Trees, which bear the evil fruit, drunkenneſſe, filthineſſe, pleaſures, covetouſneſſe, fighting, wrangling, theft, murther, ſwearing, lying: theſe are the fruits of the corrupt Tree, which cannot bring forth good fruit, and the Fountain that bringeth forth bitterneſſe, wrath, anger, clamour, revenge, filthineſſe, fooliſh talking, perverſeneſſe, this is that which iſſues out of the bitter Fountain which is within you; and perverſeneſſe, and diſſembling, and all unrighteouſneſſe, growes on this corrupt Tree, and proceeds out of this corrupt Tree, and ye cannot keep the Commandements of God: but the Devil's, that ye do. Who are the new bottles, the new wine, there righteouſneſſe is pouring forth of it, and that will not deſire to drink the old: So the new wine is put into new bottles, and the old wine is put into old bottles, and they both are preſerved. The good tree who are, cannot bring evil fruit: The good tree bears Righteouſneſſe, pureneſſe, godlineſſe, tenderneſſe, gentleneſſe, holineſſe, temperance, patience, vertue, brotherly kindneſſe: Theſe fruits praiſe God, this is the fruit that is brought forth to the glory of God, and this is the good Fountain ſending forth ſweet water, joy, the living ſtreams proceed out, where there is no guile, but the living ſtreams of life. But theſe that are here are not of the World, that is once, that is the good tree, that cannot bring forth evil fruit, and there is the bottle where the new wine is pouring out, there is the Fountain which ſends forth ſweet water. But this is not of the world, but ye are of the world, that corrupt tree, which cannot bring forth good fruit, ye are the bottel which holds the old wine, ye are the fountain which ſends forth bitter waters hither. Here every one of you all ſhall read your ſelves, where ye are. To that in every one of your conſciences

Ispeak, which is the Light which shewes you sin and evil, and darkneſſe, which Light is Chriſt, which will teach you, if you love it and walk in it, which Light will condemn you, if you hate it. There is your Teacher, and there is your condemnation.

The mighty Day of the Lord is coming, wo and misery to the World: Haſte, haſte by ſpeedy repentance, and put off the works of darkneſſe to meet the Lord; for the mighty day of the Lord is comming, in which ye ſhall receive every one a reward according to your doings and works, and God is no reſpecter of perſons, and the Book of conſcience ſhall be opened, and all ſhall be judged out of it. Therefore now you have time prize it: For this is the day of your viſitation and Salvation. So Farewell.

To the Heads *and* Rulers *of the People.*

A Warning of the Lord to all you that make Lawes: I am moved of the Lord to ſpeak to you ſtanding in the place of Juſtice, giving forth Laws, and who make Laws, that you make no Laws for to uphold theſe and them that profeſs themſelves to be Miniſters of Chriſt which are hirelings, which ſeek for their gain from their quarters, which the Prophet cryed againſt, which ſeek for the wooll and for the fleece, which *Ezekie* cryed againſt, which bear rule by their means, which go in the way of *Cain* to Envy, and after the errour of *Balaam*, who loved the wages of unrighteouſneſſe, who periſhed in the gainſaying of *Corah*, who gainſaid the truth, and likewiſe ſo do theſe filthy dreamers, which you give them a Law to ſue men at, they that will not pay them, they take treble of them. A horrible filthy thing is committed in the Land, Jer. 2. 30, 31. Never in all ages was ſuch a thing ſpoken of. Surely the Lord will come and viſit for theſe things, and be avenged upon all ſuch. It was a horrible filthy thing that was committed in the Land in the time of *Jeremy*, when the Prieſts did bear rule by their means, and the Prophets propheſied falſly, and the people did love to have it ſo then; but it is the ſame now, and you have given them a Law who profeſſe themſelves to be the Miniſters of Jeſus Chriſt, who bear rule by their means, and ſeek for their gain from their Quarters, and are hirelings; and if any will not pay them, for conſcience ſake they cannot, and with that Law which

you have given them they receive treble, and so wrong and oppresse the Nation, and poor Creatures. O horrible! Was there ever such a thing practised in all ages as you read on? Are these the Gospel-Ministers? Woe, woe, and misery will fall upon you, except you repent; and so you and they dishonour the Church of Christ, and dishonour the Lord Jesus Christ, all the Prophets, and all the Apostles, with their and your filthinesse. *Jeremy* spoke freely, and was not hired, and had no Augmentments, nor no set Benefices nor Tyths. *Isaiah* spoke freely, and lued no man at the Law, nor had no set wages, but cried against it. And *Micah* spoke forth freely, and cried against the Judges that judged for rewards, and the Priests that preached for hire, and the Prophets that divined for mony; who said they leaned upon the Lord and said, Was not the Lord among them, no evil could come upon them. Surely for your sakes shall *Sion* be plowed up, and *Jerusalem* be laid wast. *Ezekiel* spoke forth freely, and cried against them that sought for the Fleece, and cloathed them with the wooll, and made a prey upon the people. The Lord hath sent forth his Prophets to cry forth freely against them that oppresse the Creation, and they had no law but the Lord God and his Law, to maintain them. And the Lord Jesus Christ, who is the end of the Prophets, and the end of the Law, who sent forth his Apostles, and servants, and Disciples, and he said unto them, Freely ye have received freely give, the Workman is worthy of his meat. So I say, if any come to my house a Minister of Jesus Christ, Servant or Disciple, and minister unto me spirituall things, I will minister unto him of my carnal things freely; but he that sues men at the law for Flax, or for Corn, or for Wooll, or for Lamb, or for Beast, or for Horse, or for Hay, and all other creatures, which he would have a hand in, Christ gave no such command to his Disciples, when he sent them forth. But these are the slow bellies that are spoken of, and evil beasts, which love the wages of unrighteousnesse; and the Ministers of Jesus Christ are ashamed of such that should make a profession, and they speak in his Name when they are Antichrists which Christ never sent, who get up into the chiefest places of Assemblies, and stand praying there and with a pretence make long prayers, who devour Widdows houses, and paint themselves with other mens words, the Prophets, Christs and the Apostles: and say, he saith it, when he never sent them, and are called of men Masters, which Christ forbad and said, Are not ye all brethren? Now friends you may call these things frivolous and small, but Christ cried woe against all such as were in these practises then; and so woe is upon you all that hold them up now. And with such is Christs name blasphemed, and the Church of God dishonoured, and the creation oppressed, and poor people kept blind, and they keep you blind, and such are your Counsellours in the carnal state. But mind the light of God within you,

which

which light is the eye; The Light of the body is the eye, *Matth.* 6. 22., which will light you up to God the Father of lights, and let you see all the deceits all the time you have lived in that is past, and the state you live in now. And call in all your Acts and Laws, which you have made for the maintaining of all those actions and practices which keep people under oppression both you and the priests which have professed that this Nation should have been a free Nation, but it must not be made by you, but by God alone, who is the Saviour of his people from the seed of evil doers, who is the salvation of Israel, who is coming to overturn all your laws that you have made in your own wils, and who will rule and place his righteous law in the hearts of his people, by which they shall be guided up to God, to know God, and they shall have one Priest for ever even Jesus Christ, who is made after the order of *Melchisedeck*, without Father or Mother, and they shall have one Law and one Law-giver, one Lord and King which is the Lord of Hosts, to whom be glory and hononr for ever.

MOved of the Lord, written from the Spirit of the Lord, for the establishing of the righteous Law within, and the overturning of all unrighteous laws, which is upon the pure and righteous seed of God, and to the directing of that to guide your minds to that which is righteouss, the pure shining light of God within you, to the establishing of righteousnes and of true judgment, that righteousneſſe may run down the streets, and the Gospel be freely preached by those who are sent of God, who freely cry against all such as burden the Creation now as they did then, who were sent without a staffe, without two coats, without silver in their purses, or brass now as was then, who needed not to take thought for what they should speak, who are haled out of the Synagogues now as then: The free Gospel-Teachers are such who see the Pharisees in their high places of the Assemblies, called of men Masters now as then; who see men beare rule by their meanes now as they did then, who sue men at the law, who profes themselves to be the Ministers of Jesus Christ; and the Apostle who was a Minister of Jesus Christ, said, there was not a wise man among them that did so. Here you raze your selves out from the Ministers of Christ and of the Apostles. I cannot but deal plainly with you, I must not sew pillows under your elbows, and make a soft place for the deceit; but woe and misery is coming upon all you that do so, who have long deceived the Nation, and profes your selves to be the Ministers of Jesus Christ, and say, Christ sent you, who have lived in the practices that Christ and the Apostles spoke against in that generation; you are acting those things which Christ cried woe

against

againſt; to that which ſhould exerciſe your conſciences do I ſpeak, to the light of God which ſhall eternally witneſſe me, which light if ye love it, it will bring all your deeds to the light to be proved, and bring you to own what I ſpeak, and then there will be no occaſion of ſtumbling; but hating this light, your deeds are evil, and you ſtumble at noon day; which light if you hate it, is your condemnation: to that in your conſcience I clear my conſcience; ſpoken from the mouth of the Lord, which you ſhall eternally witneſſe: Therefore haſte, haſte, by ſpeedy repentance, and putting off the works of darkneſſe, to the meeting of the Lord in the ayr; for the mighty day of the Lord is coming.

George Fox.

BRITISH
13 NO 1902
MUSEUM

FINIS.

A Paper sent forth into the World, from them that are scornfully called QUAKERS.

Declaring the Grounds and Reasons, Why they deny the Teachers of the Word, (who profess themselves to be Ministers) and dissent from [illegible]

FIrst, They are such Shepherds that seek for their gain from their quarters, & can never have enough, which the Lord sent *Isaiah* to cry out against, who bid all come freely without money, and without price, and was not hired, but spake freely: and these make merchandize and a trade of words, and therefore we cry out against them, and deny them, *Isai.* 56. 11. & 44. 1.

They are such Shepherds that seek after the fleece, and cloath with the wool, and feed with the fat, which the Lord sent *Ezekiel* [illegible] who made a prey upon us; and the Lord said, he would gather his [illegible] their mouthes, and that we should be a prey to them no longer; and we [illegible] witnesse the promise [illegible] Lord fulfilled; and therefore we deny them, [illegible]

They are such Priests as bear rule by their means, which was a horrible and filthy thing committed in the Land, which the Lord sent *Jeremiah* to cry out against; while we had eyes and did not see, we held up such Priests, but the Lord hath opened our eyes, and we see them now in the same estate that they were in which *Jeremiah* cryed out against, who did not bear rule by his means, and therefore we deny them, *Jer.* 5. 31.

They are such Prophets and Priests that divine for money, and preach for hire, which the Lord sent *Micah* to cry against; and while we put into their mouthes, they preached peace to us, but now we do not put into their mouths, they prepare war against us; and therefore we deny them, *Micah* 3. 11.

They are such as are called of men Masters, and call men [illegible] have the chief seat places in the Assemblies, and [illegible] gogues, and lay heavy burthens upon the people, which Jesus Christ [illegible] spoke against, and bid his Disciples not to be so, Be ye not called of men Masters, for one is your Master, even Christ, and ye are all Brethren, [illegible]

do witneſs Jeſus Chriſt our Maſter, and ſee them to be in the ſteps of the *Phariſees*, and therefore we deny them, *Mat.* 3. 10. *Mal.* 2. 3.

They are ſuch Teachers, that with feigned words, and through covetouſneſs, made merchandize of us, and do upon the people; who by oppreſſion maintain themſelves and Wives in pride and idleneſs, in Hoods, Veils, and changeable ſuits of Apparell; who go in the way of *Cain*, to envy, murder, and perſecute, and after the error of *Balaam*, who loved the wages of Unrighteouſneſs, following after gifts and rewards; which the Apoſtle cryed againſt, and therefore we deny them, 2 *Pet.* 2. *Jude* 11.

They are ſuch Teachers that have told us, the Steeple-houſe hath been the Church; whereas the Scripture ſaith, the Church is in God, and therefore we deny them, *Ephes.* 1. 1.

They are ſuch Teachers as have told us, the Letter was the Word, whereas the Letter ſaith, God is the word, therefore we deny them, *John* 1. 1.

They are ſuch Teachers as have told us, the Letter was the Light, whereas the Letter ſaith, *Chriſt is the Light*, therefore we deny them, *John* 1. 8. 9. and 8. 12.

They are ſuch Teachers as ſprinckle Infants, calling it an Ordinance of Chriſt, and baptizing into the Faith, into the Church; whereas the Scripture ſaith no ſuch thing, and therefore we deny them; but the baptiſm by one Spirit into one body we own, 1 *Cor.* 12. 13.

They are ſuch Teachers as tell people of a Sacrament, for which there is not one Scripture, and ſo feed the people with their own inventions, and therefore we deny them; but the Table and Supper of the Lord we own 1 *Cor.* 10.

They are ſuch Teachers as tell people, that *Matthew*, *Mark*, *Luke*, and *John*, is the Goſpel, which are but the Letter. The Lamb of God which takes away the ſins of the world, is glad tydings to poore Captives: glad tydings were promiſed before the Letter was written, *the ſeed of the woman ſhall bruiſe the Serpents head*, and *he ſhall be a light unto the Gentiles*. The Letter is a Declaration of the Goſpell, and many have the Letter, but not Chriſt, but we having received the Goſpel, know them to be no Miniſters of it, and therefore we deny them, *Gen.* 3. 15. *Luke* 2. 32.

They are ſuch Miniſters as go to *Oxford* and *Cambridge* and call them the Well-heads of Divinity, and ſo deny the Fountain of living mercies; and there they ſtudy, and read books, and old Authors, and furniſh themſelves with Philoſophy, and fine words, and other meanes matter; and when they come again they ſell it to poor people, whereas the Apoſtle ſaith, he was not made a Miniſter by the will of man, and that the Goſpell which he preached was not of man, nor had he received it from man, neither was he taught it, and denyed all his learning which he had got by the will of man at the feet of *Gamaliel*. And ſo finding them in the will of man, preaching by the will of man, we cannot but deny them. Gal. 1.

They are ſuch Teachers that tell people that Hebrew and Greek is the Originall, whereas the Apoſtle ſpake in the Hebrew tongue to the Hebrews who heard him in their own language, and yet perſecuted him; and the Greeks, who had the Goſpel in their own tongues, ſaid, *The croſſe of Chriſt was foolishneſs*; theſe who had the Scripture, in their own languages were

as ignorant of the life of them as our naturall Priests, who spend so much time in learning a naturall language, to finde out what those meant that spoke forth the Scripture? who make poor people believe that to know a naturall tongue is the means to understand the Originall; the word which is the Original, was before all languages were, the word was in the beginning, which word was made manifest in all the children of God, who spoke forth the Scripture: holy men of God spoke as they were moved by the holy Ghost. Now all ye learned ones, where is your Originall? here you and your Originall is razed out from the word, which is the Originall which the Apostles preached amongst the *Hebrews* and *Greeks*, which was before tongues were, and your Orignal, which wil break all your tongus and Originall to pieces. *Pilate* had your Originall, of *Hebrew*, *Greek* and *Latine*, who crucified Christ; he that draws back into many languages, as into *Hebrew* and *Greek* draws back into the naturalls, and so draws into confusion: but the Ministers of God who preach the everlasting Gospel which endures for ever, draw up into our language; and so the Priests and all that trade into naturall languages we utterly deny, *Act.* 2.2. *1 Cor.* 1,13. *John* 19.20.

They are such Teachers as have told us, that the Steeple-house is the Temple, whereas the Apostle said, *Your bodies are the Temple of the holy Ghost*; and *Stephen* wrs stoned to death for witnessing against the Temple, who said, *God that made the world dwels not in Temples made with hands*; and here finding them in the generation that hold up the Figures, and deny the substance, and to bee ignorant of that Spirit that gave forth the Scriptures, we cannot but deny them, *1. Cor. 6. 19. act. 7.*

They are such Priests that take tythes, the tenth of mens labours, and estates; and those that will not give them, they sue at the Law, and hale before Courts and Sessions, yea, even those they call their owne people, their own Parishioners: *Levi* according to the Law received Tythes, and he had a command to set open his gates, that the strangers and the fatherless should come within his gates, and be satisfied and filled; but wee finde none more pitiless of the Fatherless and Widdows than they, and the strangers they complain against to Justices, and persecute, (though they neither seek to them nor others, for any outward thing) as wanderers, and here they walk contrary to the old Law: and the Apostle in his Epistle to the *Hebrews* said; The Priesthood being changed, there must of necessity also be a change of the Law, and we witness both the Priesthood and the Law changed; but they that take Tythes, and they that pay Tythes, according to the old Covenant, deny Jesus Christ the everlasting Priesthood to be come in the flesh, and here these Priests shew themselves to be Antichrist, that are entred into the world, and oppress the Creation, whenas Jesus Christ said, *Freely ye have received, freely give*: And the Apostle said, Was there a wise man amongst them that went to Law one with another: Here they are evill examples to the people, to sue, wrangle and contend, and walk out of the steps of Christ, and all the holy men of God; yea, they exceed all the false Prophets in wickedness, for we do not read that ever any of them sued men at the Law, and therefore we cannot but utterly deny them, *Deut.* 14,29. *Heb.* 7.12.

They are such Priests as besides their Tythe of corn, hay, beast, sheep, hens,

 pigs,

pigs, geese, eggs, cheries, plumbs; take 10 s. for preaching a Funerall Sermon, more or less, as they can get it, and 10 s. for the death of a man, and money out of Servants wages, and money for smoke passing up the Chimneys and Easter-Reckonings, and Midsummer-dues, and money for Churching of women, and thus by every device get money, and burthen poor people that labour very hard, and can scarce get food and rayment, to maintain them in idleness and pride: These are they that have hearts exercised with covetousness, burthening the truth, and making the free Gospel chargeable; if the Apostle were here, he would be ashamed of them, and so are we; and therefore turn from them, and deny them, 2 *Pet.* 2. 3.

They are such Priests as not onely take Tythes, and money for many other things of their own hearts, and sue them at the Law for it; but they take money of them they do no work for, but only rail against them, and say, they that wait at the Altar are partakers with the Altar, but live of them who are not of the Altar, and say, The Labourer is worthy of his hire, but take wages of them that have not hired them, and if they will not give it them cast them into prison, or take their goods by Justices Warrants; these are they that Christ cryed wo against, who lay heavy burthens upon the people, who oppress tender consciences, that own the everlasting high Priest; where do they finde any of the Ministers of Christ, bargaining for so much a yeer? here they abide not in the Doctrine of Christ, but are hirelings, and therefore we deny them, *Mat.* 23. 2.

They are such Preachers as have told us, They have been gifted men, and we find in the Scriptures, that the gift of God is free, and not to be bought and sold for money, and Job said, Wisdome is not to be purchased for money nor gold, but they will not sell their gift under 1000 l. 100 l. 80 l. or 30 l. a yeer, more or less, as they can get it, here we finde they have not received the gift of God, but are like *Simon Magus*, and therefore we deny them, *Act.* 8. 23. *Job* 28

They are *Babylons* Merchants, that make a trade of the Scriptures, and the Saints conditions, which the Prophets and Apostles spoke forth freely without money, and without price, and bad all come freely. How many hundred thousand pounds in England is gained by the Scripture, and humane Authors joyned to it? Where is there a more profitable trade? Here they make the Scriptures their cloak and colour to get money by, and so make an Idol of it, and if any come to witness it fulfilled, as it was in them that gave it forth, they cry out to the Magistrates against them as blasphemers, and deceivers: And if they answer, He that administers spirituall things, ought to reap Carnals, let him consider the Apostle wrote not that to the world, but to those that they had gathered out of the world, to whom the ends of the world were come, and let them gather people out of the world and then they shall not need to bargain with them for things of the world, but their trading is with the world, and therefore we deny them; *Isai.* 55. 1.

They are such Preachers as take a Text out of the Saints conditions, and take a weeks time to study what they can raise out of it, adding to it their own Wisdom, Inventions, Imaginations, and heathenish Authors,

and

and then on the first day of the week go amongst the people, having an hour-glass to limit themselves by, and say, Hear the word of the Lord; and for money tell people what they have scraped together.

These are they that speak a divination of their own heart, and not from the mouth of the Lord, which the Lord sent *Ieremiah* to cry out against, *Ier.*23.

These are they that use their tongues, and say, *The Lord saith*, whenas the Scriptures say so, and the Lord never spake to them, *Ier.*23.30.

These are they of whom the Lord speaks, I *am against all such as steale my word, every one from his neighbour*: and so we are against all such as *Ieremiah* was sent to cry wo against, the Pastors that now steale the words of the Prophets of Christ, and the Apostles, the Lord hath shaken his hand at their dishonest gain, and to them belong the Plagues that are written in the book they make a Trade on, for adding to it their own inventions, therefore do we come out from amongst them, and deny them. *Ier.*23.31.

These are they of whom the Apostle speaks, *That creep into houses, leading silly women captive, which are led away with diverse lusts, which be ever learning, but never able to come to the knowledge of the truth*, though some have learned fifty, sixty, or seventy years, covetous, proud, high-minded, self-willed, lovers of pleasures more than lovers of God, who have gotten a form of godliness, but deny the power thereof, from which the Apostle bad turn away; and so do we, 2 *Tim.*3.6.

They are such Teachers that gave us, and give people *Davids* conditions in Meeter, and when we had no understanding, we sung after them, as ignorant people do now; his tremblings, his quakings, his weepings, fastings, Prayers, and Prophesies; and when we sung we put off our Hats, and when they read them, we kept them on, and so they caused us to worship the works of their own hands; here they shew the spirit of error, making wicked people to sing, *O Lord I am not puft in minde, I have no scornfull eye, I do not exercise my selfe in things that be to high*: when they are puft in minde, and have scornfull eyes, and do exercise themselves in things that be too high, and are full of Filth, Pride, and Loftiness, and can scarce look at one another: here they make poore people to offer a Sacrifice of lyes, and make them Hypocrites, deceiving themselves, saying what they are not; but the singing with the spirit, and understanding, we own: and therefore the Priests that sing without understanding, we deny. 1 *Cor.* 14.15.

They are such Teachers as deny the conditions that the Saints witnessed, *viz.* trembling and quaking, whenas we finde the Holy men of God that gave forth the Scriptures, witnessed such things. *Moses*, who was Judge over all Israel, feared, quaked, and trembled exceedingly: and the Son of man was to eat his bread with quaking: and *Daniel*, the man of God, trembled and was astonished: and *Ieremiah*, the Prophet of the Lord, *reeled to and fro like a Drunken man, and all his bones did shake*: and *David* who was King, trembled and quaked: and *Ephraim* when he trembled was exalted in Israel: and *Habbakkuk*, who was a Prophet, trembled, *his belly shook, his lips quivered*: and *Isaac* in whom the seed was called,

trem-

tremble exceedingly, and *Paul* a Miniſter of Chriſt Trembled; but they make a ſcorn of trembling and quaking; and ſhew themſelves ignorant and ſtrangers to the Life and Power of God, as their Generation ever was, who ſtill made a Scorn and Reproach of the Holy men of God, that trembled and quaked, but the ſeed of God, and the Prophets, and the ſervants of the Lord we own, and their conditions we witneſs, and therefore all the Prieſts, and them that deny the Holy men of God, we utterly deny, Hebrews 12. 21. Ezekiel 12. 18. Daniel 12. 10. Jeremiah 23. 9. *Pſalm* 119. 120. Hoſea 13. 1. Habbakkuk 3. 16. Acts 9. 6. Geneſis 27. 33.

They are ſuch Teachers as tell the people, that Chriſt hath not enlightned every one that comes into the World, whenas Chriſt ſaith, He doth enlighten every one that comes into the world; and here they go about to make Chriſt a Lyar, and *John Baptiſt* a Falſe Prophet, and deny the Scriptures; and they ſay, God hath not given every one a meaſure according to his ability, whenas Chriſt ſaith, He hath done it. Chriſt is the Light of the World, and by him the world was made, and he came into the World, and the world received him not: it is ſo now, Light ſhines in Darkneſs, and the Darkneſs comprehends it not, and this is the condemnation, that Light is come into the World; the one he loves the Light, and brings his deeds to it, that they may be made manifeſt: and walk in it, there is no occaſion of ſtumbling in him; the other he hates the Light, becauſe his deeds are evill, and this is the condemnation; and we witneſs the Light wherewith Chriſt hath enlightned every one that comes into the world, and in obedience to the Light, he is become our Maſter, our Teacher: And all who ſtumble at the Light, and deny it, are ignorant of the foundation-ſtone, and know not the firſt principle, but are ſhut out from knowing any thing of God, and therefore the Prieſts and all their followers we deny, John 1. 9. and 3. 19, 20. Mat. 25. 15.

They are ſuch Teachers as walk out of the Doctrine of the Apoſtle, and practiſe of all the churches. *Paul* ſaith, If any thing be revealed to him that ſits by, let the firſt hold his peace, for all may propheſie one by one, that God in all things may be glorified, and you edified; and the ſpirits of the Prophets are ſubject to the Prophets; and God is the author of peace, and not of confuſion; and this was in all the churches of the Saints. But now if any man come among them while they are ſpeaking, or when they have done, and be moved to ſpeak any thing, them of their church, the rude multitude, fall upon him with ſtaves, fiſts, and punches, and knocks him down with ſtones, ſhewing themſelves to be of that Generation that ſtoned *Stephen* to death; and the Prieſts call to the Officers to take him to the ſtocks, and to carry him before the Magiſtrate, and from thence he is ſent to priſon, and called a diſturber of the peace. Here they ſhew themſelves to be no Miniſters of Chriſt, and their aſſembly to be no church, but in confuſion, for that which was order amongſt the Saints, is diſorder amongſt them; the church of Chriſt was never fighters, nor quarrellers, nor ſtoners, ſuch churches are the fruits of the Miniſtry of ENGLAND, who were made by the wil of man, and never ſent of Chriſt, and therefore they do not profit the people at all, but are perſecutors of the Meſ-

ſengers

ſengers of Chriſt, and therefore we deny them, 1 Cor. 14. 32,33. Acts 7. Verſ. 23,32.

They are ſuch Teachers as have told us, we ſhould never be made free from Sin while we are upon earth, when as the Apoſtle ſaith, They were made free from Sin, he thanks God, and had put off the body of ſin; ſo we find they had told us lyes contrary to the Scripture, and the Apoſtle ſaith, While we were Servants of Sin we were free from righteouſneſs; ſo in that ſtate we find them, and therefore we deny them. And they have told us, none ſhall ever bee ſanctifyed, nor the body of ſin deſtroyed, nor clenſed from ſinne while they are upon the earth, when as the Apoſtle ſaid, They were ſanctified, and the blood of Jeſus Chriſt clenſeth from all ſinne; and the Miniſters of God ſaid, they reigned as Kings, and here they deny the Scriptures, and therefore we deny them. And they deny the begotten Son of God which ſinneth not, and calleth it blaſphemy for any to witneſs that born which ſins not, when the Scripture ſaith, He that is born of God ſinneth not, neither can he ſin, becauſe he is born of God, and the ſeed of God remains in him; and he that commits ſin is of the Devill, and hereby are the children of God made manifeſt, and the children of the devil; and as he is, ſo are we in this preſent world, and a good tree cannot bring forth evil fruit; if the root be holy, ſo are the branches, and one Fountain cannot ſend forth ſweet water and bitter: He that can receive it, let him: but the chief Prieſts, and Elders, and Phariſees, and Seducers, and Rulers at this ſtumbled then, and ſo they ſtumble now at the Light, from whence theſe words were given forth, which doth enlighten every one that comes into the world, and therefore we deny them, Romans 6. 18. and 6.6. Romans 8.10. 1 Cor. 6.11. 1 John 1. 7. 1 John 3. 6. 9, 10. 1 John 4.17.

And they are ſuch Teachers that have told us, none ſhall ever be perfect while they are upon the earth, when as *Chriſt* ſaith, Be ye Perfect as your Father which is in heaven is perfect: And the Apoſtle ſaith, By one offering he hath perfected for ever them that are ſanctified, and the Miniſtery of *Chriſt* is for the perfecting of the Saints, till they all come to the meaſure of the ſtature of the fulneſs of Chriſt, to a perfect man. Here we find them to deny the Scriptures, and the everlaſting offering, and all ſuch we cannot but deny, and we witneſs the everlaſting offering, which perfects for ever them that are ſanctified: Praiſes to the Lord for ever, who hath ſent forth his Son in the likeneſs of ſinful fleſh, to condemn ſin in the fleſh, that in him we might be made the righteouſneſs of God, and all that deny perfection, and ſanctification, deny this offering, and the gift of God, which is perfect, and the Miniſtery of God, which is for perfecting the body, and ſuch Miniſters are not members of the body, nor can preſent any man perfect in Chriſt Jeſus, and therefore we deny them, *Mat.* 5.1 3. Heb. 10.14. *Eph.* 4. 12, 13. 2 *Cor.* 5. *Iames* 1.17.

They are ſuch Teachers as deny the everlaſting covenant, and the annoynting; for if any come to witneſs that they are taught of God, and that he hath written his Law in their hearts, and put his Spirit within them, and that none need ſay to them, know the Lord; then they cry out to the Magiſtrates,

ſtrates and ignorant people, Theſe are the deceivers and falſe Prophets, that ſhall come in the laſt times, they deny the means, and when any witneſs that they have received an unction from the holy one, and need not hat any man teach them, but as the annointing teacheth them of all things; then they cry out, Theſe are ſeducers and ſeduced: and ſo here they deny the Covenant of God, and the promiſe of God, and ſhew themſelves to be the great ſeducers, that draw from the annoynting; and finding their Spirits contrary to the Scriptures, we cannot but deny them; *Ier.* 31. 33. *Heb.* 11. 8. 1 *Ioh.* 2. 20. 27.

They are ſuch Teachers that ſay Revelations are ceaſed, and deny Revelations, and ſo deny the Son; *For no man knows the Father, but he to whom the Son reveals him; and no man knows the things of God, but the Spirit of God, and he to whom the Spirit reveals them*: And the Apoſtle ſaid, *It pleaſed the Father to reveal his Son in him*: And ſo he that denies Revelations, denies both the Father, and the Son, and the Spirit: Theſe are the Prieſts who talk of Religion, and have gotten a form to trade with, and have received things by tradition, but are ignorant of God, and of the Spirit, by which all the Saints were ever guided, and therefore we deny them, *Mat.* 11. 27. 1 *Cor.* 2. 11. *Gall.* 1. 16. *Phil.* 3. 15.

Therefore all people, conſider what you do, and hold up, and worſhip, for the worſhip is but one, and the word is but one, and the Baptiſm is but one, and the Church is but one, and the way is but one, and the light is but one, and the power is but one, but they that are without have many teachers, many ways, many opinions, and judgements, and many Sects; but we have but one Prieſt which is over the houſhold of God, and therefore are all of one heart and ſoul.

Moved of the Lord, written from the Spirit of the Lord, for the cleanſing of the Land of all falſe Teachers, ſeducers and deceivers, and witches, who beguile the people, and inchanters, and diviners and Sorcerers, and hirelings, and that is for the good of all people that fear the Lord, and own Jeſus Chriſt to be their teacher.

From them whom the world ſcornfully calls *Quakers*, but quaking and trembling we own, elſe we ſhould deny the Scriptures, and the holy men of God; but the Scriptures we own, and the holy men of God; therefore wee deny all who deny quaking.

If you ſay, theſe things are frivolous things, which you have taught us, then we have been taught frivolous things all this while; but we finde all theſe things frivolous things, wind and air, and therefore we deny them.

All people that read theſe things, never come yee more at the Steeple-houſe, nor pay your Prieſts more Tythes, till they have anſwered them, for ye do, yee uphold them in their ſins, and muſt partake of their plagues.

17 JU 1906

FINIS.

LONDON, Printed, and are to be ſold by *Giles Calvert*, at the Sign of the *Black Spread-Eagle* neer the Weſt end of *Pauls*. 1655.

A TESTIMONIE OF THE TOUCH-STONE, FOR ALL *Profeſsions*, and all *Forms*, and Gathered *Churches* (as they call them) of what ſort ſoever to try their ground and foundation by.

AND

A TRYAL by the Scriptures, who the Falſe Prophets are, which are in the world, which *John* ſaid ſhould be in the laſt times by *Margret Fell*.

ALSO,

SOME OF THE RANTERS PRINCIPLES Anſwered.

Therefore thus ſaith the Lord, Behold I lay in Sion for a foundation, a ſtone, a tryed ſtone, a precious corner-ſtone, a ſure foundation, Iſai. 28. 16.

The ſtone which the Builders refuſeth, is become the head of the corner. Pſa. 119. 22.

Now therefore are we no more ſtrangers, and forreigners; but fellow-Citizens with the Saints, and Houſhold of God, and are built upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelf being the chief corner-ſtone, Eph. 2. 20.

Vnto you therefore which believe he is precious, but unto them which bee diſobedient, the ſtone which the Builders diſallowed, the ſame is the head of the Corner, 1 Pet. 2. 7.

LONDON,
Printed for *Thomas Simmons*, at the ſign of the *Bull* & *Mouth* neer *Alderſgate*. 1656.



TO all the Profeſſions of the World: And to all the forms which all the profeſſors lives in. To the light in all your conſciences which comes from Jeſus, who is the fathers Covenant of light and life. The Lamb, who is the light of all the Nations that are ſaved, which now ſhines in all your conſciences: to this in you all do I ſpeak, that with it you may ſearch and try your ſtanding, and ground, and foundation. The Church is in God the father of our Lord Jeſus Chriſt; Chriſt Jeſus the corner ſtone, who hath ſaid, upon this Rock I build my Church.

Paul writ to Timothy how to behave himſelf in the houſe of God, which is the Church of the living God the Pillar and ground of Truth. For faith he, without controverſie great is the myſterie of godlineſs, God manifeſted in the fleſh, juſtified in the ſpirit, ſeen of Angels, preached unto the Gentiles, believed on in the world, received up to glory.

Now Profeſsors look about you, and ſee where your footing, and where your foundation is; who do profeſs a God and a Chriſt afar off, and denies the light of Jeſus Chriſt which manifeſts him in the fleſh. How can you know him, or confeſs him in the fleſh, who denies him to be manifeſted in you? What ground have ye to build upon, when you know nothing of him, but what ye have from a profeſſion without you? Oh conſider ſeriouſly! and turn your minds to the light, which will let you ſee your foundation to be rotten and ſandy: which ye flooliſh builders are building in your imaginations, Babel in the Air, profeſſing the Scriptures without, which were declared and ſpoken from a living and eternall principle within. And this ye take and build upon. But where is your foundation? where is your ground? where is your root, who denies the corner ſtone, the light Jeſus Chriſt, the light and Rock of ages, which all the Prophets, and Apoſtles, and holy men of God is founded and built upon? A profeſſion of this

will ſtand you in no ſtead, for the holy ſeed is riſen, the ſubſtance of all, and the life of the Scriptures which ſpoke them forth is manifeſted. The word which was in the begining, which was with God, which word was God: he who was dead is alive, whoſe name is called the Word of God, who lives for evermore. This word which we have ſeen, which we have heard, which our hands have handled: this we declare unto you, by which Word the World was made, and without which nothing was made which was made. This is manifeſted, and witneſsed praiſes, living praiſes be to the living God. And this is he that will break to pieces all your rotten profeſſion you cannot ſtand before him: his rod of Iron, where he rules, will daſh you all to pieces ye potſheards of the earth, who have ſet up the Image whoſe head is of gold, whoſe breaſt is of ſilver, whoſe feet is part Iron and part Clay. The little ſtone cut out of the Mountain without hands, ſtrikes at his feet, and overturns his foundation, you and your Diana ſhall fall, and the ſtone ſhall become a great Mountain, the mouth of the Lord of Hoſts hath ſpoken it; and you who take the words ſpoken from the life of God, and profeſſeth them, and God and Chriſt without you, and ye perſecute the ſame life which gave them forth, which now is made manifeſt in his people.

Ye make up the meaſure of your fore-fathers, which ſhew the Prophets and ye garniſh their Sepulchres: ye are in their ſteps that killed the prophets, that beat the ſervants and would alſo kill the heir, your fruits makes ye manifeſt. Ye are the graves which men go over, painted Sepulchres, with words and profeſſions of their outſide, but within are full of rottenneſs, and dead mens bones. The Candle of the Lord God is lighted by which he ſearcheth Jeruſalem, and hath found you out; the day of the Lord which is coming upon you, which makes all things manifeſt. This will lay you open, To the light in all your conſciences do I ſpeak, that to it you may learn to ſee what ye know of the living God there, there he is unknown to you yet, as he was to the Athenians, whom ye ignorantly worſhip, though he be not far from every one of you. Therefore put him not far off you, but call upon him while he is near, and ſeek him while he may be found. If ye will hear his voice harden not your hearts while it is called to day. Now you have time prize it, this is the day of your viſitation; your profeſ-

ſion

ſion without you will not ſerve you, it ſtinkes in the Lords noſtrils, and all your righteouſneſs ſhall be ſpread as dung upon your faces, it is as filthy rags, and as the early dew it ſhall paſs away, and never be mentioned. He is come who convinceth the world of ſin, of righteouſneſs, and of Judgement; therefore your righteouſneſs which is not the righteouſneſs of Jeſus Chriſt is condemned by him, who is the righteouſneſs of the father, and the expreſſe Image of his glory. The glorious brightneſs of his coming makes manifeſt the man of ſin, which hath ſo long ſitten in the Temple of God, exalted above all that is called God in you; it is time to come wherein he is revealed. Therefore ceaſe from your abominations and outward profeſſions of forms and colours without the life, and power, and purity of truth it ſelf. For the glorious light makes you manifeſt, and all your covers is too narrow, the woe from the living God is to them, and all coverings which is not his pure ſpirit, it is to be rent. And though ye may ſeem fair on the outſide, this will not hide you, he who ſearcheth the heart, and tryeth the reins is come, before whom all ſecrets is bare and naked.

Therefore turn into the meaſure of the light which ye have received from the fountain of light, and ſee what ye have there in poſſeſſion. There you will finde your houſe unſwept and unclean, and the woman that had loſt the groat, ſought without, but ſhe found it not, till ſhe came to ſweep her own houſe, and there ſhe found it. This Parable ye muſt read within: Jeſus Chriſt likened the Kingdome of heaven unto a Merchant man, who was ſeeking for goodly pearls, who digged deeply in the earth and found it, but when he had found it he was to ſell all and buy it. And again, he likeneth the Kingdome of heaven to a little leaven which a woman hid in three meaſures of meal, till it was leavened: though ye have the letter without you, yet theſe parables ye have to learn. Now turn to the light, and there you will come to ſee, learning there in the light ye will come to ſee and know the myſteries of God, which to the world is parables, and to all you who denies the light ſhall be ſhut for evermore. Though ye may get all the words of the whole Scripture in your brains and comprehenſion, ſo long as ye deny the light, and turn your minds from the light, and ſeek to know theſe things without you, ye ſhall never know them,

but

but they ſhall be as a book ſealed unto you, the depth and the myſteries of them ye ſhall never know, eternally ye ſhall witneſs me; Therefore as ever ye deſire to know the myſteries of God, which is hid from all the world, and the worlds profeſſion, though never ſo high, turn to the light, wait in the light, keep your minds within to the light, and walk in the light, which checks you, and convinceth you of ſin and evil, and diſcernes the thoughts of your hearts, and lets you ſee the out-goings of your minds, and diſcerns every ſinful luſt, even in the very appearance and riſing of it, this is that which the Lord God teacheth in this his day; which Teacher never is removed into a corner, who hearkens diligently, and turns their minds to it.

This is the eye which is blind in all the world, though they have eyes they ſee not, and eares they hear not, and hearts they do not underſtand; the God of this world hath blinded this eye, and his Miniſters would keep it blinde and ſhut up, and denies it to be a teacher ſufficient. And ſo your leaders cauſeth you to erre, who are blinde, and leads you that are blinde, and ſo ye may follow them, till ye both go into the pit. But eternally if ever ye come to know the living God, ye muſt turn your minds to the light which is in you, which Chriſt Jeſus ſaith, take heed that the light that is in you be not darkneſs; for then how great is that darkneſs. And ſo all your blinde guides which keeps your minds from this light, which is in you. So your minds being from it, it is to you darkneſs, and ſo then how great is that darkneſs. But turning your minds to this light, and joining your mindes to it, and hearkening to it; then will ye come to ſee this blinde eye opened. And the blinde man which hath been born blinde from his birth will come to ſee, and his eyes will be anointed with eye-ſalve; which thoſe blinde guides which leads you from the light, never knew. And this ye ſhall eternally witneſs to be truth: If ye turn your minds to the light, then will ye come to ſee what I ſpeak, and witneſs me to be true, and all your blinde guides Lyars, who denies the light, and would not have you to minde the light, but hearken to them who hates the light, and loves darkneſs rather then light, becauſe their deeds are evil. But the light is riſen, glory for evermore, which is their condemnation and hath found them out, who are the theeves and Robbers who have gone be-

fore,

fore, and climbe up another way. But Chriſt Jeſus ſaith I am the door of the ſheep, all that ever come before me are theeves and Robbers. I am the door, by me if any man enter, he ſhall be ſaved, ſaith Chriſt Jeſus who is the light. And theſe theeves and Robbers who denies the light, draws from the door Chriſt Jeſus, by which all that ever are ſaved enters, who is the good ſhepherd, and who hath given his life for the ſheep. But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth not themſelves to be the wolves; for they are blinde, the God of this world hath blinded their eyes, who denies the light, and ſo they leave the ſheep and flie. And the loſt ſheep of the houſe of Iſrael which Chriſt Jeſus is ſent to ſeek and to ſave they know not, but lets the wolf deſtroy the ſheep in every boſom of their flock. But now is the ſhepherd of the ſheep come, whoſe own the ſheep are, who is the good ſhepherd, and knows his ſheep, and is known of them; who hears his voice, and knows his voice, and he puts forth his own ſheep; he goes before them, and the ſheep follow him, for they know his voice, and a ſtranger will they not follow. Glory and praiſes be to the living God for ever; who is redeeming his ſheep from under the mouths of the wolves and devourers, who hath ſcattered them upon every mountain and hill in the cloudy and dark day.

But now is the light of the glorious Goſpel riſen, and beautiful upon the mountains is his feet, that brings glad tydings of this Goſpel that publiſheth peace, that ſaith unto Sion, thy King reigneth. To all who deſires to know the way to Sion doth this voice cry to turne your faces thitherward. To the light of Jeſus Chriſt, who comes riding upon an Aſſes colt, to the joy and rejoycing of all Sions children. Therefore turn again all you who are wandring from mountain to hill, ſeeking reſt, but finding none. Turn to the light in every one of your conſciences; this is the word of faith which we preach which Moſes taught Iſrael; and the Apoſtle Paul the Romans, which is nigh in the mouth, and in the heart: here is your teacher if you hearken to the pure light which ſhews you the deceit of your hearts and your unclean thoughts, from which proceeds uncleanneſs, which the light makes manifeſt, which will reap you up, and reprove you in ſecret. The Lord God of life and power is fulfilling his everlaſting Covenant in this his

day;

day; he is writing his law in the heart, and putting it in the inward parts, that none need say know the Lord, but all who turn to the measure of God shall know him, from the least to the greatest of them. And by no other way or name under heaven shall ye know the living God, but by this pure light and law written in the heart. Here will ye come to witnesse the Lord to be your God, and your King, and your Law-giver, which all the professions of the world is ignorant of; therefore to this pure measure of God in your inward parts have your minds: that ye may come to witness cleansing and purging within, that ye may come to see the uncleanness which proceeds out of the heart, which defiles the man, Mat. 15. 18, 19. For out of the heart cometh evil thoughts, murthers, adulteries, fornications, thefts, false testimony, slanders, these are the things which defiles a man.

How will you teachers and you professors who looks without you, and turns from this which should cleanse you within? How do you look, that that which is without you should cleanse from this uncleanness within. Let that of God in your consciences now see how you can be cleansed by this, when ye turn from it. But now if ye turn to the light which makes these things manifest, and dwell and abide in it, then will ye abstain from them, and so come to witnesse cleansing. For he that walketh in the light as he is in the light, the blood of Jesus Christ cleanseth from all sin. And Christ Jesus saith, Luke 6. 45. A good man out of the treasury of his heart bringeth forth that which is good, and an evil man out of the treasury of his heart bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a Rock, and when the floods arose, the streams beat violently upon the house, and could not shake it, for it was built upon a Rock. But he that heareth and doth not, is like a man that without a foundation built an house upon the earth, against which the streams did beat violently, & immediately it fell, and the fall of that house was great.

Now professors here's your building, eternally you shall witnesse this Parable fulfilled upon you, the tempests and storms is

coming

coming upon you, your houſe will be beaten down, it cannot ſtand, For ye have been ſayers a long time, and not doers of the word; your houſe which ye have built is without foundation, it is not founded upon the rock Chriſt Jeſus. Ye who denies the light, he ſaith unto you, why call ye me Lord, & do not the things which I ſay? upon him ſhall ye be beaten to pieces; and all your profeſſion. It is known and ſeen, ye are made manifeſt, ye cannot hide your ſelves.

Therefore let the time paſt of your lives ſuffice, and repent while ye have time, leaſt the whirl-winde of the Lord come upon you, and deſtroy you ere ye are aware; and remember that ye are warned in your life time: Ye who talkes of faith, where is your foundation? who denies the light Chriſt Jeſus the corner-ſtone, whoſe blood waſheth, and cleanſeth, and purgeth away the filth of the daughter of Sion. What will your faith advantage you who are yet in your ſin? Is not that faith vain which doth not purifie the heart? The Apoſtle Paul ſaith, Now the end of the Commandment is Charity, out of a pure heart, and of a good conſcience, and of faith unfeigned, 1 Tim. 1. 5. And again he ſaith, Holding the myſterie of faith in a pure conſcience, 1 Tim. 3. 9. And the Apoſtle John ſaith, For whatſoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith, 1 John 6. 4. Now ſee your faith hath overcome the world, and given you victory over ſin, elſe never talk of faith; for ye are yet in your ſins, all who is of the faith by which the juſt lives, denies your faith: for ye who are alive to ſin, crucifies and ſlayes the Juſt. But who is in the faith of God? the juſt lives by his faith: And ſo now here ye may read your faith by your works. For the Apoſtle James ſaith, What doth it profit though a man ſay, he hath faith, and hath not works; that faith cannot ſave. See what compariſon James makes, James 2. 16. Even ſo faith, if it hath not works is dead being alone. Yea, a man may ſay, thou haſt faith, and I have works; ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. Now ſee how blinde ye are, who reads theſe Scriptures and profeſſes them, and yet talks of faith, and lives in your ſins. Oh the righteous God will plead with you, for all your deceit and hypocriſie. Thou believes there is a God, thou doſt well; the devils believe alſo and tremble. Therefore know Oh vain man, that thy faith without works is dead. And

what is thy works, who art yet in thy ſins? Is not ſin the work of the devil? Oh that ever ye ſhould be ſo blinde and beſotted! Will the fig-leaves of your profeſſion cover your nakedneſſe? Nay, the Lord hath found you out, and all your coverings is too narrow. And your faith which is holden with reſpect of perſons, which the Apoſtle exhorts from, the Lord God abhors. But if ye had true living faith as a grain of muſterd-ſeed, ye might ſay to this mountain be thou removed into the Sea, and it would be ſo. But to you whoſe faith is dead, who are yet in your ſins, this is a myſterie.

Therefore repent and turn to the Lord God, and believe in the light, which is riſing and ſhining in your conſciences; he it is who is the reſurrection and the life: whoſoever believeth in him, though he were dead, yet ſhall he live. Therefore hearken diligently to the Prophet which the Lord is raiſing in this his day, and believe in the light: For whoſoever doth not hearken to this Prophet is to be cut off. Turn to the light and believe, and hearken diligently that your ſouls may live. Why will ye give your money for that which is not bread, and your labour for that which profiteth not? The pure everlaſting fountain of life is ſet open, and the voice is calling to every one to come. All that thirſteth to come and buy wine and milk without money; they that have been ſold for nought ſhall be redeemed without money. The blood of the everlaſting Covenant, which brings again the Lord Jeſus from the dead, is poured forth, and ſhedding for the redemption of Iſraels ſeed. Therefore all turn to the voice that calls ye, this is the way, walk in it: And that which turns and draws your minds towards God, the light which cometh from the father of light turn to, and there will ye witneſſe a living hope, which was that hope which Paul the Apoſtle was called in queſtion for, the reſurrection of the dead, who was a Miniſter of God, who watched for the ſoul, which your Miniſters of death knoweth not, nor hath no hope of; but their labor is to keep you in the death. But if ye wait in the light of Jeſus Chriſt, who is the reſurrection and the life, which is the myſterie which is Chriſt in you the hope of glory. For this is he which is the bringing in of a better hope, by which ye draw nigh unto God. And every man that hath this hope in him, purifies himſelf, even as he is pure, 1 John 3. 3. And the Apoſtle Peter ſaith, Bleſ-

ſed

ſed be God, and the father of our Lord Jeſus Chriſt, who according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus from the dead, 1 Pet. 1. 3. And this is none of the hypocrites hope, for the hope of the hypocrite doth periſh, and the hypocrite hath no right nor intereſt in the true and living hope, which is the promiſe of the Lord, to the heirs of his promiſe. The Immutability of his councel, confirmed by an oath; that by two immutable things, by which it was impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us; which hope we have as an Anchor of the ſoul, both ſure and ſteadfaſt. But this is nothing to the diſſembling hypocrites and profeſſors of the world, who deny the light Chriſt Jeſus, the ſecond Prieſt, and hath ſet up a Prieſt without them, and hath a Church without them, and a hope without them, and a rule without them, and a guide without them.

Theſe are none of the heirs of the promiſe, for the Promiſe and Covenant of God is within, and the ſecond Prieſt, the unchangeable Prieſt, which is ſurely of a better Teſtament, and bringeth in a better hope; who is the Covenant made with an oath, who is the refuge for the righteous to flie to, which is the hope ſet before them. But this is a myſterie to all ye carnal profeſſors, who are yet in your ſins and your uncleanneſſe, and yet will tell of faith, and hope, and God, and Chriſt: But your root is rottenneſſe, your ground is curſt and corrupt, and your chaffe is to be burnt. The fire is kindled which cannot be quenched, and the day of the Lord is come, which burns as an oven, and all your filthy profeſſion, and deceitful rotten hypocriſie ſhall be as ſtubble. And though ye give your goods to the poor, and your bodies to be burnt, and do not believe in the light, and turn to the light, and walk in it, it is nothing; for ſo long as you do not walk in the light, ye know nothing at all of Charity, which ſuffereth long, which envieth not, which vaunteth not it ſelf, puffeth not up, rejoyceth not in iniquity, but rejoyceth in the truth. This ye are far from, who are in your envy, wrath, malice, perſecution, pleading for ſin, againſt perfection, and againſt the light which diſcovereth and makes manifeſt all ſin and uncleanneſſe; your profeſſion of God and Chriſt in word, when in works ye deny him, will not ſerve you; the Lord

abhors all your profeſſion and hypocriſie. Therefore give over your deceitful diſſembling, and turn to that which rips you up, and layes you naked and bare before the Lord God, from whom you cannot hide your ſelves. And to the light of Chriſt come to be tryed and ſearched, the tryed ſtone which layeth judgement to the line, and righteouſneſs to the plummet, for Sion is redeemed through Judgement, and her converts with righteouſneſs. Therefore give over deceiving of your ſouls; for he that doth righteouſneſs is righteous, even as he is righteous. And all ſin and uncleanneſſe the light condemns: And if your hearts condemn you, God is greater. Therefore do not deceive your ſouls, but ſearch and try your own ſelves, for if ye know not that Chriſt is in you, ye are Reprobates. And ſo all forms, and all profeſſions try your own ſelves, and to the light come to be tryed, and there you will ſee your rotten profeſſion will be too light: and do not deceive your ſouls, but now ye have time prize it, while it is called to day; conſider, and do not forget God, leſt he tear you to pieces, while there be none to deliver you.

And this is in love to all your ſouls, which ye ſhall eternally witneſſe to be truth. If ye turn to the light which is my witneſſe, and if ye hate the light, and turn from the light, the light is your condemnation. And when the books of conſcience is opened, and all Judged out of them, then ſhall that witneſſe of God in you witneſs me, that this is love to your ſouls. And ſo whether ye hear or forbear, I have cleared my conſcience, and the Lord is clear of your blood.

And your foundation and bottom I know and comprehend, but the Rock which ye know not ſhall break you to pieces, though ye have the outward writings and declaration which was ſpoken from another ſtate, and condition then ye are in. And theſe words ye take and make your own, when as ye are in another condition, and of another ſeed, then that which the promiſe is to. For it is not to ſeeds, as to many, but to one ſeed, which is Chriſt the light, and corner-ſtone, which ye builders refuſeth, & yet ye account it railing to be called Theeves and Robbers, though ye have nothing but what ye ſteal from others. Ye take Moſes words, who was a ſervant of the Lord, ſent to bring Iſrael the ſeed of God out of bondage; and ye who are the Egyptian task-maſters with his words

keeps

keeps the ſeed in bondage. To Moſes ſtate ye never came, which brings out of the houſe of darkneſs, you who denies the light, and yet you will profeſs Moſes word. Now let that of God in all your conſciences, which is juſt and equall, judge whether ye be not theeves and robbers in this, yea, or nay?

And ye take the Prophets words which received the word from the Lord, which the Lord ſpoke to them; and ye profeſſe theſe words, and ye ſlay the Prophet which the Lord promiſed to raiſe like unto Moſes, which he hath ſaid every one ſhall hear, who bringeth the ſeed out of Egypt; and with theſe words ye crucifie the juſt, and garniſhes his Sepulcher: and ſo ye are found the painted Sepulchers, which hath ſlain the righteous, which Chriſt ſpeaks of.

Now ſee if ye be not the blinde guides and hopocrites in this, which Chriſt Jeſus cryed woe againſt, to them whom he found in the ſame ſteps as ye are in, who had Moſes and the Prophets words, which writ of him, and propheſied of him, but he told them they knew them not: For if they had known Moſes, and the Prophets, they would have known him. And ſo ye go beyond thoſe in Chriſts time, and exceed them in hypocriſie and deceit; for ye take Chriſt Jeſus his words which he ſpoke before he was offered up; and ſince he is riſen again, and ye profeſſe them, and with theſe words ye deny the light; which he hath ſaid he is the light, and which John, who was the faithfull witneſs, and more then a Prophet, witneſſed of him, which he witneſſed to be the greateſt that was born of women; and Chriſts teſtimony, and Johns teſtimony ye deny, who denies the light. And yet ye take theſe words, and profeſs them, and perſecute the light and life that ſpoke theſe words. Now to that of God in your Conſciences, which cannot bear falſe witneſſe nor lye, do I ſpeak; let all that try you, and examine you whether you do not exceed the Scribes and Phariſees, who crucified Chriſt Jeſus, who had writings of him, that he ſhould come, yet when he came, they did not know that it was he, and ſo they crucified him under the name of a Blaſphemer and Prince of Devils. But ye ſay and profeſſe that he is come, and profeſſe that that was he which they crucified, and ye profeſſe that he is riſen again, and yet ye perſecute and deny his light and teſtimony, where it is riſen and made manifeſt. Now ſee whether ye be not blinde indeed,

when

when as ye go about to oppoſe, deny, and perſecute that which ye your ſelves profeſſe.

Now ſee what a God this is ye ſerve, who keeps ye ſo blinde in your profeſſion, that ye perſecute thoſe who poſſeſſeth that which ye your ſelves profeſſe. Ye exceed all that ever went before you, that ever was read of, and yet ye are ſo blind, as ye do not ſee your ſelves. For thoſe whom ye perſecute and oppoſe, ye have nothing againſt them, but that they witneſſe and profeſſe, that which ye blinde hypocrites poſſeſſe, but knows nothing of. So ye make clean the outſide with an outward profeſſion, and a form, and an Image, and a likeneſſe, but your inſide is ſin, uncleanneſſe, filthineſſe, envy, wrath, malice, ſtrife and perſecution; this is of the Devils Kingdome of ſin, and this is the inheritance and poſſeſſion which ye poſſeſſe. Though ye profeſſe a God and a Chriſt from Records without you, yet your poſſeſſion and inheritance is the Devils Kingdome of ſin. Let that of God in your conſciences, which is pure, now examine and try you, and ſearch you, and ſee if ye be not found in ſin and uncleanneſſe, and denies being free from ſin and perfection and purity; and plead for ſin and the Devils Kingdome, and yet profeſſe God and Chriſt. Oh that ever ye ſhould be ſo abominably blinde and fottiſh! Do ye look upon the pure and holy God, who cannot behold iniquity, with whom dwells no unclean thing, to be like your ſelves?

And ſo likewiſe ye take the Epiſtles and writings of the Apoſtles to the Church of Chriſt, which is in God, and which is the houſe of God, the ground and pillar of all truth which is built upon the rock Chriſt Jeſus. And ye take the words which were written to theſe who were born of the immortal ſeed, to which the promiſe of God is; and ye who live in your ſin, and filthineſſe, and uncleanneſſe, takes theſe words and profeſſeth them, and makes them your own, as though they were ſpoken to you when as ye never knew their condition nor the Apoſtles, which was their Miniſter, and begot them into the everlaſting truth by the immortal ingratted word of God.

And this ye who denies the light which the Apoſtles preached, who was a Miniſter of the Spirit and not of the Letter. And this ye profeſs to be yours, and here you build your neſt in your forms, and here ye ſit decked with the words of the Saints with your unclean

clean hearts and ſpirits, and perſecuting the righteous ſeed, which theſe were ſpoken to, oppoſing and denying the light which they were gathered into.

But your day of lamentation and howling is coming upon you ye cannot eſcape; the righteous God hath found you out; the acceptable year of the Lord is proclaimed, and the day of vengence of our God is come; and the Prince of the world is come to be judged; and the day of the Son of man is come, in which he is lifted up; and where he is lifted up he draws all men after him. Praiſes be to the living God for ever. And your Covenant with hell and death is diſanulled, and your refuge of lyes and diſſimulation will be ſwept away; the overflowing ſcourge is coming upon you. Therefore as ye love your ſouls give over your diſſembling and vain imaginations, and hypocriſie, and vain deceit, and ſee what ye have, and what ye know ye do enjoy in the light and in the life and in the power of the living God; for our Goſpel ſtands not in word, but in life and power. And he is manifeſt, who is the power of God unto ſalvation unto all that believe. And this Goſpel is not hid, but to thoſe that are loſt.

Now if ye turn your minds to the light of Jeſus Chriſt, which is the light of the glorious Goſpel, ye will ſee that this Goſpel hath been hid from you, and from your profeſſion. But if ye wait in the light, then will ye come to know the power, and the power will raiſe the life. And he that walketh in the light ſhall not abide in darkneſs, but ſhall have the light of life. And ſo give over profeſſing words which was ſpoken from the light and life and power, and ye your ſelves without light, without life, without power in a form.

Nay, this will not ſerve, this is an abomination unto the living pure God; and all this wil he burn and conſume with the ſpirit of his mouth, and with the brightneſſe of his coming. Now ſee what ye have that will anſwer to the fire; for nothing will ſtand in his preſence, who is a conſuming fire, but that which will abide the fire. And this ye ſhall eternally witneſſe to be truth.

And ſo in this I have cleared my conſcience, and laid before you your houſe and building which is without foundation. And if ye turn your minds to the light, it will let you ſee you have no bottom nor foundation that can ſtand. Oh that ever ye ſhould be ſo ignorant,

rant, ſottiſh, and blinde in this the day of the free-grace of the everlaſting God, which hath appeared unto all men; which is ſo ſounded forth in your ears, and yet ye will not come to ſearch and examine where your foundation, and root, and bottom is. If ye will but turn your minds to the light, ye will ſee that you have nothing at all, but that which is none of your own, which will ſtand ye in no ſtead; which was written and ſpoke to others. Oh that ever ye ſhould be ſo blinde, as to look upon this to be yours in this glorious day of light, when it is ſo clearly manifeſted, and the Goſpel freely preached to every Creature: and that ye ſhould be ſo careleſſe of your own ſouls, as not to come to a ſearch. Oh what will ye do in the end, when the juſt and righteous God calls ye to an account; who hath ſent forth his Miniſters and meſſengers to preach the glad tydings of the Goſpel to the poor, liberty to the captives, and yet ye as deaf adders will not hear: yea, the Lord God ſeeth you, and knoweth your Rebellious ſtiff-necked, and uncircumciſed heart and ears; and he will reward you according to your works. And then your profeſſion in words, where you have neither bottom nor foundation, will not ſerve: for the ſword of the Lord is drawn, which cuts down all fruitleſſe trees and groundleſſe profeſſions; and your forms and covers is to be ripped off, and ye will be found naked, miſerable, and blinde.

Therefore now ye have time prize it, and harden not your hearts while it is called to day, but repent and turn to the Lord, who waits to be gracious, who will not give his honour to another, but will be inquired of. Turn to the light which cometh from the father of light, which draws your minds towards God; and let this be your teacher, and leader, and guider.

And here ye will come to ſee your blinde guides which Chriſt Jeſus cries woe againſt, who hath ſo long devoured the flock, and ſcattered them: who draws them from that by which the Lord teacheth his people, which is the light. The witneſſe of God, which witneſſeth for God againſt all ſin and uncleanneſſe. And this they draw people from, to look out at them, who are the deceivers and betrayers of your ſouls. Therefore as you love your ſouls, turn from them, and lay your foundation in the light; for this is the door which every one who enters, goes in at; and whoſoever

climbs

climbs up another way is a thief and a robber; and this ye ſhall eternally witneſſe. And ſo to the light turn and there wait, and there will ye ſee the bettayers of your ſouls: And if ye do not turn to this light, this light ſhall be your condemnation for ever, and ſhall finde you out one day; and this ye ſhall eternally witneſſe, whether ye will hear or forbear.

None ownes the truth as it is in Jeſus, but who owns the light which he hath lighted them withall; who lighteth every man that cometh into the world. Nor none owns the truth, but who owns the light that they are lighted withal, which comes from Chriſt Jeſus the light and life, who is the way to the father of life. Nor none ownes the way to the father, who lighteth every man that cometh into the world, but ſuch as ownes the light which comes from him. And none cometh to the Father but by the Son; and none cometh to the Son, but who owneth the light which from the Son doth come; who lighteth every man that cometh into the world. None heareth the Prophet Chriſt Jeſus, him by whom the world was made; who lighteth every man that cometh into the world, none heareth him, but who heareth that, and owneth that which the Prophet hath enlightened withal; who ſaith learn of me. None learneth but ſuch as are turned to the light, which from him doth come. None receiveth the word in the heart, but ſuch as receiveth the light which they be lighted withal, who cometh from him who lighteth every man that cometh into the world; Chriſt Jeſus who is called the word of God. He that receiveth the light, ſhall receive the word, and he that heareth not this Prophet, he heareth not the light, he is lighted withal, that cometh from the Prophet, whoſe name is called the Word. He that heareth not this Prophet ſhall be cut off from among the people; he heareth not the light he is enlightned withal: If he make a profeſsion of all the Saints words declared from the light, yet he is cut off from among the people, and with the light condemned.

A tryal of the falſe Prophets.

I Am the light of the world, and doth lighten every man that cometh into the world ſaith Chriſt Jeſus, John 1. 9. And the Prophet Iſaiah, who propheſied of Chriſt Jeſus, ſaith, I the Lord who hath called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles, Iſaiah 42. 6.

Now all people ſee where you are, and try your teachers what they lead you into, which draws you from the light which Chriſt Jeſus hath enlighted you withall; who ſaith he that walks in the light ſhall have the light of life: And John ſaith, That in him was life, and the life was the light of men, John 1. 4. Now try your teachers which draws you from the light by the Scriptures, which they take to ſpeak unto you, and as they ſay is their rule. Let it likewiſe be your rule to try them by.

And ſearch the Scriptures, and examine them honeſtly, and ſee whether ye be not deceived by them which draws you from the light, which is and ever was the Saints teacher, and ever ſhall be. And John ſaith that he was not light, but he was ſent to bear witneſſe of the light, which is the true light which lightens every man that cometh into the world.

Now all people try and ſee your teachers, whether all your Prieſts of England be not witneſſes contrary to John: He bears witneſſe to the light that lightens every man that cometh into the world, and they bear witneſſe againſt the light, and ſay he doth not inlighten every one that cometh into the world: And tells people they muſt look after them for hearts and ordinances, and ſo blinds poor people, and keeps them in ignorance and darkneſſe. But all people as ye love your own ſouls ſearch into the Scriptures, and try them by the Scriptures which ye call the Word, and your rule to walk by, and you ſhall finde them the deceivers and the Anti-chriſts and falſe Prophets, which they tell you ſo much of, that ſhould come in the latter dayes. John ſaith, Many falſe Prophets

are

are gone into the world. Now try your teachers by this, and ſee whether they be not in the world, not ſeparated from the world, but draws from the light, which ſeparates from the world, and leads out of the world, but they witneſſe againſt the light, and pleads for ſin, and for the Kingdome of Antichriſt, which is of the world. And John ſaith, this is the condemnation, that light is come into the world, and men love darkneſſe rather then light, becauſe their deeds are evil; for every one that doth evil hateth the light, neither bringeth he his deeds to the light leſt they ſhould be reproved; but he that doth truth cometh to the light, that his deeds may be made manifeſt whether they be wrought in God. Now all poor people, ſee whether theſe be not the falſe Prophets which are entred into the world, which draws from the light, which is the worlds condemnation? And whether theſe be not the deceivers and Antichriſts which John ſpeaks of, which are entred into the world? which doth not confeſſe Jeſus Chriſt to be come in the fleſh, but doth deny the light, and doth perſecute and call them deceivers and falſe Prophets, which do witneſſe him come in the fleſh, and walks in the light which he hath enlightened them withall. Theſe they ſtock, and priſon, and cauſe to be beat in their Synagogues, as all did that went before them, which ever perſecuted the righteous ſeed, who denies the light. The ſame John which ſaith, falſe Prophets and Antichriſts and deceivers are gone into the world; ſaith, Theſe things have I written unto you concerning them that ſeduce you; but the annointing which ye have received of him abideth in you; and yee need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth and is no lye; and even as it hath taught you ye ſhall abide in him, 1 John 2. 26,27. Now all people, ſee who be the falſe Prophets, whether John, and they who witneſſe the anointing, or your teachers, which draws from the annointing. Chriſt Jeſus ſaith, I am come a light into the world, that whoſever believeth in me ſhould not abide in darkneſs. This ſame Chriſt ſaith in Mat. 7. Beware of falſe Prophets which comes to you in ſheeps clothing; but inwardly they are ravening wolves; by their fruits ye ſhall know them. Now try your teachers by this Scripture, and ſee whether they have not been cloathed all this while with the ſheeps cloathing, the Saints cloathing, the words and a profeſſion of Chriſt. But

now when the ſheep comes who knows his voice and will not follow ſtrangers, ſuch as they; Now ſee if they do not appear outwardly to be ravening wolves; what they were before inwardly their fruits do make them manifeſt: therefore let that Scripture try them. The ſame Chriſt Jeſus ſaith unto the diſciples, who came unto him privately on the Mount of Olives, Mat.24. And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you, for many ſhall come in my name, ſaying I am Chriſt, and ſhall deceive many. Now try your teachers, and ſee if they have any thing but a name, and a profeſſion of Chriſt, who draws from the light, when as Chriſt Jeſus ſaith, I am the light. And Chriſt ſaith, then ſhall they deliver you up and kill you, and ye ſhall be hated of all Nations for my names ſake. Now ſee whether theſe Prieſts of yours be hated and killed, which drawes from the light, or thoſe who witneſſe Chriſt Jeſus who is the light, which ſaith many falſe Prophets ſhall ariſe, which ſhall deceive many. And try if they be not them, who ſaith, loe here is Chriſt, and loe there; but Chriſts command is, believe them not, for there ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great ſigns and wonders, in ſo much, that if it were poſſible, they would deceive the very Elect. But the Elect, who dwells in the light which comes from Chriſt Jeſus, they cannot deceive, in it they are ſeen, and known, and tryed, and made manifeſt to be deceivers, to be the falſe Prophets and Antichriſts, and with the light which comes from Jeſus they are condemned with the world, and turned from withall the children of light. Therefore poor people, who are out of the light, you they do deceive. But thoſe whoſe minds are turned to the light and abides in the light they cannot deeeive. And Chriſt Jeſus ſaith, woe unto you when all men ſpeak well of you, for ſo did their fathers of the falſe Prophets, Luke 6. 26. Now try them by Scripture, and ſee whether this woe be not upon them, and whether they be not of the falſe Prophet. And Peter ſaith 2 Pet. 2. But there were falſe Prophets among the people. Now try them by that Chapter, and ſee whether theſe be not the falſe Prophets which denies the light which comes from Chriſt Jeſus, their Lord that bought them, and through covetouſneſs ſhall they with feigned words make merchandize of you. Let that in your conſciences now try and ſearch them by the Scripture. The ſame Apoſtle

in the foregoing Chapter ſaith, ye have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn; and the day-ſtar ariſe in your hearts; knowing this firſt, that no propheſie of the Scripture is of any private interpretation, for the propheſie came not in the old time by the will of man, but holy men of God ſpoke as they were moved by the holy Ghoſt. Now ſee whether Peter, and thoſe that draws to the light be the falſe Prophets, or them that denies the light and hates it. Read the 2 Tim. and the 3. Chap. Try them by that Scripture, and ſee if they be not found them that the Apoſtle ſpeaks of there, having a form of godlineſſe, but denying the power, and he ſaith, from ſuch turn away. And ſee if they be not of this ſort which creeps into houſes and calls them Churches, when as the Apoſtle ſaith the Church is in God, and leads captive filly women laden with divers luſts, ever learning, and never able to come to the knowledge of the truth. Now ſee and try your teachers by theſe Scriptures, and ſee what ye have learned of them all your dayes, that ye have followed them, what you can witneſſe of God or of Chriſt made manifeſt in you: nay, that in your conſciences will confeſſe that ye do not know this outward Scripture, which makes them manifeſt to be the falſe Prophets and deceivers, who draws from the light which gave forth the Scriptures. Even in the knowledge of the outward letter you are blinded by them. Read the 2 Pet. 3. 3. ſee if you and they be not found thoſe ſcoffers walking after your own luſts, ſaying, where is the promiſe of his coming, and read Jude, and try them, and ſee if they be not found there under the woe that he ſpeaks of, whether they run not greedily after gifts and rewards, and ſo periſh in the gain-ſaying of Corah. And let that in your conſciences which is of God, which reſpects no mans perſon, read and examine thoſe Scriptures, and try them, and ſee whether they be not erred from the light, and ſo draws others from the light, which is and ever was the Saints teacher, and ever ſhall be; from which all the holy men of God ever ſpoke, as they were moved by the holy Ghoſt, and from which light all the Scriptures were given forth, which theſe deceivers takes into their mouths, and draws people from the light that gave forth the Scriptures, and ſo betrayes their ſouls. Therefore all people, to the light in your con-

conſciences which Chriſt Ieſus hath enlightened you withall; turn within, keep to it, and go not forth, nor look not outward; and it will let you ſee the deceivers and betrayers of your ſouls. And if you be faithfull and obedient to it, it will let you ſee your Saviour. Falſe Prophets is in the world, and Antichriſts is in the world, and the deceivers is of the world, and thoſe that do not confeſſe Chriſt come in the fleſh, is of the world. But thoſe that dwells in the light, which Chriſt Jeſus hath enlightened them withal; this leads out of the world, out of the worlds wayes, faſhions, and cuſtoms; and this makes a ſeparation from the world; and this leads up to God. And this light is the condemnation of the world, and the condemnation of all the falſe Prophets and deceivers and Antichriſts which are in the world. And who is faithful and obedient to the light witneſſeth Chriſt made manifeſt, and come in the fleſh, and theſe are no Antichriſts. And theſe are they that goes forth to bear witneſſe againſt the falſe Prophets and Antichriſts which are in the world. And theſe are they that are ſtockt and beat, and impriſoned and perſecuted by thoſe which is of the firſt nature, which is Cains, who ſlew his brother, and this is of the world. And by this generation all that will live godly in Chriſt Jeſus muſt ſuffer perſecution; and it is our joy and rejoycing not only to believe on him but alſo to ſuffer for his ſake.

All poor people who are in the dark world, blinde, led with the blinde guides; beware and look where you are, leſt both you and they fall into the ditch. And try your leaders by the Scripture, who are pleading for ſin and tranſgreſſion, and telling you that you ſhall not be free from ſin, nor perfect while ye are upon earth. Now is that fulfilling which the Apoſtle Paul ſpoke of, 2 Tim. 3. And the perillous times are come, and woe unto you if ye do not hearken unto the warning of the Lord God, who calls unto you for repentance. And to return to the light of Chriſt Jeſus in your conſciences. And to turn from that ſort which the Apoſtle ſpeaks of, having a form of godlineſſe but denying the power; of this ſort is your teachers, which are to be turned away from, which creeps into houſes, and leads ſilly women captive, and ſo keeps you ever learning, and tells you none can be perfect while they are here upon earth. And ſo they plead for ſin and againſt Chriſt Jeſus and the Apoſtles and Prophets, and all the holy men

of

of God. For Christ saith, be ye perfect as your heavenly father is perfect, Mat. 5. 28. And again, Christ saith unto the young man which asked him what he lacked yet, if thou wilt be perfect, sell all that thou hast, and give to the poor. And again, the Apostle said, he preached wisdome among them that are perfect. And when he parted with the Brethren he bid them be perfect, be of good comfort, be of one minde, 1 Cor. 2. 6. & 2 Cor. 10. 11. And your teachers tells you that you must never be perfect, but that you must sin so long as you are upon the earth; and so they are Ministers of Antichrist and upholders of sin, and the Devils Kingdom.

Try them by the Scripture, and you shall finde them contrary to the doctrine of Christ and of the Apostles, and not to have received the gifts which he gave to the Prophets, Apostles and Evangelists, for the perfecting of the Saints, as ye may read Eph. 4. 11, 12, 13. And the same Apostle went about warning every man in all wisdome, that he might present every man perfect in Christ Iesus. Now see your leaders and teachers if they have not another spirit then Christ and the Apostles had; who makes it their trade to plead for sin and against perfection, which all that ever were sent of God preached and prayed for, as the Apostle did night and day, praying exceedingly that he might see their face, and might perfect that which was wanting in their faith, 1 Thess. 3. 10. And the Apostle Peter prayed that they might be perfect when they had suffered a while. And the Apostle said, who was a minister of Christ, that the Scripture was given forth by inspiration of God, that the man of God might be perfect: and here your teachers are fonnd to be denyers of the Scriptures, and not so much as Ministers of the Letter; who pleads against it, & the end it was given forth for: and so are found to be Ministers of Antichrist, and out of the practice of all that ever taught for God. Noah was a Preacher of righteousnesse, and he was a perfect man. Abraham was a friend of God, and God said unto him walk before me, and be thou perfect; and Lot was a just man, and the Lord delivered him. And Iob was a perfect and just man: And David saith, mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 37. 37. And Solomon saith, that the upright shall dwell in the Land, and the perfect shall remain in it, Prov. 2. 21. And again he saith, That the righteousnesse of the perfect shall direct his way, Prov. 11. 5.

11. 5. Now all people ſearch the Scripture, and try theſe deceivers and betrayers of your ſouls; and let them be witneſſes againſt themſelves that they teach, nor you receive nothing of God from them; for whatſoever is of God in the leaſt meaſure is perfect. The firſt principle that comes from God is perfect; every perfect gift is from above, Jam. 1. 17. And the Apoſtle ſaid, as many as be perfect be thus minded: and the Apoſtle ſaith again, we are glad when we are weak, and ye are ſtrong; and this alſo we wiſh, even your perfection, Phil. 3. 15. And again he ſaith, Let us go on unto perfection. Now ſee your blinde guides, whether they be not the Miniſters of the myſterie of iniquity, and under the dark power, who pleads for ſin, and againſt perfection; which all that were ſent of God preached for, and prayed for, and laboured for the perfecting of the Saints, and the perfecting holineſſe in the fear of the Lord, 2 Cor. 7. 1. Eph. 12.

An

An Anſwer to the Ranters Principles.

THe Word of the Lord to you Ranters every where, where this may come; who are of the Generation whoſe hearts are turned away from the Lord God, and ſerves the gods of the Nations: your root beareth gall and wormwood, and ye are under the curſe, and your bleſſings are curſt, though you may bleſſe your ſelves in your hearts; ſaying, I ſhall have peace though I walk in the imaginations of my heart, and adde drunkenneſſe to thirſt: But the Lord will not ſpare you when his anger kindles, and his jealouſie ſhall ſmoak; then all the curſes that are written in the book ſhall lye upon you, and your name ſhall be blotted out ftom under heaven, Deut.29. 19,20.

RANTERS. And whereas you ſay, God is darkneſs as well as light, and that there is but one power, &c.

Anſw. That is Blaſphemy, and thy meſſage is for the Prince of darkneſſe, and thou art in the Land of darkneſs, and the ſhaddow of death, where thy light is darkneſſe, where thou art driven from the light into darkneſſe, under the curſe, ſeparted from God, under the power of the Prince of the Air, which rules in the children of diſobedience, and there thou ſhalt have thy portion. And he who is the meſſenger of the living God, who declares that which was from the beginning; which he had heard, which he had ſeen; and handled the word of life, which bears witneſſe unto the living God; this is the meſſage that he declares; that God is light, and in him is no darkneſſe at all, 1 John 1. And thou that ſaith this, knows not him who is the Covenant of light, who is given a light to enlighten the Gentiles; but art one that doth evil, and hates the light, neither cometh to the light, leſt thy deeds ſhould be reproved, and therefore thou art for condemnation with the light. And the Apoſtle ſaith, what Communion hath light with darkneſſe, 2 Cor. 6. 14. and thou ſaith God is darkneſſe as well as light; and thou ſaith there is but one power, but thou ſhalt find another power then that which thou acts under, and for, and in, which ſhall

overturn and confound thee and thy power, and turn thee into the bottomleſſe pit, which art the beaſt which hath ſeven heads and ten horns, and upon thy head is the names of Blaſphemy, and thou worſhippeſt the Dragon, and gives thy power unto the Beaſt; and thou ſpeakeſt great things, and blaſphemies, but thy power is limitted, Rev. 13. from the 1. verſe to the 7. and thou brings two Scriptures, Col. 3. 11. and Eph. 1. 11. which neither of them belongs to thee, nor none of thy generation, who art an enemy of God, and all righteouſneſſe.

RAN. And whereas thou ſayeſt, nothing is contrary to the one power, which is God; nothing works againſt him, nothing oppoſes him, nothing is contrary to his will; whatever is done, it is his will.

Anſw. That is likewiſe falſe and blaſphemy; thou and thy power is contrary, and acts contrary to the power of God, and therefore doth thou and thy power give life unto the Image of the beaſt, that the Image of the beaſt ſhould ſpeak, that the Image of the Beaſt ſhould ſpeak, and doth ſpeak in thee. And thou worſhips the Dragon, which gives power unto the beaſt, Rev. 13. 15. and thou exerciſeth the power of the firſt beaſt, whoſe deadly wound was healed; and this thy power is contrary to the power of God, and the power of the living God ſhall binde and chain thee, and the Dragon whom thou worſhips, and ſhall caſt thee into the pit. And thou nor none in thy nature, nor of thy ſpirit nor power, doth the will of God: for he that doth the will of God enters into the Kingdome, which thou nor none of thy generation ever ſhall. For he that doth the will of God, is he whom God hath ſent, of whom it is written in the volume of the book; loe I come to do thy will oh God: and it is his meat and drink to do the will of him that ſent him. Which thou knows nothing of, but art an enemy to him, and all who are of him; and acts in thy filthy will, which is of the fleſh, luſt, and uncleanneſſe, wallowing in thy filthineſſe. But thou art ſhut out from God, and all who are of him, for by the will of God, we are ſanctified through the offering of the body of Jeſus Chriſt once for all, which thou art an enemy to, and art ſhut from for ever.

And whereas thou ſayeſt, Man in his Carnall apprehenſions of God, calls one thing good, and another thing evil. But in

him

him all things are good, for all things are of him.

Anſw. Thou dark blinde ſot, Thou art in thy carnal apprehenſions, and ſo neither knows the good nor the evil, but art under the woe, and art him which calls evil good, and good evil, and put darkneſſe for light, and light for darkneſſe, that puts bitter for ſweet, and ſweet for bitter, Iſa. 5:20. And thou enemy of the living God, knows not what is in him, neither art thou of him, but art in thy ſins, and filthineſſe, ſeparated from him, and all who are of him. And thou brings a Scripture in the 2 Cor. 5. 18. which is nothing to thee, who art in thy filthineſſe and uncleanneſſe, for who the Apoſtle ſpoke to there, it was the New-creature, where the old things were paſt away, and all things were become new. And thou art in thy old ſins, and old filthineſſe yet, and Chriſt Jeſus, who is the reconciliation of all things that are of God, is thy condemnation, and ſhall be thy deſtruction for ever.

RANT. And whereas thou ſayeſt, While man calls one thing good, and another thing evil, he ſees not with the eye of God, who ſaw all things very good.

Anſw. Thou art blinde from thy birth, and doth not ſee with the eye of God, and therefore doth not know the good nor the evil. And who ſees with the eye of God, ſees thee to be evil, and that ſeed which cauſeth the evil, and brought the curſe upon the earth for thy ſake, and the creature under the bondage of corruption, who goes upon thy belly, and duſt doſt thou eat, and the eye of God turns thee the wicked into hell, & all that forget God, which is thy place of torment which thou ſhalt find, and to thee nothing is good.

And whereas thou ſayeſt, all things are reconciled to the one power which is God, earth and heaven, light and darkneſſe, good and evil.

Anſw. Thou who art for torments and flames would be reconciled to God, but thou ſhalt finde the wrath of the Lamb, who is come to Torment thee before thy time, Mat. 8. 29. & weeping and wailing thou ſhall finde Mark. 5. 7. Lu. 8. 28. And no reconciliation to God there is for thee, who art drunk with the wine of the wrath of her fornication, and worſhippeth the beaſt and his Image, and receiveth his mark in thy fore-head. Therfore ſhall thou drink of the wine of the wrath of God, which is poured out without mixture into the

cup of his indignation, and ſhall be tormented with fire and brimſtone, in the preſence of his holy Angels, and in the preſence of the Lamb, Rev. 14. 8, 9, 10. And this thou ſhalt eternally witneſſe, who would have light and darkneſs reconciled together. And thou brings a Scripture in the 2 Cor. 5. 19. To wit, that God is in Chriſt reconciling the world unto himſelf. But to Chriſt Jeſus, by which all things are reconciled, thou art an enemy of him, and of his truth, and of all righteouſneſſe. For if light and darkneſs had been one as thou ſaith, Chriſt needed not have come to reconcile the world to himſelf, ſo thou haſt brought this Scripture to thy own deſtruction to make thy blaſphemy more manifeſt.

RANT. And whereas thou ſayeſt, that which is evil to one, is good to another, one mans light is anothers darkneſſe; one man accounts it ſin to obſerve a day, and another accounts it ſin not to obſerve a day, and the third is free to both, either to obſerve, or not to obſerve, for he is brought into the Liberty of the Sons of God, and is free to all things.

Anſw. That which is good to thee is evill to all who are of God and abominable art thou, and that which thou lives in, to God; and all who are obedient to his will. And the light that is in thee is darkneſſe, and ſo how great is that darkneſſe: and thou art in bondage and ſlavery of ſin, and thy filthy luſts and uncleanneſs, & ſervant to them, and ſo thou art not ſo much as obſerving a day, or not a day unto the Lord. But art the ſervant of ſin and uncleanneſſe, ſpeaking great ſwelling words of vanity, and allure through the luſts of the fleſh through much wantonneſſe; thoſe who were clean eſcaped from you, who lives in error, and ſo while ye are promiſing your ſelves liberty, you your ſelves are the ſervants of corruption, 2 Pet. 2. 18, 19. For of whom a man is overcome, of the ſame he is brought into bondage. And the liberty of the Sons of God, thou nor none of thy ſpirit ſhall never know. And thou who haſt liberties to all things, art ſhut out from the liberty of the Sons of God, which is purchaſed by the Son of God, who bindes and chains thee and thy liberty.

RANT. And whereas thou ſayeſt, Man in his Carnall apprehenſions of the one power, which is God, calls one thing clean, and another thing unclean; but in the ſight of God, all things are good and clean. But to man that eſteem and apprehends a thing to be evil,

evil, to him it is evil; but in the ſight of God, all things, and all wayes are clean and good.

Anſw. Thou who art carnal, and in thy apprehenſions, knows not the power which is of God, nor ſavours the things which be of God, and that which puts the difference betwixt the clean and unclean, and makes the ſeparation betwixt the precious and the vile, to this thou art an enemy; but this hath found thee out, and hath ſeparated thee, and all of thy ſpirit from God, and all who are of him; on the left hand amongſt the Goats thou art, and all of thy nature, and of thy ſpirit is for the fire and deſtruction; and the ſword of the Lord ſhall cut thee down root and branch, who art the curſed tree, that cannot bring forth good fruit, and in the ſight of God thou art filthy, polluted, and unclean, who to thee is a conſuming fire, and thou art before him as ſtubble. Thou brings a Scripture in the 14. Rom. 14. where the Apoſtle ſaith, There is nothing unclean of it ſelf; but to thee who art art unclean, filthy and polluted there is nothing clean; but all is defiled by thee, who lives in the luſt of uncleanneſſe.

RANT. And whereas thou ſayeſt, Whatſoever hath been done in darkneſſe may be done in the light; as ſwearing, lying, drunkenneſſe, cheating, which being done in the light, are done in faith, and what is of faith is not ſin.

Anſw. Here thou haſt made it manifeſt, that thy light is darkneſſe, that thy faith is vain, who art yet in thy ſins; and that thy God is the god of the world, and that the Devil, who is the father of lyes, and of oaths, and drunkenneſſe, and of all ſin, is thy God. And ſo as I ſaid to thee before, thou and thy god is to be bound and chained by the Angel, who hath the key of the bottomleſſe pit, and art to be caſt into the lake of fire and brimſtone, where the Beaſt and the falſe Prophet are and ſhall be tormented day and night for ever, Rev. 20. 10.

R. And whereas thou ſayeſt, One power act all things, which appear ſometime in darkneſſe and ſometimes in light, ſometimes in glory, ſometimes in ſhame as to the Creature, yet in God light and darkneſſe, glory and ſhame is one. I the Lord do all theſe things; ſo one power.

Anſw. That power that acts thee is limitted, and bound, and chained, and comprehended, and thy compaſſe is known and ſeen, with

with that which was before thee and thy power was, which seals thee up in thy torment for evermore. And thy glory is thy shame, and thy God is thy belly, who mindes earthly things. And thy power acts in the darknesse, and with the light which never changeth, which comes from Jesus, who is the light of the world, thou art condemned into the pit of darkness, and from God, who is the father of light, thou art shut for ever eternally, who doth all things by his power.

R. And whereas thou sayest, All things that be are brought out by one wisdome; which inventions all that are found out by one wisedome are found out. And no invention oppoſeth this wisdom, every invention being found out by this wisdom.

Answ. Here thou serpent is spewing forth thy poyson and blasphemy indeed, which would lay the deceit and subtilty of the serpent, which lodgeth in thy bosom, upon God. But the Lord God lifteth up his hand against thee, to overthrow thy seed, who hath joyned thy self to Baal-Peor, and provoked the Lord to anger with thy inventions, and the plagues shall break in upon thee, for the Lord will take vengence upon thy inventions, who art defiled with thy own works, and goes a whoring after thy own invention, Psal. 99. 8. & 106. Psal. 28. 39. And the righteous God will be avenged on thee for thy blasphemy; and thou brings a Scripture in Prov. 8. 12. where Solomon saith, I Wisdom dwells with prudence, and finds out knowledge of witty Inventions. Oh thou blasphemous Beast, this is a mysterie to thee which lives in thy lusts and uncleanneſse. He saith in the next verse, the fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the froward mouth do I hate. Dost thou so, who art pleading for all manner of vileneſse and filthineſse? Oh thou abominable wretch, who lives in that which Solomon hated.

R. And thou sayest, Men in their dark knowledge of the one power in his several workings, say one number worships one God, the god of the world; another company a God which is not of the world, when as God is but one, working according to the good pleasure of his will,

Answ. Thou who art in thy dark knowledge, under the Prince of the power of darkneſse, doth not know, nor never shall know the eternall power of the living God, but to thy destruction; for

he

he is come and made manifeſt, which reproves the world of ſin, and of righteouſneſſe, and of Judgment, John 16.8. and now is the time that thou and thy God is judged, and thy number, as thou calls them, who art of the number of the Beaſt, Rev. 13.18. And the one God, which was before thee and thy god was, thou knows not, which ſhall be God when thou art in the lake.

R. And whereas thou ſayeſt, God loves, and takes pleaſure in all things in darkneſſe as well as in the light, for darkneſſe and light is both alike to him.

Anſw. That is falſe and Blaſphemy, for in thee, who art darkneſſe, God doth not take pleaſure, neither love; for God hath no pleaſure in wickedneſſe; neither ſhall evil dwell with him. The fooliſh ſhall not ſtand in his ſight; he hates all the workers of iniquity, and will deſtroy all them that ſpeaks lyes. The Lord doth abhor the bloody and deceitfull man; God hath no pleaſure in fools, Pſal. 5. 4, 5, 6. Who is there among you that would ſhut the doors for nought? neither do ye kindle fire on mine Altar for nought; I have no pleaſure in you ſaith the Lord of Hoaſts, neither will I accept an offering at your hands, Mal. 1. 10. And thou brings a Scripture in the 139. Pſal. 12. which Scripture thou ſhalt witneſſe upon thee fulfilled; for thy darkneſs ſhall not hide thee nor cover thee; for the Almighty ſhall finde thee out: and the wrath of the Lamb. Thou who doth live in pleaſures on the earth, and art wanton, and nouriſheth thy heart, as in a day of ſlaughter, and haſt condemned and killed the Juſt, Jam. 5.5. And thou ſhalt receive the reward of unrighteouſneſs as they that count it pleaſure to riot in the day time, 2 Pet. 2. 13. who art a lover of pleaſures more then a lover of God, and art ſerving divers luſts and pleaſures, 2 Tim. 3. 4. & Tit. 3. 3.

R. And whereas thou ſayeſt, one power doth all things, evill and good, being ſo to the low apprehenſion of man, but all alike in God.

Anſw. That is falſe and blaſphemy, that power that acts thee doth evil, and cannot be good, Mark 1. 18. And thou art the evil and not the good, who calls the evil good and the good evil, and thou art he that hateth the good and loves the evil, Rom. 3. 12. & Micha 3. 2. And thy reſurrection ſhall be for damnation, John 5.

29. And thou brings a Scripture Amos 3.6. which is fulfilling; the Lion is roaring, and the prey is taking, and the bird is fallen into the ſnare, and the trumpet is blowing in the City and thou art afraid; and the evil that ſhall be done unto thee, the Lord doth it.

R. And whereas thou ſayeſt, Darkneſſe may be made light, as the one power makes himſelf known, who is light, and all whoſe deeds are light, though darkneſs to the Creatures preſent apprehenſion.

Anſw. Thou who art darkneſs it ſelf, and ſo an enemy to the light and a hater of the light, thou ſhalt never ſee light. And to thee the eternall power of the living God is made known for thy deſtruction. For where Chriſt is made manifeſt, he is made manifeſt to deſtroy the works of the devil, and thou art vain in thy imaginations, and thy fooliſh heart is darkened.

R. And thou brings a Scripture, Iſaiah 42. 16. where it is ſaid, I will bring the blinde by a way they know not; I will lead them by pathes that they have not known, I will make darkneſs light before them, and crooked wayes ſtraight.

Anſ. Here let the Scripture confound thee, who art yet blind and unled into the way, and the pathes that thou art in leads to deſtruction; and the way of peace thou knows not: But art in the crooked wayes of filthineſſe and uncleanneſs, and art not yet come to be aſhamed of thy graven Images, and molten Images which thou calls thy Gods.

R. And whereas thou ſayes, What doth holineſs ſave, or ungodlineſs deſtroy as you apprehend them to be.

Anſw. Holineſs ſaveth that which thou the ungodly deſtroyes; and the Lord God who is a jealous God, his anger is kindled againſt thee, and will deſtroy thee from the face of the Earth. For he that defiles the Temple of God, him will God deſtroy, and miſerably will he deſtroy the wicked men, Mat. 21. 41. And thou that makes the members of Chriſt the members of an harlot, and ſaith meat is for the belly, and the belly for meat; but God ſhall deſtroy both it and thee; and the body is not for fornication but for the Lord, 1 Cor. 6. 13, 15. And now we know what hath with-holden that he might be revealed in his time; and the myſtery of iniquity doth

already

already work in thee, onely he who letteth will let, untill he be taken out of the way, and then ſhall that wicked be revealed whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming; that they might all be damned who believe not the truth, but had pleaſure in unrighteouſneſs, 2 Theſſ. from the 3. to the 13. And here is thy portion, and this thou ſhalt finde fulfilled and witneſſed to thy deſtruction. For thou Son of perdition, and man of ſin is revealed.

R. And thou brings a Scripture in the 12. Eccl. 7. where it is ſaid, duſt goeth to the earth, and the Spirit to God that gave it.

Anſw. But he that ſpoke this lived not in filthineſs and uncleanneſs; for he ſaith that which thou lives in is vanity, which thou filthy beaſt would ſet up, which was pulled down in him. Neither doth thou know thoſe conditions he ſpoke before he ſaid theſe words. But to thee they are a myſterie, and thy ſpirit doth not return to God: for to the place of torment amongſt the devils and damned in hell doth thy ſpirit return, where is weeping, wailing and gnaſhing of teeth.

R. And whereas thou ſayeſt, That which befals the ſons of men, befals beaſts, they have all one breath, all go to one place, as the one dyeth, ſo dyeth the other, all are of the duſt, and turn to the duſt, and what preheminence hath a man above a beaſt?

Anſw. Thou art as the beaſt that periſheth, who art in the place of Judgement where wickedneſs is, and the place of thy righteouſneſs, where iniquity is, which is all in the wickedneſs and tranſgreſſion. And now is the time that God is judging thee, and thou art made manifeſt to be the beaſt and the falſe Prophet which is to be turned into the Lake. And this befals all the ſons of men who are in the beaſtly nature thou lives in, and all who are in that nature, that worſhips the beaſt, and goes all into one place of torment, as thou ſhalt finde. But that which is prepared for the lake ſhall not return to the duſt, though thou would have it ſo: and thou beaſt, and thy ſpirit which is of the beaſt, that goes downward to the earth. Thou

knows not the ſpirit of a man that goes upward. For thou art he whom the decree of the moſt high is gone forth againſt, and thy portion is with the beaſts of the field, and thou art driven from the Sons of men. And thy heart is made fat like the beaſts, and thy dwelling is with the wilde Aſſes, the 5. Dan. 21.

R. And whereas thou ſayeſt, Man in his carnall apprehenſions of God accounts one thing lawful, and another thing, unlawful calls one way godly and another way ungodly. When as there is no ſuch thing, for he that is in the liberty of the Sons of God, to him all things are lawful as they were to Paul.

Anſw. Thou who art in thy carnall apprehenſions of God, is in the world without God, and thou art alive without the Law, not come to know the Law yet, but art dead in ſins and treſpaſſes. And thou that lives in pleaſure art dead while thou lives, and thou lives unto ſin, and ſo art free from righteouſneſs, & the Law which is holy, juſt and good, ſhall cut thee to pieces; and thou art not yet come to know the Law, nor what is lawfull, which every one paſſeth through before they come to know the liberty of the Sons of God: which Law cuts down all thy carnall apprehenſions of God. Oh thou blaſphemer, doſt thou ſay that there is no ſuch thing as lawfull and unlawfull, godlineſſe and ungodlineſſe? would thou lay waſt the Scriptures, and make void the righteous Law of God which takes hold of the tranſgreſſor? and would thou trample upon the blood of the New-Covenant, and count it an unholy thing? Oh the day of vengence is coming upon thee, and the Lord God is cloathed with vengence againſt thee, and all ſuch as thou art.

And thou who ſits at the Table of devils, art ſhut out from the liberty of the Sons of God, and knows not the condition that Paul had paſſed through. For when thou knows that, it will be death and deſtruction to thee. And this thou ſhalt eternally witneſſe, before ever thou come to know the living God.

R: And whereas thy ſayeſt; This is the liberty that the Sons of God are to ſtand faſt in, and to thruſt out that which would ſhew any evil in any thing whatſoever: ſeeing in God all things

are

are lawfull, and for every thing under the Sun there is a time and a ſeaſon.

Anſw. Thou blaſphemous beaſt that thruſts out all that would ſhew any evil in any thing, who art in thy fleſhly liberty, and luſt of uncleanneſs, and all manner of filthineſs; thou art ſhut out from the preſence of God, and all that are of him, with that which ſhews ſin and evil: and that ſhews and knows thee to be for deſtruction and condemnation in the lake that burns. And this limits thy liberty, and cuts it ſhort. And the liberty of the Sons of God, thou nor none of thy ſpirit ſhall ever know, which is purchaſed by Jeſus Chriſt, which thou art a crucifier of, and an enemy to, and this was the liberty the Apoſtle exhorts to ſtand faſt in, which bindes, and chains thee, and condemns thee; and who is in this liberty, ſees thee the devils bond-ſlave; And what is in God thou knows not, neither knows thou what God is. And thou art under the Sun, the Moon and the Stars, lying wallowing in thy earthly luſt and unncleanneſs, and the earth is curſed for thy ſake, and the living God hath curſt thee above all the beaſts in the field.

R. And whereas thou ſayes. One councell orders all, and one wiſdome effects and determines all, and of one all learn knowledge and wiſdome, and this councell nothing reſiſts. This councel were they ordered by, who crucified the Son of God.

Anſw. Thou art the Rebellious, ſtiff-necked and uncircumciſed, who art not ordered by the Councel of the Lord. And in that thou ſaith, one Councel orders all; thou art a Lyar, and the Lord witneſſes againſt thee: wherefore the anger of the Lord was kindled againſt Amaziah, and he ſent unto him a Prophet; and it came to paſs as he talked with him, the King ſaid unto him, art thou of the Kings Counſel, forbear; Then the Prophet forbore, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened to my Counſel, 2Chron.25.15,16. Here is the Kings

Councel, and Gods Counſel. And Solomon ſaith, But ye have ſet at nought all my Councel, and would have none of my reproof. I will alſo laugh at your calamity, and mock when your fear cometh; Prov. 1. 25. to 30. And thou art one of the wicked Councellors that doth imagine evil againſt the Lord, and he will make an utter end of thee, and all of thy ſpirit. For though ye be folded together as thorns, & are drunken as drunkards, ye ſhal be devoured as ſtubble fully dry, there is one that come out of thee that imagines evil againſt the Lord, a wicked Councellor, Nahum 1. 11, And thou haſt made it manifeſt that thou art one of them that took Councel together to put him to death. And thou who crucifies him, rejects his Councel, Luke. 7. 30. And thy wiſdom is carnal, ſenſual and divelliſh, James 3. 15. 1 Cor. 1. 19. and by the wiſdome of God, thou and thy wiſdom ſhall be deſtroyed.

R. And thou ſayeſt, He that hath faith and liberty to do all things, to him nothing is unclean nor unlawfull, to him every thing is pure.

Anſw. Thou who haſt liberty to do all things art unclean, filthy and polluted, and art without faith, and thy liberty is bondage; and from the living God thou art driven to under the curſe and bondage of Corruption, and thou that art ſervant to ſin, art free from Righteouſneſs, Ro. 6. 20. And to thee who art in the luſt of uncleanneſs, acted by the dark power, and to thee who art unclean and impure, nothing is pure, whoſe conſcience is defiled, and thou brings a Scripture in 1 Tit. 15. where it is ſaid, To the pure all things are pure. Oh thou Blaſphemer, what is this to thee, who art defiled and filthy? Doth not the Apoſtles words follow. But unto the unbelieving is nothing pure, but even their minds and conciences are defiled. They profeſs that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work being reprobate, and there thou art.

R. And whereas thou ſaith, The ſeed of the ſerpent is curſed,

ſed, and no bleſſing belongs to it, and the ſeed of God, God will ſave, God will ſave his own; what doth mans doing advantage him, or not doing diſadvantage him?

Anſw. Here thou ſerpent haſt made thy ſelf manifeſt to be the curſed ſeed indeed, who hath twined, and twiſted about, tempting into ſin and tranſgreſſion all thy paper through, and pleaded for luſt, filthineſſe, and uncleanneſs, and liberty of the fleſh, which luſteth againſt the ſpirit; and now at laſt thou haſt uttered forth thy blaſphemy and confuſion, and laid thy ſelf open to all. If thou wilt have two ſeeds, the ſeed of the ſerpent, and the ſeed of God. In this thou haſt overturned and confounded all that ever thou haſt ſpoken in thy paper before. So thou art judged out of thy own mouth, and all that thou haſt pleaded for before, thou haſt overturned by this.

Before thou ſaid God was darkneſs as well as light, and both being alike to him, and all acted by one power, and good and evil one, and ſin, and holineſſe one, and all things that be are wrought by one wiſdome. And ſaid invention is found out by that wiſdome. And whatſoever hath been done in darkneſs, may be done in the light; and that God loves and takes pleaſure in all things.

And now thou ſayeſt, the ſeed of the ſerpent is curſt; theſe are thy own words: And here thou art found with lyes and confuſion in thy mouth, and ſo thou ſerpent art curſt. And all lying is of the devil; & he is the father of all theſe Blaſphemies that thou haſt uttered. And thy actings doth not advantage, for thou treaſureſt up wrath againſt the day of wrath, and the wrath of the Lord God will finde thee out, and the plagues of God thou ſhalt witneſſe, for they are thy portion.

R. And whereas thou or ſome of thy ſpirit hath ſaid that there was nothing betwixt you Ranters, and the quakers, only they did not ſee all things to be theirs, ſo were in bondage; but they would grow up to you.

Anſw.

Anſw. Them whom thou calls quakers doth utterly deny thee, and all of thy Principles, and all the Ranters is by us denyed; and your Practiſes we abhor. And in the eternall light which never changes do we ſee you and know you. And with that which was before the world was; do we try your ſpirits, and comprehend your bottom and foundation, and Race you out from the preſence of the Lord, and all who are of him; And in the dread and power of the living God, do we Judge and try you and your God, which is the God of the world and the Prince of the Air which now is come to be judged; and do judge and condemn both him and you into the Lake which burns. And this is from the quakers which you ſay is not yet come to you, but is from you ſeparated eternally.

M. F.

Errata.

Page the 2. l. the 22. for ſhew, r. ſlew, l. the 32. for learn, r. turn, p. 3. l the 10. for it is time to come, r. his time is come, p. 11. l. 30. for let al that try you, r. let that try you, p. 12. l. 8. for profeſs, r. poſſeſs, l. 9. r. profeſs

BRITISH
13 NO 1902
MUSEUM

FINIS.

A DISCOVERY

Of some fruits

OF

The { Profession / Religion / Ministry / Government } of this NATION,

Which maketh the Land to mourne, and vexeth the soule of the Righteous from day to day.

Also the Relation of the world discovered, and wherein it differs from the pure Relation.

With a few words to the Magistrates that doe cast Christ into prison, and will not visit him when they have done, nor suffer his friends and brethren to visit him.

OH how doth the Profession, Religion, and Ministry, and Government of this Nation shame it selfe, that drunkennesse, oaths, and cursing is heard in the streets, which causeth the Land to mourne, and destroys the creatures of the Lord, and such the Lord commands his servants, and children, to reprove, and they are made a prey upon who reprove in the Gate, sin and evill, drunkennesse, cursing and swearing, which is heard up and down the streets, by their faith, by their troth, and many other oathes, when the creatures of God crosse their will they will bid a pox on them, and swear, as Gods wounds, and these cursed languages, cursed speakers, for repro-

reproving ſuch the children of God are hated and perſecuted by them that ſhould puniſh evill doers; here juſtice falls in the ſtreets, and righteouſneſſe is ſtopt for running down, for the cry of righteouſneſſe is ſpoken againſt, for when the cry of righteouſneſſe is ſounded in the ſtreets againſt unrighteouſneſſe, againſt drunkenneſſe, againſt deceitfull merchandize, cozening and cheating, they are ſent to priſon as peace-breakers; and when they cry in the ſtreets againſt oaths, that the Covenant of light might be received, and to turne from their oaths unto him who ſaith, *Swear not at all* (which cauſe the Land to mourne) ſuch are caſt into Priſons, and becauſe they cannot ſwear but abide in the Covenant of light and life, which ſaith, *Swear not at all*. And now is the cry at midnight among all the profeſſions in the world, and now is all profeſſion ſeen and Religion ſeen to be in the night, it is midnight with it: and now is the voyce cryed among you, that ſaith, All fleſh is graſſe, and ſhall wither and fade as the flower, and God will ſtaine the glory of man and lay the Crowns in the duſt, and bring the honour into contempt, for the end of Religion and Profeſſion is ſeen to be without the life of what they doe profeſſe, for what mocking, ſcorning, reproaching, plotting and inventing againſt them that be the children of light, who be in the poſſeſſion and the life of the Scripture, what hallowing and ſhouting there is againſt them in the ſtreets, which is unbeſeemly, and how do the people manifeſt that they are ill bred, and how do the people manifeſt their corrupt manners by their evill communications, as let the ſtreets and the high wayes witneſſe; but how is youth run into wantonneſſe which ſhould be kept in ſoberneſſe, and ancient people how are they turned into fooliſhneſſe, and ſhame themſelves, and the breeding of their children, which ſhould be trained up in modeſty and ſoberneſſe and the fear of the Lord, and they themſelves walk in gravity adorned with meek and quiet ſpirits, which is with the Lord of great price: O how can you but expect Gods judgements to come upon you, and his wrath to be turned againſt you, and his fury,

who

who with your lips profeſſe him, but your hearts be found afar off, and his life in practiſe deny; where will you ſtand in the day of Judgement, for you that be wicked will be as the chaffe, who in words profeſſe God, but in works deny him. Was it ever in any age as it is now, men that profeſſe the Kingdome of Chriſt, and of God, and yet cannot indure to have the Kingdome of Satan to be cryed againſt, to have pride cryed againſt openly, works of darkneſſe cryed againſt openly, pleaſures cryed againſt openly, drunkenneſſe cryed againſt openly, oppreſſion cryed againſt openly, that which is not juſt, not holy, not good, cryed againſt openly, and deceitfull merchandiſe in the markets, and lying, cryed againſt openly, and fighting, quarrelling, oathes and curſed ſpeaking, cryed againſt openly, which Chriſt cryed openly againſt, and ſaid, *Swear not at all*, whoſe Kingdome is not of this world, and teſtified againſt the world that the works thereof are evill, therefore they hated him; and now men profeſſe his kingdome, and yet cannot indure theſe things to be cryed againſt; and Deceivers, and blinde guides, cryed againſt openly, they cannot indure, as Chriſt did, *Mat.* 23. and falſe Teachers to be cryed againſt openly, or writ againſt openly, as *Peter* and *Jude* did, and as the Prophets *Jeremiah*, *Iſaiah*, *Micha*, and *Ezekiel* did; but ſuch as are commanded of the Lord to cry againſt ſuch, and to witneſſe againſt ſuch, are with them that profeſſe the Kingdome of Chriſt perſecuted, and caſt into holes and priſons, and yet ſhame doth not ſtrike their perſecutors in the face, but God will cover your face with ſhame, and night ſhall be upon you, and all your tinkling, and haughtineſſe, and bravery, God will bring down. O awake and tremble you careleſſe ones that are grown ſo lofty, and fear before the Lord, to make a profeſſion of his Son, which are not come to own his light, which from him doth come, and is given to you to believe, which if you doe believe, you ſhall not abide in darkneſſe, but ſhall have the light of life; but not believing in the light which is given you to believe, this is your condemnation, the light ſaith Chriſt.

Oh how doe the Teachers of the world manifeſt now their folly, and madneſſe, and their perſecuting blinde zeal, which doth incenſe the Magiſtrates to caſt the lambs of God into priſon : how doth the profeſſion of the world who profeſſe a Church, and Goſpel, and Chriſt, young men, young women, old men, old women, but now are turned ſcoffers and mockers, which ſhewes the end of their profeſſion, to be without the poſſeſſion : Oh how hath pride ſtollen away the heart of man from ſincerity, which carries him after toyes and fables, and after faſhions and luſts of his eye, which manifeſts to be as the wild Aſſe-colt, and ſhewes to be as the wild Heifer, that ſhame and modeſty is wanting in the ſtreets, and there is inſteed of that ſcorne and deriſion. Therefore every one of you having a light from Chriſt the light of the world, who doth enlighten every one that cometh into the world, which light loving it, leads you from the ways of the world and the world, for ye cannot be Heires of two Kingdomes. And you that cannot indure that wickedneſſe ſhould be reproved in the Gate, but perſecute them that doe, and caſt them into priſon, you are the incouragers of evill doers, and not of that which is good ; but the Lord God of glory is come and coming to exalt his Kingdome, and overthrow wickedneſſe out of its place, and give the glory to his Son, and the glory of man ſtaine and confound, and exalt his truth and his Kingdome over all, which ſhall anſwer the light in every man.

I am the light of the world, and doe inlighten every one that cometh into the world : Now every one of you being inlightned with the light that cometh from Chriſt, which light ſhews you, you ſhould not lye, tells you, you ſhould not be drunk, tells you, you ſhould not take Gods name in vaine, tells you, you ſhould not follow whoredome, which light tells you, you ſhould not cozen, nor cheat one another, nor ſwear, but keep to yea and nay in all your communications : Now with this light in you which Chriſt hath inlightned you withall, you ſee evill thoughts, and evill deſires, and evill affections, this is the true light that doth manifeſt theſe things afore mentioned, and this

is

is the true light which doth reprove when you act those things contrary to the light, which if you love the light and walk in it, you will come to learn of Christ, who saith, *Learn of me from whence it comes*, who inlightneth every man that cometh into the world, that all men through him might believe. Now you poor people you all are inlightned with this light, and you all know these things before mentioned to be contrary to the light, with the light which it manifesteth: And you rich people and great men you have a light in you which comes from Christ Jesus which shews you your hearts and sin and evill, when that your hearts are grosse and deceitfull, this light within shews it you, which is the light that cometh from Christ the true light, who lighteth every man that cometh into the world, that all men through him might beleeve, and he that beleeveth receives the Gospel which is the power of God unto salvation to every one that beleeves: And every one in particular waiting in the light given to you to beleeve which cometh from Christ, who saith, *Learne of me, I am the way, I am the truth, and no man cometh unto the Father but by me*; here you will feel your Teacher that cannot be removed into a corner, Christ Jesus, who saith, *Learn of me; This is my beloved Son hear ye him*, saith God: And here every one having a light from Christ given to you to beleeve, who saith, *Learn of me*, here is your Teacher; but if you hate this light, which from Christ doth come, and follow the worlds Teachers, the hireling which deceives you, and follow such as the Apostles and the Prophets and Christ cryed against, as *Isaiah Jeremiah*, *Ezekiel*, and *Micha*, and *Peter*, and *Jude*, and *Mat.* 23. as you may read, now these that gave forth Scripture say these are the Deceivers, and were witnessed against; and Christ hath said, *Learn of me, I am the way, no man cometh unto the Father but by me*, now if you hate this light, and follow the forementioned contrary to the light, this is your condemnation, the light, saith Christ; but if you love the light which is Christ, who saith, *learn of me*, you will find your Teacher, as you lye in your beds, and as you are in your occasions; which will keep you to yea and nay in your communications, for whatsoever is more is evill from the light contrary to the truth.

THe Relation that ſtands in deſtroying is by the children of light denyed, all ſuch who live out of the light and out of it walk, who weare the old Garment, whoſe minds is corrupt, and hath a wiſdom and with it know not God, and hath a knowledge and with it corrupt themſelves, and hath a humility but feigned, and hath a worſhip but in the will, and hath a righteouſnes but in the ſelfe, and ſpeaks the high words but it is in the hypocriſie, and hath a liberty but in the fleſh, where the Spirit is in priſon, who in *Cains* way is gone, hath not an habitation in God whoſe affections are below in the Earth and to it, and ſerve the luſts and the pleaſures, whoſe converſation is among the wicked and there is the worlds Relation, where lodgeth the ſtrife, and debate, and deceit, and diſdain, and ſetting up that which God will throw down, now while this is ſtanding which is contrary to the light, they that in the light doe walk and be in it thoſe they deny, and ſee that which leads nature out of its courſe, which ſet the whole courſe of nature on fire, and there the whole world are in confuſion, and all the tongues are unbridled where power over them is not while that reigns that leads nature out of courſe, his Religion is vaine and that Relation ſtands out of truth, but all ſuch as to the light be turned ſee with the light, that doth manifeſt, what leadeth nature out of courſe, the marriage that is honourable and the marriage that is not honourable, and what ſets the whole courſe of nature on fire, and what leads nature into courſe, where the pure Relation the entrance of it is received, where the ſelfe and its righteouſneſſe is denyed and the righteouſneſs of Chriſt received, where the worſhip of the will is denyed and the worſhip of God in Spirit and truth is received, where ſelfe righteouſneſſe is denyed and Chriſt the righteouſneſſe of God received, and the former converſation put off and the converſation in Heaven witneſſed, and the affections below changed and the affections which are above come to, here is the pure Relation known without guile, which are out of *Cains* way, where the habitation in God is witneſſed and ſeen, where the juſt lives by his faith,

and

and the honouring in the Lord known, the true humility learned of Christ, who is not of the world, though it by him was made, who lighteth every man that cometh into the world, who is mans way out of it, which light is mans condemnation if he doth not believe in it : And the Relation which is in the world who hate light is in the luſt where the perverſnes is, in the love of the world, where the envy is, where the invention is, ſelfiſhneſſe, croſſeneſſe, perverſneſſe, back-biting, maliciouſneſſe, filling with unrighteouſneſſe, yet they have a love, yet they have a Relation ; now the light which comes from Chriſt, the beloved of God, where the love of God is received, the worlds Relation denyed, for the Relation of the world deſtroys and devoures, but the children of light, which be in the Relation out of the world, live in peace, unity, and fellowſhip, and comfort injoyed in the Holy Ghoſt. So all you that profeſſe Relation in word, and envy lodgeth in your heart againſt one another, and yet flatter one another to your faces, and back-bite one another behind the back, ſuch Relations we doe deny, and have a witneſs in your own conſcience againſt it. And all that profeſſe Relation to one another, and love and friendſhip with the tongue, and in heart deceive one another, and cozen one another, and cheat one another, and lye and diſſemble one with another, all ſuch Relations we deny and have a witneſſe in your conſcience againſt it. And all ſuch as profeſſe Religion, or worſhip, or humility, righteouſneſſe and the Scripture, Chriſt and the Prophets words, and live out of their life, & live in envy & malice, & yet profeſſe you have a Relation to Chriſt and God whom you have not ſeen, and you love him and doe not love them whom you have ſeen, ſuch Relations we doe deny. And all ſuch as cry up your experiences, high notions, your manifeſtations as you call them, diſpenſations as you call them, and live in pride, ſtrife, and envy, debates, deriſion, ſcorne, loftineſſe, high-mindedneſſe, be out of the light, and out of the way in *Cains*, and out of the pure Relation, we have a witneſſe in your conſcience againſt thoſe things, which lets you ſee what you poſſeſſe, and let you profeſſe no more if to it you hearken, which turns from the world and the Relations therein, for all who believe not the light

and

and are not to it come, have a love but it is in the world, and a Relation but it is in the world, which is enmity to God, so that relation which is enmity is denyed with the light, that love which is enmity is denyed with the light which leads to the pure Relation, the pure love which envies not, where the destroyer and devourer is rebuked.

YOu that be Magistrates which doe cast Christ into prison and will not visit him when you have done, nor suffer his friends and brethren to visit him in prison, and there you keep him in prison till he hunger and thirst, and you prison him as a vagabond, who hath no place to lay his head, sick and in prison and you visit him not: but the corner stone is set up, and the rock of ages manifest, and him who bears the Government upon his shoulders, whose kingdome is without end, and dominion hath no end, which is an everlasting dominion, which dominion is over all dominions, whose Scepter is righteousnesse, whose Law royall stands over all, answereth that of God in all, and respects no mans person, but is holy, just, and righteous, perfect, and good, whose Priesthood is royall everlasting that never changeth, who lighteth every man that cometh into the world, that men might believe and see the way out of the world, Christ the light, the way, the truth, who is the Covenant of light, of peace, and of life. Was not Christ crucified in *Sodome* and *Gomorrah* spiritually? and are not they *Sodomites* that imprison him? and are not the *Sodomites* them that live in fulnesse of bread, and idlenesse, and the filthy conversation, which the righteous soul grieves and vexeth, which Christ is sheard of, and the Bishop, who is a witnesse in all consciences which witnesses against the lusts that war against the soul? Was not all the profession of Christ before he was manifest in the flesh, and when he was manifested in the flesh, hypocrisie among them that professe him in words and did not believe in him who was the light but cast him into prison, *and he was sick and they visited him not, and was hungry and they fed him not, and he was naked and they cloathed him not*, such as neither knew his voyce, nor the Prophets that shewed the coming of him: and is not all the profession of Christ now hypocrisy among them that professe him in words and doe not believe in him who is the light that lighteth every man that cometh into the world, but cast him into prisons, and holes, and dungeons, *and he is sick and you visit him not, and hungry and you feed him not, and thirsty and you give him no drink, and naked and you cloath him not*, but into prison cast him as a vagabond who hath no place to lay his head, *The foxes have holes and the birds of the aire have nests, but the Son of man hath no place to lay his head, Christ the same yesterday to day and for ever.* Therefore awake you Rulers and fear the Lord and hear the voyce of the Son of God that you may live, for now is Christ come to reign, the same that ever was, whom into prison you doe cast, and with your wills would not suffer him to reigne; but Christ will reign who is not borne by the will of man, who is King and rules, and now reignes in his Kingdome and dominion which is without end, and in his power & in his fulnes, who filleth all things, & thousands of his fulnesse have received, & of his power, as many as have received him, to become the Sons of God. *From them whom the world scornfully calls Quakers.*

BRITISH MUSEUM 17 JU 1907

London, Printed for T. Simmons *at the Bull & mouth near Aldersgate.* 1656

THE ANTIPATHY BETWIXT FLESH and SPIRIT IN ANSWER TO SEVERAL ACCUSATIONS Against the People called QUAKERS.

By *Richard Hubberthorne.*

London, Printed for *Giles Calvert*, at the Black Spread-Eagle near the West end of *Pauls*. 1656.

London: Printed for Giles Calvert, at the Black spread-Eagle near the

By Richard Hubberthorne.

QUAKERS

Against the People called

SEVERAL ACCUSATIONS

TO

ANSWER

IN

FLESH and SPIRIT.

BEING

ANTIPATHY

THE

The distance between Flesh and Spirit, &c.

THis is the word of the Lord to all people, as I am moved of the Lord to clear the scandals and false accusations cast upon the righteous seed; and as the seed of God in all generations hath suffered reproaches from the world, so now the same seed where it is brought forth, suffers by this generation of slanderers, and is afflicted and tormented, and shamefully accused now in *England*, whom you call Quakers: and you say we deny all the Ordinances of Christ; and you say we do not honour the Magistrates, nor are subject unto authority, but are disturbers and breakers of the peace, which is false.

The first Accusation. You say, we deny *Repentance*.

Answ. And this is false, for *Repentance* is the gift of God, and this gift we have received, and his free Grace, which *teacheth us to deny all ungodliness and worldly lusts*, Tit. 2. 12. And by *Repentance* have forsaken sin, as it was discovered to us by the light of Christ, which he hath enlightned us withall, and to the mercies of God we have found according to his promise, and are sent of the Lord to preach *Repentance* to all people, *who would have all men come to Repentance, and to the acknowledgement of the truth, that they might be saved*, 2 Tim. 2. 25. And with the word of the Lord, as they are moved of the Lord, do many go now with this Doctrine into your Streets, into your Markets, into your Synagogues, and into your Cities, to call you to *Repentance*, before the wrath of the Lord come upon you: & both sons and daughters now are sent to preach this doctrine amongst you from the Lord, and for obeying the Lord herein, are they reviled by you, and persecuted, and falsly accused, and this is left for a testimony against you from the Lord, and shall bear witness against you.

The second Accusation is, *That we deny baptism.*

Answ. The baptism of Christ we own, which all the Saints were baptized into, which was, *by one Spirit into one body*, as in 1 Cor. 12. 13. and by this baptism we do witness the washing away of sin, not onely the washing away the filth of the flesh, but the answer of a good conscience towards God. But sprinkling of Infants we deny, which there is no Scripture for. And all you who from your imaginations do imitate *Iohns* baptisme, and so go into the water, and say, You are believers, and have right to the Ordinances of Christ, but you to be believers we deny, who are not yet come to *Repentance*, and your water-baptism, which is but an imitation from the Letter, for the Lord never sent you forth, nor commanded you neither to preach nor baptize, as they did whom you go about to imitate, who are not yet come to repentance, nor to the first Principle of the Doctrine of Christ, nor to abide

ſight of Chriſt in your *conſciences*, which ſhould exerciſe them, and lead you to the fear of God, and lead you to repentance, and the faith of believers, you know not, for *the myſtery of faith is held in a pure conſcience*. 1 Tim. 3. 9. which you call no Witneſs; which hates the Light of Chriſt, which ſhould exerciſe your *conſciences*, and ſo your mindes and *conſciences* is defiled, and with that minde you talk of faith, and of the Ordinances of Chriſt, and of water-baptiſm, which ſerveth unto us for a figure, as the Apoſtle ſaith, 1 *Pet.* 3. 21. And Jeſus Chriſt was baptized by *Iohn* by water, that *he might fulfill all righteouſneſs*, Mat. 3. 15. And *Iohn* was a *Prophet*, and Chriſt is the end of the *Prophets*; and *Iohns* baptiſm was but a figure, for he ſaid, *He did but baptize with water*, but Chriſt is the end of all figures, types, and ſhadows, and did fulfil them, for he fulfilled all *Righteouſneſs*; and *Iohns* Miniſtery, and *Iohns* Baptiſm, and he that fulfilled all *Righteouſneſs*, the ſame baptizeth, which *Iohn* did bear witneſs unto, and *all men came unto him*, John 3. 26. but hee baptized none with water; but this is a myſtery to thy dark minde which knows not the baptiſm of Chriſt, nor *Iohns Doctrine*, nor Jeſus Chriſt, the *light, which enlighteth every one that cometh into the world*, which *Iohn* bare witneſs unto, *Joh.* 1. 9. but goes to hold up the types and figures which Chriſt came to fulfill, and ſo denyeſt Chriſt to be come in the Fleſh to fulfill all *Righteouſneſs*, and ſo thou art an Antichriſt, who holds up the figures which Chriſt came to fulfill, and ſo thou denies the Scriptures and Chriſt, who ſaid, *he came to fulfill all Righteouſneſſe*, and the Saints baptiſm thou art ignorant of, which is, *by one Spirit into one Body*, 1 Cor. 12. 13. And *Paul* who was a Miniſter of Chriſt, and preached the *Goſpell*, did bring many into this baptiſm, and he was not ſent to baptize with water, but to preach the *Goſpell*, and all the Churches which he preached unto, came to witneſs Chriſts Baptiſme with the *Holy Ghoſt* and with *Fire*, *by one Spirit into one Body*, and was baptized into Chriſt who was the Head of the *Body*, *Rom.* 6. 3. and by this baptiſm we are thus waſhed from all filthineſs of Fleſh and Spirit; but your ſprinkled baptiſme of Water we deny, who live in your filthineſs of Fleſh and Spirit, whoſe mindes and *conſciences* are defiled; but the baptiſm of Chriſt we own, which purifies our *conſciences* from dead *works*, and keeps our minds undefiled *by the waſhing of regeneration, and renewing of the Holy Ghoſt*, Tit. 3. 5.

The ninth Queſtion is, *That we deny the Sacrament, which is an Ordinance of Chriſt.*

Anſw. For the word Sacrament, there is no ſuch Scripture which ſpeaks of a Sacrament, therefore we do deny you and your Sacrament, and your bread and wine, which is carnall, and feeds the carnall which muſt die, and your Communion is in that which is carnal in the creatures; and *Drunkards*, and *Swearers* have fellowſhip together with you in thoſe things; and all *Lyars*, *Covetous men*, *Emphaners* and *Idolatrous men* eats of the bread, and drinks of the cup, and ſits at the Table, which is the Table of devills, and this is your Sacrament, which ſtands without in carnal bread & wine, and feeds the carnal, which oppreſſeth & murders the ſeed of God within you; & you ſay, *Chriſt hath left that as an Ordinance for you to practiſe*, which is falſe, which we deny; but the ſupper of the Lord we own. *The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? and the bread which we break, is it not the Com-*

munion

munion of the body of Christ? for we being many are one bread, for we are all partakers of that one bread, 1 Cor. 10 16,17,21,22. *And this is the bread which came down from heaven, he that eateth thereof shall never dye;* and this bread we all eat of, and this cup we all drink of, and this is that which is practised and commanded in the Church of Christ, and so we sit at the Table of Christ, and cannot sit nor have fellowship with the Table of Devills: and they who sit at your Table and your Sacrament, and eats of your bread, and drink of your wine, they die, for it is not the bread of life; and you who eats and drinks it, doth not discern the Lords body, for it is spiritual, and your Sacrament is carnal, *And so you eat and drink damnation to your selves, not discerning the Lords body,* feeding the carnal with the carnal, and so we deny your Sacrament to be any Ordinance of Christ, or the Supper of Christ, 1 *Cor.* 11.29.

The fourth Accusation is, *That we deny the resurrection of the body.*

Answ. And that is false, *For at the sound of the last trumpet the dead shal be raised, they that have done good shall arise to the resurrection of life, they that have done evill, to the resurrection of condemnation. And we preach Christ risen from the dead, and if the dead rise not, then is our preaching vain, and your faith is also in vain, and you are yet in your sins, who knows not this resurrection, Christ risen from the dead in you,* 1 Cor. 15.14, 15, 16, 17. *But some man will say, How are the dead raised? and with what bodies do they come?* 1 Cor. 15.35. *Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as pleaseth him, and to every seed his own body. There is also cœlestial bodies, and bodies terrestrial; and the glory of the cœlestial is one, and the glory of the terrestrial is another; there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars, for one Star differs from another Star in glory. So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a naturall body, it is raised a spirituall body,* 1 Cor. 15.35,36,37,38. *Now this I say unto you all, That flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption,* 1 Cor. 15.50,51,52. But this is to you all a mystery, who are in the first nature, whose understandings are not enlightned by the light of Christ, who lives in your forms, notions, and professions of these things in the letter, feeding your carnal mindes with the Letter, which is death and killeth, and so your mindes are drawn from the Light of Christ within you, into outward observances of meats and drinks, bread and wine, *divers washings and carnal Ordinances, which were figures of the time then present,* Heb. 9. 9, 10. and you deny Jesus Christ the substance, *who is the true light that enlightneth every one that cometh into the world.* Now to the light in you all I speak, which Christ Jesus hath enlightned you withall, and if you love this light it wil lead you out of all your carnal Ordinances and worships, and divers washings, which stands in the first covenant, which was before Christ, and is done away in Christ the second covenant, and it wil lead you to worship God in the spirit, and into the doctrine of Christ, to yea and nay in all your communications: but all you who are got up high in forms and profession, you are not yet come to yea and nay, but are out of the doctrine of Christ, and walks contrary to the light of Christ in your consciences, which light shall be your condemnation that hates it, *John* 3.19,20. though you be got up high in your forms, and notions, and

words

words of the Saints conditions, who spoke in the light and from the life: And you who have the form, but not the life, shall be condemned by the life; and you who hate the light, shal be condemned with the light and life which gave forth the Scriptures.

The fifth Accusation is, *That we do not honour Magistrates, nor are subject unto Authority, but are disturbers and breakers of the peace.*

Answ. Justice we own, and righteousness, and all who love the light of Christ which he hath enlightned them withall, it will lead them to act justice. And all Magistrates, I charge you in the presence of the living God to act according to that which is pure of God in the conscience. And all Magistrates who act according to that of God in the conscience, are honoured by those who fear the Lord, and walk in obedience to that in the conscience: and these who act justice according to that in the conscience, they do not bear the sword in vain, for that in the conscience is according to the Law of God, and all you Magistrates, who are set over the people to do justice, and execute the Law upon offenders, this is the word of the Lord to you, to mind the light of Christ in your consciences, and it will cause you to act according to the place of a Magistrate; but if you suffer swearers, and drunkards, or lyars, or oppressors, or false weights, or strikers, or quarrellers, or fighters, and do not punish them, or whoremongers, or idolatrous, or idle persons without a calling; and thou that passeth by these things, and doth not act justice according to the Law, then thou acts not according to that light in the conscience, and thou bears the sword in vain, and that in the conscience will take hold upon thee, and condemn thee, and will execute the righteous Law of God upon thee who refuseth to act according to that in the conscience: but those whom you call Quakers, act according to that in the conscience, and they are no fighters, no strikers, no drunkards, no swearers, no oppressors, no whoremongers, no idolaters, no fornicators, no lyars, no scorners, no revilers, no false accusers, not proud, not high-minded, not thieves, not murtherers, for they give Obedience to that in the conscience, which crucifies them to all these things, & so the Law cannot take hold upon them, and from the Lord do they declare against all those things where they are yet standing, which the Law of *God* takes hold upon. And you who are called Magistrates and Justices, as you pass through the Streets, in the Cities, and in the Markets, you may hear men swear and lye, and be drunk in the Alehouses, and you pass by them: and when any of the Servants of the *Lord*, who are sent of the *Lord* into the Markets or Cities, and declare the *Word* of the *Lord* against drunkards, and swearers, and lyars, who are cheating one another, & cozening one another, and bid them repent, and declare to them the just judgement of *God* which is to fall upon them, and all such whom thou who art a Magistrate hath neglected to act justice upon, & to punish according to the Law, then they who are drunkards fall a fighting and striking, and hates them to thee who art a Magistrate, which should punish the drunkards and swearers, fighters and strikers, and then sayest, *they have disturbed the people, and broken the peace*, when they have declared the *Word* of the *Lord* against *Sin* and *Ungodliness*, and all the *unrighteousness* of men, which thou should have punished by the Law; & thou art called a Justice of peace, and this is thy peace which is kept with drunkards, and swearers, and strikers, & fighters; and is disturbed by the word of the Lord declared from the

mouth

mouth of the *Lord* by his Servants against all these things, who are not guilty of any of those things; & here thou art no Minister of *God*, but an encourager of *evill doers*, and discourager of those that do well, which declares justice from *God* against those whom thou should act justice upon; and when they are brought before thee, then thou wouldst have them to honour thee, who art a vile person, and no Minister of *God*, and no *Honour* belongs unto thee, but he who Ministers Justice from that which is pure of *God* in the *Conscience*, is worthy of double *Honour*; and because they will not *honour* thee who acts no Justice but according to thy *corrupt will*, and is not obedient to that of *God* in the *conscience*, thou sends them to prison, or out of the City, or out of the Markets, or *stocks* them, or *whips* them, and if a drunkard, or swearer will put off his hat to thee, and bow to thee, and call thee Master, thou dost not imprison such a one, nor punish him neither with *stocks*, nor *whips*, nor counts him any breaker of the peace, and here they who break the peace, and act contrary to the Law of *God*, are spared, and are at liberty; and they who keep the peace and do violence to no man, they are punished by those who should act Justice in the Land. And here iniquity sits in the place of Justice, and is at liberty, and truth is imprisoned by the Rulers of the Nation.

And to all Rulers I speake from the Lord to that in your consciences, minding it, that you see who it is that is not subject to Authority, whether they that are drunke, or they who declare against drunkenness, whether they that swear, or they who declare against swearing, and deny to swear at all, whether they that fight and strike and resume another, or they who never lift up a hand against any man but declare the word of the Lord against such things.

And those whom you call quakers are no drunkards, nor no swearers; for Jesus Christ saith, *Swear not at all, but let your yea be yea, and your nay be nay*; and so they abide in the *doctrine* of Christ, and keep the peace of *God*, and are justified in the sight of *God*, and are no breakers of the peace, but are subject to the Authority, and for conscience sake cannot break the Commands of Christ, nor do any wrong nor violence unto any man and the peace; for they are no fighters nor strikers, *Rom.*13.45. but they are smitten and striken, and *their cheeks to the smiter, and hide not their face from shame and spitting*, but the same dead Christ did, who passed before, *Isa.*50.6. who preached repentance, & spoke in Cities, Markets, & Villages, and by the Sea-coasts, and then all the Citie was on an uproare, as it is now, and their peace was broken, and they were disturbed, and they smote him on the face, and buffetted him, and imprisoned him, lest if he should be let alone, all men should believe on him. And you are the same generation now, for any who are sent of the Lord now, to preach repentance, to turn you from your iniquities, that your mindes might be turned to the Light of Christ within you, which will check you for sin and evill, then your Cities are on an uproare against them, to persecute them, and so you fill up the measures of your fathers iniquity.

A word from the Lord to all you who are called before the Magistrate to be a Jury, who swear before the Magistrates to see the Law put in execution, and that you will execute the Law upon drunkards and swearers, and that you will see that the poor, the fatherless, and widows be relieved, and

not

not see them want, and this you swear before the Magistrates, That you will see it performed, and that none be idle, nor wander abroad without a calling; and some of you that swear to punish drunkards, are drunkards, and have fellowship with drunkards; and you that swear to punish swearers, are swearers; and here out of your own mouth you are condemned, and by the light of Christ you are judged, who are swearers, you are out of the commands of Christ, who saith, *Swear not at all*. And you see the poor, the fatherless, and widows in want, and you do not relieve them; and you see idle persons without any calling, and you do not set them on work; but they live in idleness, devouring the creation; and herein you do not perform your vowes, nor execute the Law which you profess, and so acts contrary to the light of Christ in your consciences.

Now to the light of Christ in you all I speak, and charge you in the presence of the living God, to take heed unto it, and it will let you see wherein you have transgressed the pure Law of God, and suffered sin to reign unpunished, and it will bring the condemnation upon you, who have acted contrary to it, and taking heed to the light, it will lead you out of all those things which the Law of God takes hold upon, and will add the Law upon every transgression, and all you that act contrary to the light of Christ in the conscience, it will be your condemnation, and you are they who deny the Ordinances of Christ, which walks not according to the light of Christ, which he hath enlightned you withall; and you are they who are not subject to Authority, who are not obedient to the light of Christ in the conscience, and you are the disturbers and breakers of the peace, whose minds are not guided by the light of Christ; and this light will let you see, giving heed unto it, who are out of the commands of Christ, and is not subject unto authority, nor obedient to the light of *Christ* in the conscience.

And here I have cleared my conscience to you all from the Lord, to the light of Christ in your consciences I speak, which will eternally witness me to have spoken the truth unto you all, who have falsly accused the innocent, or Christ, nor do any wrong nor violence unto any man and the peace, for they are no disturbers nor strikers, Rom. 13. 4. but they are subject and obedient,

As I was moved of the Lord, who is a servant unto you from the Lord, in love to all your souls to set up righteousness in the Land.

BRITISH MUSEUM 17 JU 1903

RICHARD HUBBERTHORNE.

PENAS.

A word from the Lord to all you who are called before the Magistrates to be a Jury, who must before the Lord see the Law put in execution, and that you will execute the Law upon drunkards and swearers, and that you will see that the poor, the fatherless, and widows be relieved, and

ARROWES
AGAINST
BABYLON.
OR
Certaine *Quæries* ſerving to a cleere Diſcovery of the *Myſtery of Iniquity.*

Whereunto are added

Endeavours for Reformation in Saints apparrell.

With ſome

Quæries for the people called *Quakers.*

By JOHN PENDARVES a wellwiſher to *Sion.*

Put your ſelves in array againſt Babylon round about, ſhoote at her, ſpare no arrowes, &c. Jerem. 50. 14. v.

Flee out of the midſt of Babylon, and deliver every man his ſoule, be not cut off in her iniquity; for this is the time of the Lords vengeance, hee will render unto her recompence, Jere. 51. 6. v.

And I heard another voyce from heaven, ſaying, Come out of her my people, that yee pertake not of her ſins, and that yee receive not of her plagues, Rev. 18. 4. v.

O Daughter of Babylon, who art to be deſtroyed, happy ſhall he be that rewardeth thee, as thou haſt ſerved us. Pſal. 137 8. v.

LONDON;

Printed by *M. S.* for *Livewell Chapman*, at the *Crowne* in *Popes-head-Alley.* 1656.

LONDON:

BABYLON

APPROVES

The Epistle Dedicatory.

To the precious Sonnes of *Sion*, who minde the work of their generation; and to all the faithfull, and beloved *Servants of God, small and great.*

THe fall of *Babylon* being decreed in Heaven, and declared on Earth, and the time said to be *neare at hand*[a], so many hundred yeares agoe, as have past since the revelation was given to *John*[b]; Why should it be thought beside the work of this day, to seek her down-fall? and to cry aloud unto Gods people to come out of her? Hath not God, and man of late yeares, appeared against her oppressing powers, spirituall, and civill, in these Nations? Her maine Pillars, the Archbishops, Bishops, *&c.* with their grand supporter, where are they? Did not the sure word of Prophecy against *Babylon*, take hold of them? since those Pillars have been removed, hath not that unhappy building, been as a falling house, out of which many thousands of Gods people have hasted forth? the Lord going before them by many wonderfull, signall providences, opening a wide doore unto them. If the remnant of old, *who preferr'd Jerusalem above their cheife joy* (which holds forth a true Character of *Sions* lovers) were so bold in her behalfe, to tell the daughter of *Babylon* to her face, *They art to be destroyed*; calling them

[a] *This is one of the things of which* John *saith*, They must shortly come to passe *Rev:* 1. 1. 8.

[b] *Much neerer now.*

them happy who ſhould be the Inſtruments to reward her cruelties to Gods people, *Pſal.* 137. If they ſpeak thus, whilſt yet remaining captives, let it not ſeeme ſtrange, if we, who are in ſo great a meaſure delivered, doe in the ſame ſpirit of faith, declare openly the approaching fall of the danghter of myſticall *Babylon*; which (that wee may not ſhoote at rovers) I have in the enſuing *Quæries* laboured to diſcover, the mother, and her daugnter, the mark at which thoſe arrows are ſhott. The mother being more notorious for her bloody perſecutions, and filthy abominations, may ſoone be diſcovered; her daughter, having putt on a new dreſſe, appeares freſh coloured, and well-liking, and hath her lovers amongſt great, if not good men. They who drinke of her wine, and eate of her dainties, praiſe her beauty, as ſhee is now reformed. Shee hath (it ſeemes) painted her face with more art, and better ſucceſſe, then *Jezebell*, or elſe ſome have had leſſe zeale then *Jehu*, who having no great power on his ſide, yet commanded (*that*) painted *Jezebel* to be thrown downe. With *this* Jezebel the daughter of *Babylon*, men formerly of great note for zeale, and pietty, (preferring peace before purity [c]) become confederate to oppoſe a thorow reformation, who ſeeme well content with the old garment, ſome new peices put to it, which (as our Saviour ſaith) makes the rent worſe; they cannot beare to have the axe laid at the roote. How doe many in our dayes, like *Herod*, heare good men gladly, till their luſts and wills be croſt: their hearts cleave to ſome worldly intereſt, which (being as the right eye) they will not part with. Such can take Law and Covenant in their mouth, pray and preach well, with much excellency of ſpeech, but their ſpirits may be diſcerned by this one thing, They like not to reform, or to be reformed, with a tho-

[c] *The wiſdome that is from above preferres purity before peace, Jam: 3. 17. Its firſt pure, then peaceable; the wiſdome from beneath is quite contrary, opposing truth under pretence of peace: in that true wiſdome, they who have erred of old, and of late, are*

row

row reformation, which is the onely right reformation according to the word of God; to which our ſolemn Covenant binds us, as alſo (with ſubordination thereunto) to the example of the beſt reformed Churches; which are ſuch undoubtedly, as ſtand at greateſt diſtance from Antichriſtian pollutions. Is the Religion of this Nation ſo reformed? if not, why doe they not preſſe forward? Nay, doe not many ſit downe, and take up their reſt, as if they had attained, and as if the worke were perfected? Hath myſticall *Babylon* been raſed to the foundation thereof? If not, ought not that remnant of Gods people, who retaine their firſt zeale againſt *Babylon* to proceed to pray againſt her, as the remnant of the faithfull of old againſt the Children of *Edom* d, Pſal. 137. 7. *Remember, O Lord, the Children of Edom, in the day of Jeruſalem: who ſaid, raſe it, raſe it, even to the foundation thereof*; Let us take heede of concluding ſuch prayers, though put up by godly men of like paſſions with us, to be the fruite of their paſſions, and peeviſhneſſe. If here were need of further Apology for this work, and for the Saints zealous praying and declaring againſt *Babylon* in a right ſpirit, ſufficient might be offered (not onely to juſtifie the practiſe, but alſo to invite thereunto) from this one conſideration, that the glory of God, and the comfort of his people are ſo highly concerned in her fall, as the Scriptures largely ſhew. Oh what joyfull Hallelujahs ſhall be ſung by the Saints, when they ſhall ſee the judgements of God on the great Whore which corrupted the Earth, *Rev.* 19. 1, 2. *&c.* If men of great light ſee not how this matter concernes the glory of God, Is it not becauſe they ſtudy to promote their owne intereſt more then his? have they no better inſight into the things that make for their owne glory? It is the joy of my heart, in the midſt of many cauſes of griefe, that God

accounted tro
blers of Iſrael

d *Is it not th*
duty of God
elect to cry d
and night fo
vengeance up
Babylon, *ſe*
Luk. 18. 1.
and 8 *verſes.*

God will forme, yea he is forming a people for himselfe which shall shew forth his praise. The naked single designe of the people of this new Creation shall be that the Lord, the Lord alone, may be exalted: which (if the Author know his heart) is the one thing aymed at in spending those Arrowes upon *Babylon*, as also in those endeavours for reformation in apparell, wherein opposition is made against one (not the least) of her evills. That which is added in those *Queries* to the *Quakers*, serves for the discovery of Satan, transforming himselfe into an Angel of light. It is no new thing for scornfull men to set light by plain testimonies against their abominations, and lay a snare for him that reprooveth in the gate, making a man an offender for a word; if such shall count mee vile for this work, I shall not thinke it strange. If the Lord shall make it appeare that the least of the poore of his flock receive light, and reape benefit hereby, and give the glory to him; I shall rejoyce therein. Although my service to Christ in this, or any thing I can doe, be but small, I am comforted in beleeving that there shall a time come, and that its not farre off, when God shall reward his servants, not onely the great, but the smalls. The high esteeme I have of the prayers of the Saints, together with a deepe sence of my need of fresh supplyes of grace, put mee upon this humble suit to you, who are the seede of *Jacob*, that after your supplications to the Lord for all Saints, hee may obtaine a speciall remembrance, who is unworthy to be accounted

And the people which shall be created shall praise the Lord, Psal. 102. 18. Isay 43. 21.

Isay 29. 20, 21.

Rev. 11. 18.

The least of those who follow the Lambe.

J. R.

A word of Exhortation,

To the people of God in *Babylon*.

Deare Friends,

I *Beseech you in the bowells of Christ, consider, that like as it was a singular act of Gods grace to warne* Lott *to come out of* Sodom, *when fire and brimstone was ready to come downe upon that Citty: so is it now no lesse but rather a more eminent act of his rich grace, to warne and woo you to come out of* Babylon, *lovingly engaging you thereunto, (even as though he did beseech you) by, and for all the interest he hath in you; saying,* Come out of her my people, *Rev.* 18. 4. *The mercy to you, may appeare farre greater, the Judgements of God upon* Sodom *being more tolerable, then the grievous torments and spirituall plagues belonging to* Babylon, *whose sinnes reach unto Heaven,* Rev. 18. 5. *and her judgement is lifted up unto the skies,* Jerem. 51. 9. *Herein is his great goodnesse to you, that he hath not onely given you timely notice, before the Decree bring forth, but in this also, that he hath condescended to afford many helpes in his Word for the discovery of* Mysticall Babylon, *which with so much serpentine wisdome transformes her selfe with such faire pretences, that shee is least suspected to be what shee is, by most who dwell with her. That little light which the Lord hath lent me concerning this Mystery, I here impart it to you as your right, considering my selfe as in the body of Gods people one with you; though not so, in respect of a visible orderly Church-state and worship, wherein the name of God is greatly concerned*

cerned. *Beware of that which is a common evill among the people in the broad way, whom you joyne hand withall; to* 1 Pet. 2. 12. *speake evill of the things they understand not.* * Yee are bought with a price, *be not yee in such bondage to men, as not to try their way, opinions, and sayings by the Spirit, and the word of God, whereby David was made to understand more then all his teachers, and more then the ancients,* Psal. 119. 99, 100. *Why should it be thought unlikely that God should reveale unto babes and sucklings that which he hides from the wise and prudent. Oh read and weigh these Scriptures,* Mat. 11. 25. 1 Cor. 1. 27, 28. Psal. 8. 2. Isa. 29. 14, 15. *My bowells being troubled, and my soule in travell for your deliverance, I have as a learner by way of Querie, presented divers weighty things, backt with Scriptures, to your consideration; whereof the meditation hath been sweete to me, the Lord make the reading so to you. And whereas God doth and will by men as instruments call to his people to come out of* Babylon, *before her utter destruction, which is not farre off. As the day, which hath already dawned, comes on upon us, wee may expect cleerer light, and better helpes. In the meane time, accept of, use, and improve such as you have, and the Lord command his blessing, that his name may have glory. So prayes*

The Lords unprofitable servant.

J. P.

Arrowes against *Babylon*.

OR

Certaine *Quæries* serving to a cleere Discovery of the *Mystery of Iniquity*.

1. *Qua:* WHether *Israells* going into *Ægypt* their bondage there, and their deliverance, were not all typicall, to set forth the state of the Church and people of God under the New Testament?

And whether this hath not been by the tongues and pens of all parties of the godly in *England*, who have, publickly contended for Reformation in Religion, of late yeares generally confessed, and asserted?

2. Whether the Church of *Rome*, and principally the head of that body, her Ecclesiasticall powers, the Pope, with his Cardinalls, Arch-Bishops, Bishops, *&c.* be not that *Mysticall Babylon the Great, the Mother of Harlots*, described in *Rev:* 17. who is said to be *the Whore sitting upon many waters, committing fornication with the Kings of the Earth*, &c. *Having in her hand a golden cup full of abominations* &c. *drunken with the blood of Saints and Martyrs of Jesus*? And whether those Characters with others there layd downe by the blessed Spirit of God for our information, doe also fitly agree, and may be applyed to any Church or State whatsoever, as to the Church of *Rome*? And if the Church of *Rome* be *Mysticall Babylon*, then whether is shee any more worthy to be accounted *Syon*, or a true visible Church of God, then was *Babylon* of old her proper type?

3. Whether the Church of *England* (the Nation considered as a Church) with the Parochiall Congregations, as Churches, be

That the ch
of Rome
true Church
Christ, have
divers Mar
sealed it wi
their blood
Reade Ac
and Mon.

not a Daughter of that *Babylon*, the Mother of Harlots? and their Miniſtry, in point of Ordination, the off-ſpring of the Pope? Have they at any time, even to this day, either by word in any ſolemne Declaration, or by practiſe in gathering a Church out of the Nation, as out of the world, diſclaimed that Church-ſtate which in its groſſeſt corruption was avowed and maintained by the Popiſh Miniſtry and people of this Land in Queene *Maries* dayes? Is it not apparent that ſome new peices onely have beeh put to that old garment, that old Church ſtate, yea whilſt firſt the ſame, and ſince the like people without any viſible Marks of Converſion, with their Romiſh Baptiſme and Ordination of Miniſtry are ſtill retained? And whether the aforeſaid Characters in the ſecond *Quæry* deſcribing the Mother of Harlots the Church of *Rome* and her Miniſtry, doe not in like manner, in their meaſure, appeare upon her Daughter, the Nationall Church of *England*, and her Miniſtry?

If ſo, then

4. Whether is it not the duty of all Gods people in this Nationall Church, and in the Parochiall (pretended) Churches, to ſeperate from that falſe Church-ſtate, and their profeſſed Church-worſhip, in all the exerciſes thereof, together with their Church-Miniſtry, as they ſtand and act on the account of office in that falſe Church? And whether the Commands of God to his people to come out of *Babylon*, Rev: 18. To flee out of the midſt of her, *Jer:* 51. To depart thence and touch no uncleane thing, *Iſa:* 52. 11. be not a ſufficient Scripture-warrant for their ſo doing? And whether Gods people neglecting to come out of *Babylon*, doe not thereby doe great diſſervice to the cauſe of Chriſt againſt Antichriſt, and expoſe themſelves by their diſobedience in this thing, to the danger of receiving of her plagues, by pertaking of her ſins? *Rev:* 18. 4. *v.*

et ſuch as e: ble at the ord read and eigh thoſe criptures quo- d in this Quary.

5. Whether the ſtrange and wonderfull providences of God in the late Warrs in *England*, *Ireland*, and *Scotland*, have they not in their courſes (not in one ſingle act onely) agreed with his word, to cleere the call, and open the way, to his Saints to come out of *Babylon*? Hath not the Lord eminently appeared againſt King, Biſhop, and *Scotch*-Presbyter, who refuſed to let Gods *Iſrael* goe free from the hard bondage of a forced Conformity to the Nationall Church-worſhip? And did not God (who put it into the heart of *Cyrus*, to give liberty to the *Jewes* to goe up to *Jeruſalem* to build Gods houſe, *Ezra* 1. 1.) put it alſo into the hearts of our

his Quary uth the two llowing may ord ſome lp to diſcerne e times; and reſolve the eat Queſtion hat is the ork of the

Rulers

Rulers, after great and ſignall ſucceſſes given their Armies, to grant liberty to his people to walke according to their light without reſtraint and confinement to the Pariſh-Churches? And was not the hand of God ſtrong upon them to vouchſafe that releaſe from our bondage, notwithſtanding the unceſſant provocations of ſome to compell us to their way? If wee aske our Fathers can they ſhew us, our Elders, can they tell us of ſuch a deliverance wrought out with ſo high a hand for Gods people in this Iſland?

6. Whether if wee look at inward impreſſions on the hearts of Gods praying people, (which when they agree with the word, and providences of God, are ſpeciall helps whereby to judge of our dutie, and the ſeaſon thereunto belonging) may we not obſerve how the hearts of Saints have, during the late warres, been ſtirred up to a great zeale againſt the whore of *Babylon*? Hath not God caſt that falſe Church-ſtate and worſhip, roote, and branch, out of the hearts and affections of very many of his people, who being dead to mens traditions, minde a pure way of worſhip, cleerely diſcovering to them the confuſions and corruptions of that way, cauſing them to proteſt againſt it, and forſake it, though to the hazard of their credit and profit, ſuffering great oppoſition on that account from their neere relations? Have not few yeares brought out of that way many thouſands in this Land, who have turned their back to *Babylon* with their faces towards *Syon*, enquiring the way thitherward? And of thoſe who remaine behind, are not many held back by worldly intereſts, and ſlaviſh feare of man? The more ingenious of them bluſh to affirme (being driven to it in defence of their ſtaying there) that their Congregations are true Churches, either in reſpect of matter, or forme, yet ſome there are who are ſo affrighted with feare of errour, that they are not free to enquire after the truth in this thing.

7. Whether the zealous and tedious labours of the Parliament and Synod for reforming of the Nationall Church-Diſcipline, hath not proved like the waſhing of a Blackmore, and anſwer not to that ſaying *Wee would have healed Babylon, but ſhee is not healed*? What followes, as the Saints duty then but to *forſake her*? Are not the people in their Pariſh-Congregations ſo incorrigible, that their Phyſitians deſpaire of the cure? In ſtead of cutting off the corrupt part, have they not even rejected (for ſome yeares) that Ordinance of Excommunication which ſerves to keepe a true Church pure? If one wicked perſon muſt be caſt out with his wickedneſſe,

Let ſuch as have loſt the firſt zeale againſt Babylon, remember from whence they are fallen and repent.
The people have a minde to work, as in dayes of Nehemiah, Neh. 6.
Such are more like the Children of Hagar the bond-woman, than Sarah the free mother.
Some are ſo filled with prejudice againſt reformation, that they will not heare a word of it. Doe not ſuch ſpeak as thinke evill of the things they know not.
Is it becauſe they have

leaſt a little Leaven might leaven the whole lumpe may wee not thinke their lump is long ſince leavened who have in their Congregations ſo long retained, as members, without rejection, ſo great ſwarmes of prophane ones? Is not their Nationall Church (if wee denominate them ought with reſpect to the greater number) rather a Cage of uncleane birds, and a hold of every foule ſpirit, then a true viſible Church of God, a ſpirituall houſe conſiſting of lively Stones? Some indeed exclude the rude rabble from partaking in the Supper, which is but one act of Church-worſhip; but, Doe not many profeſſing to be Miniſters of their Churches, make large ſhew of zeale for Ordinances, as if they ſtrained at a gnat, and yet in this thing eaſily ſwallow downe a Camell, taking no notice in any way of practiſe, of ſo great an Ordinance, which being duely practiſed by a true Church, tends to the deſtruction of the fleſh, and the ſaving of the ſoule in the day of the Lord, 1 *Cor.* 5. 8? If men take not to themſelves the ſhame of theſe their abominations in the matter of worſhip, what grounds have they, or their followers, to beleive, that God will ſhew them the patterne of his houſe, the goings out, and commings in thereof, &c. *Ezek.* 43. 11.

And if theſe things be ſo,

8. Whether then the Saints and ſervants of God ought not to declare the Nationall-Church of *England*, (*viz.* the Nation pretending to be a Church) to be indeed no Church of Chriſt, but a Daughter of *Babylon*? And is it not their duty to diſcover her abominations, in ſuch Language (in ſpeaking of *Babylon*, either the Mother or her Daughter) as the Spirit of God makes uſe of, and commends to us in the holy Scriptures? Doth not that command to Gods people, to *reward her as ſhee hath rewarded them*, extend to a full reward, both in words, and deeds? And if through flatteries of men, ſlaviſh feare, or fooliſh pitty, Gods Archers (his Miniſters) withhold to ſhoote ſuch arrowes againſt *Babylon* in preaching, or printing, as God hath put into their Quiver for that purpoſe, may they not be juſtly rebuked for it?

9. Whether a bare forſaking of the Nationall Church, and a verball declaring againſt it, be a ſufficient witneſſe-bearing for Chriſt, againſt Antichriſt, in the matter of Worſhip? or whether beſides all this, are not Gods people called by a bold profeſſion, and viſible practiſe of the ordinances of Chriſt, according to the Goſpel pattern, to hold forth a true Baptiſme, & Church-worſhip,

and ſo by a contrary practiſe, to beare their teſtimony in the ſtrength of Gods Spirit, and truth, againſt that falſe way? And in ſo doing, though the worke of *Zions* building, may appeare, now in its beginning, as nothing, in compariſon of that glorious patterne in the Apoſtles dayes, is there not ground to beleive God will vouchſafe his preſence and helpe to his people in the work, according to his good word, *Haggai* 2. 1, 2, 3? And when the Saints come out of *Babylon*, ought they not then to call upon one another, to flow to *Zion*, and there to declare the worke of the Lord? *Jer.* 1. 6. 9, 10. And if this be the ſeaſon for the former duty, why not for the latter and having with, and amongſt them, the Word, and Spirit, according to that ſtable Covenant to beleivers in all generations, *Iſa.* 9. 21. What hinders but they ſhould riſe and build?

downe the ſoft City Iſa 26.6. *Even the ſteps of thoſe who walke by the foo:ſteps of the flock?*

Neh. 2. 18.

10. Whether many zealous Miniſters and people in the Pariſh-way, by reaſon of their ignorance of the times, and ſeaſons, and the great worke of God at this day, to bring his people out of Myſticall *Babylon*; may they not be in danger of fighting againſt God, and kicking againſt the pricks; as did many devout *Jewes*, who were zealous of the old legall Worſhip, not knowing or conſidering that the time of reformation from Jewiſh rudiments, was come? And, doe not many now as they then, little conſider Gods call to his people to reforme thorowly from all Antichriſtian pollutions, and to touch no uncleane thing, in this day of the Lords controverſie for *Sion*? And may wee not ſee, as then, ſo now, the things which God winked at in times of ignorance, hee will not winke at, but witneſſe againſt in times of light? And is there not a very great ſecurity upon many profeſſors, and darkneſſe upon their right eye, that notwithſtanding all the ſignes of the times and all the late wonderfull workes of God, they are not awakened to diſcerne, and doe the ſpeciall duties, which God by his ſtrange diſpenſations calls them to? And is it not apparent, that many who ſhould inſtruct others in the duty of the day doe diſcourage them from enquiring into ſuch things, telling them of the danger of miſtakes, and the great difficultie of finding out truth, referring them in many things to the footeſteps of the flock in times of Popiſh darkneſſe? But is it not high time for Gods people to goe a ſtep beyond ſuch Watch-men, enquiring after Chriſt in the further diſcovery of truth? And ſeeing God hath *choſen the weake and fooliſh things of the world to confound the wiſe*, ought not even ſuch

Heb 9. 10.

Can yee not diſcerne the ſignes of the times? Matt. 16. 3.

It is the duty of the wiſe Steward to give the Children of God the portion of Doctrine ſuitable to the ſeaſon. Luk. 12. 42.

to ſearch into the booke of revelation, ſeeking God by faithfull fervent prayer, for his promiſed Spirit to lead them into all truth, remembring the words of *David*, *Thou through thy precepts haſt made me wiſer then mine enemies, I have more underſtanding then all my teachers*, Pſal. 119. 98, 99.

11. Whether the Pariſh-Miniſtry in their ſtanding, and acting, as ſuch, are not found taking part with *Babylon*, and warring againſt the true viſible Churches of Chriſt, and all others who withdraw from and witneſſe againſt the Common polluted way of worſhip? And if ſo, whether thoſe who are enlightened, may warrantably upon the account of the gifts and godlineſſe of ſuch Teachers follow after them, ſo as to have fellowſhip with them in their broad Church-way? And is it not to make Idolls of them, and preferre them before Chriſt, and ſet them above him, if they chooſe rather to follow after ſuch Miniſters in that way which hath no word of God for it, then to follow Chriſt in that deſpiſed way of worſhip, which hath the ſure word of Scripture for its warrant? If *Peter* that eminent Preacher, might be, and was ſo farre captivated by the Tempter, as to oppoſe by rebuking Jeſus Chriſt himſelfe, when he ſpake of his ſuffering death, *Mat:* 16 21, 22, 23. And againe denied him ſhamefully when he came to ſuffer, with curſing and oathes, ſaying he never knew the man; And after all this at another time, the ſame *Peter* who was ſo famous an inſtrument in Gods hand for converting ſo many ſoules, even he becomes a miſleader in a way of diſſimulation, *Gal:* 2. 11, 12, 13, 14. ſo that *Barnabas* an eminent Miniſter of Chriſt, and divers others were carried away with his diſſimulation. If ſo it were with *Peter*, is there not ground enough for the good people in that way to feare, that their Miniſters, even the choiceſt of them, may be fallen into temptation, to be prejudic't againſt the worke of a thorow-reformation, ſeeing their preferments, livings, and honours ſeeme to be ſtruck at; and ſo being offended, labour to draw in others to be one with them, in their offence and oppoſition againſt the Saints in their preſent warfare for Chriſt againſt Antichriſt?

12. Whether the greater number of people in the Pariſh-Aſſemblyes, are not in danger of eternall Damnation, through their high preſumption that they are in Chriſt, and in a good eſtate? And whether have not *Englands* Church-Miniſtry much to anſwer for, who have begotten, and cheriſhed this confidence in them, by declaring them in their old Catechiſme *To be*

Mark how Satan makes uſe of Eminent inſtruments ſometimes, to promote his wicked Deſignes.

If ſome who ſee ſuch diſſembling tell them that diſſemble, that they are to be blamed, they do but as Paul *did who told* Peter *of his fault.* Gal. 2. 14.

in their Baptiſme, made Members of Chriſt, and inheritors of the kingdome of Heaven? If this be true, and no lye they have taught them who thus exalted them unto heaven, may they not boldly conclude from many promiſes to beleevers, that their ſoules are in a ſafe condition? But it may now be ſaid, they have laid by that Catechiſme, and now they preach to them a neceſſitie of regeneration; But ſeeing they have been trained up from their infancy in this beleife, which they have by heart, as wee ſay, that they were regenerate in their Baptiſme long wnce; Is it probable that the old evill ſent which hath remained in the veſſell, for ſo many yeares, will be removed by telling them now, and then, they muſt be borne againe? Although many declare this to them in the Pulpit, and ſo wound them a little for the preſent time, yet doe they not quickly heale them againe at the Font, or Beſon, accepting them there for beleevers, by adminiſtring that to the children of all or moſt of them, that which they declare to be the priviledge of the Children of godly beleeving Parents? Doth not this eaſily help them to conclude, that whatſoever they ſay in preaching, their Miniſters by their practiſe declare them to be beleevers? And have their Miniſters notwithſtanding ſo much talke of reformation, at any time, plainely, ſolemnly, and openly declared their repentance for this their ſin, or the ſin of their predeceſſors in this thing, whereby they have deluded thouſands of ſoules? Have they declared it ſo, that the common people might run, and read their meaning? ſhould not the playſter be made as broad as the ſoare?

Is not this to juſtifie the wicked? that evil condemned Prov. 24. 24

If ſo then

13. Would it not be a praiſe-worthy deed, and that which would much tend to free the preſent Pariſh-Miniſtry from being guilty of the blood of their people, for them to confeſſe openly, the great ſin of their predeceſſors, and their ſin, ſo far as they have partaken with them, in declaring the people to be borne againe in Baptiſme, and made inheritors of the kingdome of heaven, diſcovering the danger of this horrid deluſion, giving them plainly to underſtand, that they, the generality among them, who ſay they are Chriſtians, are not ſuch, but are of the world, as appeares by their hatred of thoſe whom God hath choſen out of the world? And ſhould they not doe well to informe the godly among them, that they are in no viſible orderly Church-ſtate, provoking them to ariſe and meaſure the patterne, and ſending them forth by the footſteps of the flocks in the primitive times? and would it not well

become them having thus borne their testimony in word against the aforesaid evill, to back the same in their practise with a plaine denialll to administer any Ordinance of Christ to the common multitude, more then such as are for conversion, which belong to Hea-
Luk. 6. 44. then and Publicans, till they see them bring forth fruits meet for repentance, whereby a man may probably know, and warrantably judge them to be converted and brought to the most holy faith of Christ? And as for their present profession taught them by the tra-
Good and bad men must be knowne by their fruit. Luk 6. 44.
dition of fathers, and by the customes and precepts of men, not by the mighty power of God through the Word, what solid satisfaction can it administer whereon to ground a probable judgement
The Parish people are a people of mans forming by such meanes.
that they are in the faith. Considering that in this Land, there is now no persecution as in the Apostles dayes, but on the contrary, many worldly advantages attending the common profession of Christ? And except some such effectuall course be taken, as is before commended in this *Quæry*, can the Ministers of such a people by all their faire glosses and subtill arguings acquitt themselves from the blood of soules? Is it not their duty to take up the stumbling blocks out of the way of their people? Are not many thousands of more ignorant soules, by looking at such things as these, their supposed Christning, and Church-state, together with their dead faith, hindered from receiving Christ, and strongly armed against the sight and sence of a lost estate, to their eternall undoing? Shall God make inquisition for the blood of mens bodies, and shall he not one day make inquisition for the blood of soules, and require it of those who have holpen them to, and strengthened them in such delusions?

Woe to them that call evill good. Ilay 5. 20.

And if so,

Whether the Ministry and people in some Congregations seperated from the Parish way, may not doe well to consider, whether they be not found accessary to the aforesaid great transgression of the Parochiall Ministry, in justifying the sprinckling of ungodly prophane and Popish Parents Children, as a sufficient obedience to Christs command of Baptisme, doctrinally discharging from the obligation of that command the consciences of such of their Members as have no other visible Baptisme? Is not this to call evill good, will-worship service to Christ, and by mans tradition to make a command of God of none effect? Doe they not, by such a practise, though themselves refuse to sprinckle such Children, yet strengthen the hands of those who doe? And whether this be

If that old saying, Quod fieri non debet factum valet, will justifie such an unlawfull act, why may it not justifie any other act of will-worship when it is done?

not

not more then a touching, even the retaining an unclean thing, forbidden to thoſe who come out of *Babylon*, the command requiring to deſtroy her utterly, *Let nothing of her be left*, Jer. 50. 26. Whileſt this unlawfull ſprinckling of the ſeed of the ungodly is thus ſet up, may it not ſtand in their way as an obſtruction to the ſight and acknowledgement of the truth, concerning the true viſible Baptiſme? And whether all their arguing to prove that ſprinckling before ſpoken of (which themſelves ſay hath not warrant for it) to be ſufficient obedience to the command, be not that which will be found wood, hay, and ſtubble, when every mans worke ſhall be tryed by fire?

Can it be … Baptiſme ac… ding to rule … without a vi… viſible ſubje…

15. Whether the unwarrantable mixture of Legall and Goſpel-worſhip and worſhippers, accounting this Nation a Church after the likeneſſe of the Jewiſh Nation, not by regeneration, but by fleſhly generation, gathering together into a pretended Church-body the viſibly Godly with the ungodly, withall promoting againe tythes, offerings, conſecrated places, Altars, with many other ſuch like Jewiſh Ceremonies, which were typicall, and to ceaſe in Goſpel-dayes; the joyning with all theſe a ſhew of the Ordinance of breaking bread, and Baptiſme? Whether, (I ſay) may not ſuch a mixt worſhip, and the worſhippers be fitly termed *Babylon*, or confuſion? And whether to eſtabliſh ſuch a worſhip be not to deny in a Myſtery (as doth Antichriſt, Chriſts greateſt profeſſed friend) that Chriſt, the ſubſtance of the Legall ſhaddowes is come in the fleſh? And whether the pretended reformed Church of *England* retaining the old Romiſh Church-ſtate, and confuſed mixtures, maintaining the ſame things in ſubſtance with them, be not to be eſteemed as a painted *Jezebel*?

Antichriſts … vice to form… falſe Church…

The Prieſthood being change… there is ma… of neceſſitie … change alſo … the Law.
Heb. 7. 12.
1 Joh. 4. 3.

See *Quæ:* t… third.

16. Whether the *Myſtery of iniquity* which wrought in *Pauls* time, were not the ſame which now workes in the Church of *Rome*, and her Daughter-Churches? Did it not then worke mainely, to bring the Saints back under the bondage of *Moſes* his killing doctrine, and his rudiments, and ſhaddowes? And whether the Apoſtle as a faithfull Witneſſe and Watchman did not bend his doctrines and diſcourſes in his Epiſtles, eſpecially to the *Romans*, *Corinthians*, and *Galatians*, againſt this way of confounding the grace of God with mans works in juſtification, and confounding *Moſes* his old Lawes with Chriſts New Teſtament Ordinances? The ſame myſtery being at worke now, not onely in *Rome*, but in this Nationall Church, Is it not the duty of Gods faithfull Miniſters, and Watch-

men to warre againſt it, by preaching, and diſcourſe, with the ſharp ſword of Chriſts Word, warning Gods people to beware of being ſeduced with this iniquity, which being diſcovered in many things more groſſe putts on a new dreſſe and works moſt myſteriouſly, ſo that the workmen ſay, *who ſeeth us?* Iſa. 29. 15.

e myſtery of quity is now ne with a ſt fine , red.

17. Whether the *Myſtery of iniquity* that now workes be not founded upon the will of man, confederate with Satan? And is it not promoted, and upheld by humane and Serpentine wiſdome, with worldly power and pollicy, oppoſing and counter-working the Goſpel-graces of God, and Spirit of Chriſt, exalting the creature above the Creator? And whether the Abettors and promoters of this Myſtery, may not be diſcovered and diſcerned in our dayes, by their prizing men much more for their naturall, and acquired parts and abilities, then for the anointing, looking more at a mans learning, and prudence, then at the teachings of the Spirit, minding excellency of ſpeech more then the power of godlineſſe, ſeeking more after their owne honour from men, then to bring honour and glory to God?

18. If ſo then,

May wee not well expect that God who hath laid by ſo many inſtruments, whoſe deſigne is to exalt his owne grace, his Son, and Spirit, will chooſe and uſe moſt unlikely inſtruments in mens account, as the weake and fooliſh, in reſpect of worldly wiſdome, even the younger brethren, even as *David* amongſt the ſons of *Jeſſe*, ſpiriting them through faith and prayer to bring to paſſe thoſe things which by humane power and pollicy could not be effected? Whether then are not many (and ſome good men) like to be deceived, who looke as did *Samuel* on *Eliab*, on ſome wiſe, expert, prudent men to be the onely prime inſtruments for Gods great and ſtrange worke, which will not be done by power or might, but by the Spirit of God? *Zach:* 4. 6.

Cor. 1. 26, 27, 28.

19. Whether the faith and prayers of Gods people were not once as the Chariot-wheeles to the great worke of God in this Nation, but now of late ſince our enemies have been ſubdued, have not many good men ſlacked their hands to thoſe duties, and by looking and leaning to mans wiſdome, power and pollicy, turned aſide to crooked wayes, and ſo have loſt the footſteps of the Lord in his worke? And whether can they come to a cleere ſight of them againe, except they humble themſelves and returne to a diligent exerciſe of faith and prayer? And if they will not be o-

therwiſe provoked thereunto, may it not be juſt for God to reduce them unto ſore ſtraites, that ſo they may learne to eeke him early? *Hoſ.* 5. 15.

20. Whether the continuance of divers godly men in *Babylon*, and pertaking with her, be not one great occaſion of ſtumbling many weake Chriſtians, with ſome other enquirers after truth? And ought not ſuch then in the feare of God, to conſider and examine their ſtanding, and to lay to heart how great ſervice they doe to Antichriſt, and diſſervice to Chriſt, and his cauſe? And doth not the deceiver ſuck no ſmall advantage from godly men ſerving his deſigne which puts a faire face thereon, though they doe it ignorantly or inconſiderately? May we not obſerve that ſince godlineſſe is in ſome requeſt, Satan puts on ſuch a dreſſe as may moſt take with the godly to ſeduce them? And if theſe ſhould flee out of *Babylon*, would ſhee not ſoone appeare to all good men to be what ſhee is, and the judgements of God would they not come ſuddainly upon her, as did the fire and brimſtone upon *Sodome* the day that *Lot* came out? Whether that which hinders many from comming out, be not a ſlaviſh feare of man, and the flattery and friendſhip of this world? Whether ſuch onely will not be found fit to follow the Lambe even whither ſoever he goeth, who firſt ſit downe and count the coſt, and ſo build the Tower of their profeſſion upon Gods grace alone, as held out in his Covenant, truſting him with all their concernments? If they onely are ſaid to overcome who loved not their lives unto the death, as *Revel.* 12. What becomes of all the other profeſſors, the fearefull and unbeleeving, &c? If Gods ſervants ſhall abide there, notwithſtanding all the warnings they have had, and all Gods patience towards them, may he not juſtly ſlay them with the wicked, though he ſave their ſoules at the laſt?

Remember t hand of God againſt the rebellious Scot at Dunbar.

21. Whether the Antichriſtian Miniſtry in the Nations, which derive their Church-ſtate from *Rome*, are not found committing fornication with the Kings of the earth? And whether this fornication be not by interweaving their intereſts, for the upholding one another: thus by flatteries and by force bringing the people and keeping them in bondage to their wills, enſlaving their bodyes and inſnaring their ſoules?

No Biſhop, No King.

22. Whether ſeeing the greateſt judgements belong to *Babylon*, may not God in juſtice to aggravate their ſins who receive not the love of truth, lend them ſo much light as that many of them

ſhall be found willfull Apoſtates, after all their other perſecutions, at length perſecuting the Spirit of Chriſt, ſo bringing upon themſelves ſwift deſtruction? Are not many found perſecuting that light which they once profeſt? Is not that word made good in them, *They ſhall goe and fall backward, and be broken, and ſnared, and taken?* and if it be ſo, is it not high time to bid them take heede, leſt they ſin willfully after they have received the knowledge of the truth?

23. Whether by that ſure rule of juſtice that all the blood from *Abel* ſhould come upon the perſecuting generation in Chriſts time, *Math.* 23. 34, 35. And that in the *Revel:* 18. 24. that in *Babylon* was found the blood of all the Saints ſhed from the foundation of the earth; Doth there not lye a heavy load of blood-guilt upon the Antichriſtian faction, who ſtrike in with that deadly intereſt at the latter end of the day, to act their part againſt Chriſt and his Cauſe? Should not all men take heede how they touch or take part with that intereſt, leaſt they come under the guilt of all the former bloody perſecutions of Gods Saints? Whether are not the oppoſite intereſts of fleſh and Spirit now at warre, the ſame intereſts which were at variance in *Cain* and *Abell*, the ſeeds being the ſame two as formerly, though brought forth in ſeverall ages, though the controverſie betwixt them not alwayes upon the ſame part or point of truth or errour.

BRITISH
17 JU 1903
MUSEUM

ENDEAVOVRS

ENDEAVOVRS
FOR REFORMATION
IN APPARREL.

OR

Some reaſons rendred for Saints for-bearing to put upon their Garments ſuch trimmings and ornaments as are alltogether ſuperfluous, and apparently uſeleſſe.

With Anſwers to ſeverall Objections.

Put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fullfill the luſts thereof, Rom. 13. 14.

Moreover, the Lord ſaith, Becauſe the Daughters of Sion are haughty, and walke with ſtretched forth necks, wanton eyes, walking and mincing (or tripping nicely) as they goe, and making a tinckling with their feete. Iſa. 3. 16. *Therefore the Lord will ſmite with a ſcab the crowne of the head of the Daughters of Sion, &c.* verſ. 17.

In that day the Lord will take away the bravery of their tinckling ornaments, &c. verſ. 18.

Behold the day commeth which ſhall burne as an Oven, and all the proud, and all that doe wickedly ſhall be as ſtubble, and that day that commeth ſhall burne them up, (ſaith the Lord) that it ſhall leave them neither roote nor branch, Mal. 4. 1.

If yee will not heare, my ſoule ſhall weepe in ſecret places for your pride, Jer. 13. 17.

LONDON

Printed for *Livewell Chapman* in *Popes-head Alley.*

1656.

To the Reader.

THere is a generation, O how lofty are their eyes, and their eyelids are lifted up, *Prov.* 30. 13. *They will hardly looke ſo low, as to caſt an eye, except of ſcorne, on the enſuing Reaſons: Such being ſtumbled at the title, will ſoone fall into prejudice againſt the truth. The ſound of ſuch a reformation, may probably become a provocation to the proud, and to thoſe who are at eaſe, Profeſſors, and poophane; yea good men may be offended thereat. Have not many ſuch, with* Sampſon, *layen their heads ſo long in the lap of* Dalilah, *(this world, and the ſenſuall delights thereof) that now they are as he without his lockes, weake like other men, ſoone foyled by temptations, and carried along with the current of common evills? their eyes are as it were put out, their zeale ſo abated, that in a great meaſure, they judge, ſpeake, and act even as others; they doe no ſingular things for God. Theſe reſt much on the uprightneſſe of their hearts, but little conſider the worke of God, how he who is moſt upright doth weigh the path of the juſt,* Iſai. 26. 7. *And oh that many Saints being laid in the true ballance, were not found too light, and like the moſt vaine men in their fooliſh faſhions! A ſmall remnant hath God reſerved in theſe backſliding times, who are wakeing Virgins, of an humble ſpirituall frame, fearing God, and trembling at his Word, ſtriving in the ſtrength of Chriſt, that they may abſtaine from all appearance of evill.*

I ſhall

I ſhall gladly ſubmit to the judgement of ſuch touching theſe following Endeavours; knowing full well that they dare not ſo turne the grace of God into wantonneſſe, as deliberately, to ſlight on the account of liberty, the leaſt hint of truth, clearely convincing them of duty; yet ſeeing ſuch may be tempted (for a worldly intereſt) to ſtifle their light in this thing, my Counſell is that they bare in minde the great price of their Redemption from a vaine converſation; which if they doe, they will not thinke it much to ſuffer loſſe in their names, and trades, for righteouſneſſe ſake in this fiery trying day; which is growne ſo darke to ſome, who not long ſince rejoyced in the light, that now they complaine in the words of the Prophet Iſaiah 59. 9. **We waite for light, but behold obſcurity, &c.** *Whilſt knowledge ſeemes to be deſired, is not doing omitted? And are there not many, who will not ſee the things they have no minde to practiſe? But precept muſt be upon precept, line upon line, here a little, and there a little, that they may goe, and fall backward (as men doe who begin to reforme, and then when their intereſt is ſtruck at fall backward) and be broken, ſnared, and taken,* Iſa. 28. 13.

Courteous Reader, *I ſhall not hide from thee the riſe of this diſcourſe, and the occaſion of its publication. The Lord having eminently appeared to a conſiderable number of his people in their waiting on him, together in ſeverall ſolemne Meetings, clearely witneſſing to their Conſciences againſt their ſuperfluous ornaments on their apparrell, in ſo much as diverſe did forthwith repent, and reforme; Some calling for a reaſon for this reformation, I thought it needfull (to avoyde much ſpeaking of this matter) to put pen to paper; and ſince that (to prevent the labour of tranſcribing Copies) to put my papers to the preſſe: If God teach thee to profit by them, give him alone the glory. As for ſcorners, let them delight in ſcorning; but let the wiſe heare the whole matter, and then give judgement.*

And

And as for ſuch who are ſtrong, and by reaſon of uſe, have their ſenſes exerciſed to a cleere diſcerning betweene good and evill, let ſuch beare with my rude Endeavours, and bring forth a better teſtimony againſt that abomination of pride in apparrell, wherewith moſt profeſſors are ſo ſpotted, and the profeſſion of godlineſſe, by reaſon thereof, ſo much evill ſpoken of, that if all ſhould hold their peace, a man might expect, according to the words of Chriſt in another caſe; Luk. 19. 40. The ſtones would immediately cry out; *Who knowes, but the leaſt of the flock, by an holy zeale (accompanied with many infirmities, which love ſhould cover) may provoke ſome great Preachers to looke more narrowly into this matter? and to examine themſelves, why (ſeeing there was never more occaſion given to declare againſt pride) they have no more diſcovered this iniquity, which now it is to be feared, they winke at in others, becauſe ſo much of it cleaves to themſelves, and theirs; The Lord, who is faithfull and true, hath promiſed,* That he will purely purge away all the droſſe of Syon, and take away all her tinne; then will he reſtore unto them Judges as at the firſt, and Councellers as at the beginning, *Iſai.* 1. 25, 26. *Which good thing that the Lord may ſpeedily performe, is the hearty deſire, and dayly prayer of*

Rom. 2. 14

The Lords moſt unworthy ſervant,

whom he hath pluckt as a brand

out of the fire.

JOHN PENDARVES.

ENDEAVOVRS FOR REFORMATION IN APPARREL.

OR

Some Reaſons rendred for Saints forbearing to put upon their Garments ſuch trimmings and ornaments as are altogether ſuperfluous, and apparently uſeleſſe.

With Anſwers to ſeverall Objections.



THe firſt reaſon, or argument, takes its riſe from the death and reſurrection of Chriſt, and the Saints fellowſhip with him in both; and firſt, from his death; The Croſſe of Chriſt is that by which every true beleever is taught with *Paul* to be crucified to the world; and that not onely, as his faith preſents to him the glory of a crucified Chriſt, hidden from an eye of ſence, farre exceeding all outward worldly glory; but alſo, as it teacheth him to warre againſt all ſenſuall worldly luſts, in confidence that Chriſt dyed to redeeme him from them. And herein doth the vertue and glory of the ſufferings of Chriſt on the Croſſe, (wherein he is commended to us as a moſt glorious patterne of ſelfe-deniall) eminently appeare in his followers in crucifying the luſts of the fleſh, the luſts of the eyes, and pride of life; all which ſtand in oppoſition to that newneſſe of life Saints are called to walke in. Now ſeeing the luſts of the fleſh were found warring againſt Chriſt on the Croſſe, and doe dayly warre againſt his Spirit in the hearts of Saints; and Chriſt warred and doth warre againſt them; his Souldiers ought not to make proviſion for them by ſuch ſuperfluous deckings, leaſt

First Ground or Reaſon

Gal. 6. 14.
1 Pet. 2.
Tit. 2. 11,
1 Pet. 1. 18,
Phil. 2. 6, 7
Gal. 5. 24
Rom. 6. 4
Gal. 5. 17
Rom. 13.

in ſo doing they be found feeding and cloathing Chriſts enemies, whilſt they neglect to feede and cloath his members; and leaſt thereby they obſcure or hide the glorious power of the death of Chriſt, which ſhould appeare to the eyes of all men in the viſible ſelfe-deniall of beleevers (*a*).

Secondly, As in conſideration of his death, the Saints are called to dye to this world, ſo with reſpect to his reſurrection, all thoſe who are riſen with him, ought to ſeeke thoſe things which are above, *Col:* 3. 1. And having their converſations with Chriſt in heaven, to mortifie their members which are upon earth (*b*): *Col:* 3. 5. And thus plainely declaring by their words and actions, behaviour and apparrell, that they are not of this world, but are ſtrangers to it; in ſo doing, they ſhew forth the power of Chriſts reſurrection, drawing up their affections to himſelfe. As the corruption of mens hearts doth appeare (as it were written in their foreheads) in their vaine wanton faſhions (*c*); ſo on the contrary, the grace of God in man doth appeare and ſhine in his Saints in their abſtaining upon pure Goſpell-grounds from all appearance of pride, and vanity in apparrell, and cloathing themſelves with humility, as becomes the ſelfe-denying followers of Chriſt (*d*). But as *Paul* complaines ſadly of ſome, who minded earthly things, that they were enemies to the Croſſe of Chriſt, *Phil.* 3. 18. May wee not take up a light complaint of many now, who in adorning themſelves ſhew that they minde earthly things, by heaping on vaine ſuperfluities; are not ſuch enemies in this thing, or at leaſt, apparent non-conformiſts to the Croſſe of Chriſt? Great reaſon there is therefore that they who have otherwiſe learned Chriſt, dead and riſen, ſhould make it appeare, by putting off, or at leaſt forbearing to put on, ſuch things, which are not only unbecoming their profeſſion, but alſo are abuſed by moſt men, for an occaſion to the fleſh; and as they are commonly borne about, are apparently uſeleſſe to all, *Eph.* 4. 17, 20, 21, 22.

As the firſt reaſon chiefely reſpects the croſſe of Chriſt, the ſecond in like manner, relates to his yoake, to which all beleevers owe ſubjection, and ought to manifeſt the ſame by a viſible univerſall obedience to him, whom wee are bid to heare in all things, *Acts* 3. 23. Who, as he hath by his owne mouth, ſpoken to his followers to deny themſelves, *Math.* 10. 38. *Mark.* 8. 34. So hath he by the mouth of his Apoſtles, in the holy Scriptures which he hath given to furniſh the man of God to every good worke,

pre-

) *What is re that is e viſible to hat behold Saints then ir apparell.* 13. 20. *Doe they nifie their mbers, who e ſo much leaſe their*

an 15. 19. *How de e or their ies for n keepe r promiſe he Font, to ake all the ps and va- s of this ld?* hef. 5 22. *Such ſelfe- all doth me thoſe ſay they buried with ſt in Bap-*

ground, reaſon.

preſcribed profitable and precious directions for regulating the Saints practiſe in apparrelling themſelves. Theſe are either, firſt, more expreſſe and perticular, as to this one thing of adorning; as in 1 *Tim:* 2. 9. Where not onely is forbidden to beleeving women (that vanity they who have wherewith are too prone unto) to adorne themſelves with gold or pearles; but alſo the adorning themſelves with coſtly aray is there forbidden; that aray being there counted coſtly, which men crucified to this world, and often in neceſſities, and ſenſible of the wants of others, as *Paul* and *Timothy*, with others like minded accounted coſtly. 2 Cor. 6. 4. 2 Cor. 11. 27, 28.

Secondly, There are directions which are more generall; of which I have here ſet downe ſome of the principall; as, *Rom.* 12. 2. *Be not conformed to this world.* 1 Pet. 1. 14. *Faſhion not your ſelves according to the former luſts of your ignorance. Make no proviſion for the fleſh to fulfill the luſts thereof.* Rom. 13. 14. Moreover, we are commanded *to lay apart all filthineſſe, and ſuperfluity of naughtineſſe.* Jam: 1. 21. And in the 1 *Pet:* 4. 10. we are required *to be good Stewards of the manifold grace of God*; which relates not only to ſpirituall gifts, but alſo to things of this life. Now with that ſpeciall rule before-going, let us take theſe generall rules, and well apply them (*e*) to the particulars of evills forbidden, and dutyes enjoyned in thoſe Scriptures, and this doubt may ſoone be reſolved, Whether Saints are called to refraine from further expence in ſuch vaine ſuperfluities, which the men of this world procure, and put on, to *ſatisfie the luſts of the fleſh, and the luſt of the eye.*

(*e*) *Thoſe Rules with many more ſuch are aſſented to in generall, but ſeldome applyed to any one thing in particular.* 1 Joh. 2. 16.

The third ground is made good from the preſent apparent wants and ſtreights of divers poore precious Saints, that lack to be ſupplyed with things neceſſary; who by reaſon of ſickneſſe, weakneſſe, or want of Stock to manage their honeſt trades, are unable to provide for themſelves, and theirs ſo, that they may attend on God without diſtraction. Is not the ſupplying of their neede, the feeding and cloathing of Chriſt in his poore members, (for ſo he accounts what done to them, done to him, *Matt.* 25. 40.) to be preferr'd before providing ſuch needleſſe trimmings? Let the tender-hearted ſober Chriſtian conſider it well. ſhould not Saints lay to heart theſe things, with a due reſpect to their receivings from Chriſt, and engagements to Chriſt, not forgetting the Law of their relation, as fellow-members with the meaneſt in that body whereof Chriſt is head. 3. Ground.

The

The third ground thus briefely laid downe, (with the case of the poore Saints unrelieved, stated truly, as it is) I leave this to the judgement of those who are spirituall, and proceede to the fourth.

4. Ground. The fourth ground is, That by ceasing to cast away their substance on such superfluities, Saints may be in a better capacity to adorne by their good works, the doctrine of God our Saviour; the credit whereof ought to be much dearer to us, then our lives; and how much then to be preferr'd before our needlesse ornaments? How few of the men of the world are convinc't at this day by the Saints liberality to the poore, their seeking out the widdow, and the fatherlesse, the blind, and the lame, to relieve them in their distresse? How few, I say, are convinc't on this account; *viz.* of such good works done by professors, that God is in them of a truth? and that the doctrine of grace they hold to, and maintaine is the true doctrine? Doe not many great professors (on their part) leave the Gospell naked, (without those good works of mercy and bounty which should adorne it) whilst their flesh is gorgeously arayed? Have not such need to be put in remembrance of their duty, *To honour the Lord with their substance, and with the first fruits of their encrease*? Prov. 3. 9. No sooner doe they abound in wealth and riches, but suddenly they abound in costly superfluities (not in good works proportionable to their ability), thus instead of honouring the Lord, they honour themselves with their substance, and instead of serving him, they even serve their lusts with the first fruits of all their encrease.

5. Ground. A fifth reason for Saints reforming their apparell, is taken from the manifold great temptations, and evills, Saints often fall into, to get that which is so lightly parted with in superfluous ornaments. Is it not easie to be seene, and sadly to be lamented, that to provide and maintaine costly apparell, stately houses, rich housefurniture, delicious fare, and such like things, according to the fashion of this world; those crying sinnes of covetousnesse, deceit, injustice, with other like evills (*f*), act their parts in some professors of an high strame, to the great dishonour of that glorious name of God? And why is it that precious opportunities of assembling together, and visiting one another, are so often neglected by the Saints? And oh, whence is it that there is so little looking after, and preparing for the great day of Christs comming, the hearts of professors being surfeited with the cares of this life, and

(*f*) *What evill life is that which must be fed with such fewell?*

that day ready to overtake them unawares; and they in danger to be found without their wedding garments? Is it not so with many, or most, because their endeavours are over-much laid out, and precious time (not to be redeemed with gold,) unprofitably spent (*g*), and wasted in providing, and putting on costly and curious apparrell; whereas to provide convenient garments, without such ornaments, and to procure other accommodations in, and about their houses sutable thereunto, so much time need not to be taken up, nor carefull thoughts (*h*) (forbidden by Christ) laid out for themselves, or their Children after them. Observe that word, *Mat.* 6 28. *Why take yee thought for rayment?* and *vers.* 32. *After all these things doe the Gentiles seeke.*

(*g*) *Is this to walke wisely, redeeming the time, thus to spend it in vaine adornings?*

(*h*) *How many careful thoughts doe some take to provide and put on needlesse deckings? how doe such obey that word of Christ,* Mat. 6. 28. Take no thought for rayment? 6. Ground.

A sixth ground is taken from the glorious things promised to the people of God, who deale their bread to the hungry, and bring the poore out-casts to their houses. *Isai.* 58. 7, 8. &c. *viz. That their light shall rise in obscurity, their darknesse shall be as the noone day; they shall call, and the Lord will answer.* Those high enjoyments are here promised to a people who make another use of their outward substance, then to lavish it on needlesse ornaments, as the manner of some is. Unlesse there be a reformation in this thing, what singular works of this kinde before-mentioned can be done by the Saints, which may be good Evidences, that God hath sett them in the ready way to those high attainments. They who waite for such glorious things, and expect such large measures of the Spirit, must learne to be good Stewards of the things of this life (*i*). He that hath an eare, let him heare what Christ saith; *If yee have not been faithfull in the unrighteous Mammon* (the riches of this world) *who will commit to your trust the true riches? Hee that is unjust* (or unfaithfull) *in that which is least, is unjust also in much,* Luk. 16. 10 11. The people whom God will use and honour, to raise up the foundations of many generations, to repaire breaches, and to restore pathes to dwell in, *Isaiah* 58. 12. They shall not (as others have done) seeke great things for themselves, but shall be a mercifull, holy, humble, selfe-denying people; as may appeare by comparing with the 12th verse, the five foregoing verses of that Chapter. And if God will doe such great things by them, without doubt the Spirit of the Lord shall be early and abundantly powred out upon them. These things duely considered, it appeares, that those precious promises, together with the Saints earnest expectation of such great and glorious things to be fullfilled

(*i*) *They who waite for the Spirit must be content to part with all their fleshly delights, and act as the wise Merchant man, who having found one pearle of great price, sold all and bought it.* Mat. 13. 45, 46

in.

in this generation, doe lay a ſtrong engagement upon us, to ceaſe from our ſuperfluous ornaments, and all things elſe that hinder Saints from doing thoſe ſingular things before expreſſed, *Iſai.* 58. 7, 8, 10.

Seventhly, The day and time we live in, calls to this reformation. Is it not a time of trouble, a day of great rebuke, and grievous blaſphemies (*i*), wide breaches ſtill remaining among Gods people, glorious things brought to the birth, and no ſtrength to bring forth? And is not this a time for Saints rather to be rending, then decking their garments (*k*). Undoubtedly, the day calls to mourning, and humbling our ſelves, laying aſide our vaine ornaments? Is it a light thing to turne a deafe eare to Gods call by ſuch diſpenſations? And when he thus calls to a people to deny themſelves of their liberty (*l*) in outward things, then to ſtretch to the utmoſt bounds thereof? *Iſai.* 22. 12, 13. *In that day* (ſaith the Prophet) *did the Lord of hoſts, call to weeping, and mourning, and girding with ſackcloth; and behold killing of ſheepe, and ſlaying of Oxen*, &c. And what followes? *verſe* the 14, *And it was revealed in mine eares, ſaith the Lord of hoſts, This iniquity ſhall not be purged from you till yee die.* With this let the Reader compare diligently that noted word in *Amos* 6. 5, 6, 7. Where thoſe are ſeverely threatned, who dranke wine in bowles, and forgat the afflictions of *Joſeph* (*m*). And can they eſcape much longer without correction, who doe ſuch things at this day? Doe not Saints put farre away the evill day, when they put on their vaine ornaments, and appeare with badges of pride, and not the marke of mourners upon them (*n*)? And ſhould it not be a Lamentation (that which is yet more unbecoming Chriſtian profeſſion) ſome glory in ſuch things, which are indeed their ſhame? He that feeles not the force of this reaſon taken from the hand of God upon us, and the many abominations and grievances before-mentioned, and hath no heart-bleedings becauſe of the reproach that is dayly caſt upon the name of God, and his people, &c. let him examine himſelfe, whether hath he * due regard to the worke of the Lord at this day? And whether he be a reall mourner

7 Ground.

(*i*) *See how Hezekah though he were a king humbled himſelfe, & put on ſackcloth and how the Lord takes notice of his ſo doing.* *Iſa.* 37. 1, 2.

(*k*) *Obſerve the practiſe of Joſiah and Caleb, when the people ſpake of making them a Captaine, and returning again into Ægypt,* Num. 14. 4. 6. *and ſee alſo the practiſe of Barnabas & Saul.* Acts 14. 14.

(*l*) *Are there not many ſuch profeſſors who grinde their labourers, (& make them) pay their duty?*

(*m*) *Let the women profeſſors in London and elſewhere, who ſpend ſo much time in private praying and humbling themſelves, and ſo much in adorning themſelves with coſtly aray, and plaiting the hayre, (ſuch, I ſay, reade and marke well* Iſaiah 3. *From the ſixteenth forward. Can they choſe but bluſh or rather tremble at that word?*

(*n*) *Who that beholds the apparrell of moſt profeſſors at this day, would take them to be ſuch as ſigh and cry for all the abomination of Gods people? Is not pride in apparrell one abomination? their purſuing in it ſo greedily plainly ſhew them without griefe for it.* * Pſal. 28. 4, 5.

for *Sion* (o)? and one that preferres *Jeruſalem* aboye his chiefe joy.

The eight is derived from that duty incumbent upon the Saints, *to walke as lights amidſt a crooked generation*, Phil: 2. 15. and as the Lords holy remnant whom he hath reſerved to witneſſe againſt the evills of the times. And who ſees not that pride in apparrell, is now a raigning ſin in this Land, even among profeſſors, who, in their adorning themſelves, differ little, or nothing, from the world, that wallowes in wickedneſſe, and vanity? That which aggravates this evill, and renders it more odious, and ſhould ſet Saints at the greater diſtance from it, and from all appearance thereof, is, that there is a troope of evills, as covetouſneſſe, defrauding lying, oppreſſion, grinding the faces of the poore, &c. with many ſuch like ſinnes, which doe attend it. Can wee be zealous and jealous for the Lord of hoſts, and refraine from bearing a teſtimony of our diſlike of this abomination? And how can this be done, except we firſt begin at home, putting from us all appearance of that evill, which wee condemne in others? Gods people, who are called to come out of *Babylon*, are ſtraitly charged not to partake of her ſinnes (p); One reaſon is becauſe God will make uſe of them to declare againſt them. Now that the Saints may beare a full teſtimony againſt this evill of pride in apparrell, which is one of the ſins of the times, and one of *Babylons* ſins, (as appeares, *Revel:* 18. 12. and 15, 16 verſes.) It behoves them to cleere themſelves from it by a contrary practiſe (q) to this corrupt generation in their proud manner of adorning themſelves.

Ninthly, The preſence of the Lord with his people, encouraging them to this reformation, affords another ground (r): His hand (as they are perſwaded) having ſtrongly ſet it upon their hearts, in ſeverall Aſſemblies, ſolemnly waiting on him, to reforme without delay, accounting that now God is purging away all the droſſe of *Syon*, he will not leave ſuch worldly ſuperfluities long remaining upon the garments of Saints. Its confeſt, that inward impulſes, and perſwaſions of good men, are not alwayes good arguments to prove a matter: yet, when a praying people, ſuch as deſire to tremble at the Word, and labour to walke exactly, are unanimous in a perſwaſion or motion, which hath ſuch Scripture-grounds for it, as hath been alledged for this; Such an argument in its place, well accompanied with other weighty reaſons, deſerves to be conſidered by ſuch as feare the Lord.

(o) *See thoſe promiſes to them that mourne in* Sion. Iſa. 61. 2 3. *&* 66. 10. 8 Ground.

1 John 5. 19.

Rev. 18. 4.

(p) *Chriſts witneſſes doe torment the beaſt not onely by word, but converſation. Did not* Noah *by his practiſe in building an Arke condemne the old world?*

(q) *In ſuch a way wee ought to manifeſt our diſlike, ſo that he may runne that readeth it.* 9 Ground.

(r) *As God goes before his people to bring them out of Babylon, ſo to bring them off from her ſins.*

The

10 Ground.

(s) *God hath great regard to such as sigh and cry for all the evills of professors, though men make light and puffe at them. See & consider well,* Ezek. 9. 4, 5, 6.

(t) *Wee may justly refraine from our liberty to avoid offence, but we may not neglect our duty to God for feare of offending good men.*

The tenth and last ground is, because of offence, which is taken by those who sigh and cry for all the abominations of professors (*s*); They cannot but mourne to behold such needlesse costly deckings upon the apparrell of Saints. They also declare their conscientious offence thereat. If *Paul* would not eate flesh while the world was to stand, rather then put a stumbling block in the way of his weake Brother, 1 *Cor.* 8. 13. should not Saints much rather refraine from those needlesse things, then give offence, and cause griefe to the tender hearts of those for whom Christ dyed? And whereas it may be said, some good men are offended at the leaving off such ornaments (*t*); Is it from their goodnesse? Is it not rather because some private interest of their owne, or their friends, is thereby struck at? If they be conscientiously offended, the reasons before-going may suffice to shew, that the offence is unjustly taken at those, who on the grounds layd downe, cease from putting on upon their garments such superfluous ornaments, and in conscience towards God choose to walke in that way of reformation, whereon so cleere a light of truth shines.

(u) *Did not their ear-rings soone become a snare unto them, else why did* Jacob *take them away and hide them under an Oake when he reform'd his family, see* Gen. 35. 2, 3, 4. *With this compare* Exo. 32. 2, 3, 4. *See what use the* Israelites *made of their golden ear-rings. And did not golden eare-rings prove a snare to* Gideon *and his house,* Judg. 8. 26, 27.

Now, for as much as all reformation meets with opposition, it cannot well be expected, that this, which runs so contrary to the streame of the common opinion and practise, and is so opposite to mens fleshly lusts and interests, should easily take place: I shall therefore proceed to consider, and answer severall Objections, which are, or may be made against the reformation pleaded for, and the grounds before laid downe.

1 *Object.* Did not *Sarah* and *Rebeccah* weare rich Jewells, and if so, why may not beleivers in these dayes, weare such ornaments, if their abillity will extend to provide them?

Answ. First, Wee finde not that there were at that day (as now there are) many poore Saints on every hand needing to be relieved.

Secondly, Neither was provision made for their costly ornaments by such notorious abominations, of covetousnesse, and extortion, &c. nor the pride of professors, their pride in apparrell, growne up to that height, as that there needed then, as now there doth, such a loud sounding testimony in word, and practise, to be borne against it.

Thirdly, Some things practised by *Abraham*, and *David*, with as much approbation, as the wearing of Rings and Jewells (*u*) by *Sarah*, and *Rebeccah*, it becomes not Saints to practise: Had we

Abraham his Concubines, and children by them? *Gen:* 25. 6. And did not *David* take unto him many wives and Concubines? 2 *Sam:* 5. 13. Would not Saints bluſh to be found walking in their ſteps in theſe things now?

Fourthly, In thoſe dayes of ignorance, in the infancy of the Church, God dealt with his people as Parents doe with their little Children, who give them ſuch things as are taking to the eye, to win upon their affections; and lay ſuch commands upon them, as are ſutable to their tender age, and preſent capacity. So did God give goodly outward gifts, and ornaments to his people of old under the Law. And as he hath at ſundry times, and in ſundry wayes, ſo alſo by ſeverall degrees, diſcovered his will to his people, according to that ability he hath given them to beare. Wherefore it will not follow, becauſe God did at firſt tolerate the wearing of ſuch ornaments, that therefore now he calls not his to deny themſelves in theſe things. The preſident of ſome wearing ſuch ornaments then, makes not ſo much for that practiſe, as thoſe many Goſpel-precepts laid downe in the ſecond ground, with thoſe other arguments accompanying make againſt it now.

2 *Object.* This is for the honour of Chriſt, that his ſervants and followers put on ſuch ornaments, ſeeing thereby they make it appeare they ſerve a good Maſter.

Anſw. It is for the honour of Chriſt our head, and Lord, to have his members and followers conformable to him (*w*), even to Chriſt crucified, as were the Miniſters of Chriſt, and his deſpiſed followers in the primitive times. As for thoſe who judge of the condition of the ſervants of Chriſt, either of their happineſſe or miſery, with reſpect to their outward ſtate, and accommodations, what would ſuch have thought of Chriſt, had they ſeene him borne in a manger, and hanged on a tree? The miſtaken world, which (as *John* ſaith, 1 *John* 3. 2.) *knoweth not the Saints*, judging after the wiſdome of this world by ſuch falſe rules, may, and ſhall, ſtumble at the Saints, as they did at Chriſt, who were offended at him, and ſaid, *Is not this the Carpenters ſonne?* It is the glory of the members to be like their head, the followers to be like their Maſter. The legall worſhip, Temple, and worſhippers, had indeed rich adornings belonging to them, which was to the honour of God in that day, under that diſpenſation; But the new Teſtament-glory is inward, in the Spirit, in the hidden man of the heart. The typicall Temple was adorned with Gold and Silver, but the

(*w*) *It is enough for the diſciple that he be as his Maſter, and the ſervant as his Lord.*

true Temple ſpoken of 2 *Cor.* 6. 16. is adorned within with that which is not corruptible, and outwardly with ſuch ſelfe-denyall and good workes before men as doe become the Goſpel.

3 *Object.* Some object, this would be to expoſe our ſelves to ſcorne, and to make our ſelves ridiculous in the eyes of men, if wee ſhould put off our ornaments, and walke in that way which here ſeemes to be preſcribed.

Anſw. Firſt, Such extremities are not here pleaded for, as may occaſion ſuch contempt to be caſt upon you. Who will laugh at you, for forbearing to put on upon good and convenient garments, ſuch ſuperfluous trimming, as hath no ſhew of uſe? Is it not uſuall with civill people to commend going plaine, as they call it, and to condemne profeſſors for their pride in apparrell? As for holy mortified perſons, they are more exerciſed in ſighing for all the abominations of the times, then that they ſhould be found to contemne any man upon ſuch an account. Some light profeſſors there are, who neither lay to heart their owne, nor others ſinnes, but like *Dives*, they cloath themſelves ſumptuouſly, and fare deliciouſly every day (*x*), ſuch (being too much accuſtomed to vaine laughter) may laugh in the face at ſuch a reformation, whilſt inwardly they have indignation againſt it, becauſe it witneſſeth againſt their vaine practiſe.

(x) Luk. 16. 19.23,24,25, 28.

This deſcription of Dives *his fine cloathing and ſumptuous fare, &c. and withall his fearfull end, may ſerve for a profitable Caution to ſome who even tread in his ſteps.*

Secondly, The ſervants and followers of Chriſt ought not to thinke it ſtrange if they be counted for ſignes and wonders, ſeeing it is no other then what was propheſied before-hand in the Scriptures, *Iſai.* 8. 18. *Zach:* 3. 8. How could ſuch lay downe their lives for the truths of Chriſt, who cannot beare to be laughed at for righteouſneſſe-ſake? whilſt the glory of God is promoted by their endeavours for ſuch a reformation, whereof they ſee there is at this day among the Saints ſo great a neede.

They who keepe to the word may expect to be for ſignes & wonders in Iſrael, even among profeſſors.

4 *Object.* God hath promiſed that his people ſhall poſſeſſe the riches of the Gentiles, *Iſai.* 60. 9. 17. and that they ſhall have plenty of Gold, and Silver, *Iſai.* 61. 6. If ſo, and God hath already begun to ſubdue our enemies, ſo that they ſubmit themſelves, and come with preſents to us; why then, may we not prepare, and put on coſtly jewells, and ornaments? What better uſe can wee make of the riches wee poſſeſſe?

Iſa. 8. 16, 17, 18.

Anſw. Firſt, That thoſe Prophecies doe agree with what is written in the booke of *Revelation* concerning new *Jeruſalem*, and have relation to the ſame glorious ſtate of the Church, may evi-

dently

dently appeare by comparing the sixtieth Chapter of *Isaiah* with the 21 of *Revelation*. Its true indeed, the Kings shall bring their glory into it, &c. but that the Saints are not yet come to that new *Jerusalem*-state, is sufficiently manifest from that sorrow, and sighing, and the many sad complaints of Gods people as at this day; all which, as also the present poverty and suffering, of many Saints, are inconsistent with their glorious priviledges in the New *Jerusalem*; *for there shall be no sorrow, nor crying*, Revel: 21. 4. If it be granted, that such ornaments shall be worne by Saints in their triumphant state then, it will not therefore follow, that they may put them on in their militant state now, whilst the dayes of their mourning are not ended, and whilst the bridegroome is not with them (*y*).

Secondly, Saints ought to be so afflicted in and for the afflictions one of another, that as fellow-members of one body; *If one member suffer* (saith the Apostle) *all suffer with it*, 1 Cor. 12. 26. Upon this account, how deeply ought we to be affected with the lamentable miseries of Gods people in many Lands who groane dayly under grievous sufferings by persecution, reproach, imprisonment, and all manner of oppression? Are any of us set at liberty from such bondage, ought we not yet, to consider our selves in the same body with them? and be in bonds (in respect of a sympathy and fellow-feeling of their grievances) as if we were bound with them? *Heb.* 13. 3. and can we be thus affected, and yet plead for, and put on costly aray, and rich ornaments (as the manner of some is, who lay not these things to heart) as if all were well (*z*), and nothing aileth us? I shall not here meddle with that question, What times to come may allow of? onely let mee allude to the words of *Haggai* the Prophet, *Hag.* 3. *Is this a time for you, O yee, to dwell in your ceiled houses?* so, is this a time for Saints to be decking themselves with costly ornaments, whilst so many of their brethren abroad are wounded, and lye as it were bleeding even to death (*a*)? Might it not rather become a true hearted *Israelite*, with a tender eye to these things, to say with *Uriah*, 2 Sam: 11. 11. *The Ark, and Israel, and Judah, remaine in tents, and the servants of the Lord are encamped in the open field*, &c. *shall I then goe into mine house, to eate, and drinke?* &c. May not this his saying shame many professors now, who abate nothing of their superfluities upon the account of all the wants, sorrowes, and sufferings of the people of God (*b*), and all that reproach which is cast upon the glorious name and cause of God? Thirdly,

(*y*) *The child of the brid chamber ca but mourne whilst the bride-groom not with the*

(*z*) *Are such like G lio, of whom said when S thens was ten he cared none of thes things.*

(*a*) *Mark* Moses repr the childre Gad and o Reuben wh they would downe befor their brethr were put i their possessi Shall you brethren g to warre, shall yee here? Num 32. 6.

(*b*) *As tho who are n grieved for afflictions o seph, give felves great berty to dri wine in bow &c.* Amos *So on the trary they w are grieved Josephs a tion are led deny themse in such thing

Thirdly, Hath God bleſt his people in this Nation with the firſt-fruits of theſe promiſes? ſhould they firſt ſerve and adorne themſelves, and not rather honour the Lord, and adorne his Goſpel, by relieving the poore Saints, and others, with the firſt-fruits of all their encreaſe (*c*)? As for the late warre (wherein the cauſe of Chriſt and his Saints was pleaded with ſuch great reſolution and wonderfull ſucceſſe) was it not at firſt promoted by the free offerings of the godly, and well-affected people, who brought in their money, plate, and jewells, and kept not backe their lives, when they were cal'd for (*d*)? Let it be conſidered whether the rich ſpoyles gotten by ſuch a warre ſhould not have been brought into a publique treaſury, to be faithfully diſpoſed of for the benefit of the cauſe and people of God (*e*); the inſtruments imployed taking to themſelves food and raiment convenient for them, not laying up for themſelves, nor laying out for their luſts? How well would ſuch a courſe agree with that remarkeable word, *Iſai.* 23. 18. *The merchandiſe of Tyre* (which in reſpect of her fornication with the Nations doth fitly reſemble myſticall *Babylon*) *and her hire ſhall be holineſſe to the Lord; it ſhall neither be treaſured, nor laid up, but it ſhall be for them that dwell before the Lord, to eate ſufficiently, and for durable Cloathing* (*f*)? And if theſe things ought to have been done, and are not, but that which is contrary to them, may wee not conclude, that the coſtly apparrell, and the great treaſures of many who are inriched by the late warres, (conſidering the ſtate of affaires civill and ſpirituall in theſe nations (*g*), and the condition of thouſands of Saints at this day in the world) are more like *Achans* golden wedge, & *Babyloniſh* garment (*h*), then like the great riches Saints ſhall poſſeſſe, and the golden ornaments (as is ſuppoſed) they ſhall put on, in the day of *Jeruſalems* perfect proſperity?

5 *Object.* Others ſay we feare leaſt by forbearing to put on ſuch ornaments, wee ſhould give occaſion to the world to charge us with coveteouſneſſe.

God requi- of his peo- o'd that ſhould of- o him with- delay the ſ uits of all r encreaſe. od. 22. 29. h which are that d in Ezek. 41. Which es to latter ſt dayes. Did not the le as in the es of old offer nſelves and it's willingly the worke of Lord, aſſer- w. th their s in their nds, that the ſe was the ds. The peo went out as y were cal thereunto, to e the Lord ainſt the ghty.) Joſhua 6. 19. the gold ſilver taken m the enemy, verted to r e ends and became a cle and a trouble to the Camp.

(*f*) *Doe not ſome to maintaine gay cloating, binde heavy burdens on backs of Saints?* (*g*) *Faſting and prayer are commendable things, but the breaking off hard yoakes that which is more acceptable to God,* Iſa. 58. 5, 6. (*h*) *Are there not ſome Achans to be diſcovered and puniſht before the Lord will give his preſence in the Campe? Doe not his late diſpenſations ſpeake with a voice like that,* Joſh. 7. 13. *There is an accurſed thing in the midſt of thee O Iſrael, thou canſt not ſtand before thine enemies, untill &c. Reade the 6 of Joſh.* 18, 19. *and the 7th Chapter throughout, and compare diligently the things that have been, with the things that are, and take heed of being taken with goodly Babyloniſh garments, gotten by the ſpoyles of the enemies,* Joſh. 7. 21.

Anſw.

Answ. By the exercise of your liberality in relieving the poore Saints, by entertaining strangers, and such like workes, such censures may easily be prevented (*i*). If any forbeare the wearing of costly aray, in designe to reserve the gaine thereby for their covetousnesse, they are justly serv'd, if that reproach fall upon them. Yet all this makes nothing against a conscientious reformation in apparrell, which is a speciall helpe against covetousnesse, an evill practised by most men to uphold their pride. Wherefore let them both fall together, and this objection will be gone.

(i) *Wherein they who commit the keeping of their soul to God in well doing, ought in like manner commit the keeping of their good names to him.*

6 *Objct.* What say some? wee feare least by leaving off our superfluous ornaments, wee should bring our selves into danger of being numbred with the *Quakers*, seeing they are observed to speake much against pride in apparrell.

Answ. I answer, First, May wee not as well on the same ground cease to declare against false worship, and to speake of the Spirit, because they who are called *Quakers* doe such things, and others who shall so doe are like to be so accounted?

Secondly, Some men doe good things on evill grounds, to promote bad designes; wee may not therefore refuse to doe the same things on good and righteous grounds.

Thirdly, If this thing be of God (as hath been before shewed at large) we ought not to be discouraged therein on any such account: see *Isa.* 51. 7. But herein rather to rejoyce (*k*), if we be counted worthy to suffer that, or any other shame for righteousnesse sake; for Christ hath pronounced such sufferers greatly blessed, *Mat.* 5. 10, 11, 12. *Luke* 6. 22, 23.

(i) *How doe shew spel-faith their obedi to that C mand of C which bids to rejoyce leape for when men reproach for his sa* Luk. 6. 2

Fourthly, Consider whether this peoples standing up to plead for the Spirit; as also for reforming in habit, and for some other good things, at this time, may not have in it a designe of Satan, to bring up an evill report upon those good things, and the persons that practise, and seeke to promote them (*l*)? May wee not, I say, looke at this as a stumbling blocke cast in the way to hinder this good worke by the Enemy of man, who leaves no way unattempted to stirre up the minds of men to prejudice against the truth?

(l) *Satan doth it in lice, but in just ju ment doth stũbling b before me* Jer. 6. Lnk. 2. Isa. 8. 1 Pet.

7 *Objct.* The great cry of many is somewhat like to that of *Demetrius*, Act. 19. 25. By this craft we have our wealth, *viz.* many rich trades by Sea and Land, whereby many families are maintained, are upheld by the wearing of costly ornaments on apparrell.

Answ. First, Observe that this objection is agreeable to that prophe-

prophecy, *Rev:* 18. which deſcribes the dolefull complaint of the Merchants of the earth at *Babylons* fall, when her pride and pompe is brought downe, as we reade, verſ. 18. *They caſt duſt on their heads, and cry, Alas! Alas! that great City! wherein were made rich, all that had Ships in the Sea, by reaſon of her coſtlineſſe (m).* Such complaints becomes not the ſons of *Sion*, who have their converſation in Heaven. They are bidden to rejoyce at her fall, even then when thoſe Merchants mourne: ſee *Revel:* 18. 20.

Are there divers comonts & murings among people of land at the oving of iſh ſuperſti-, becauſe rade was ntained by proviſions hem.

Secondly, As for the families maintained by ſuch trades, are they rich? or are they poore? If rich, are the Saints bound to maintaine ſuch? who hath required this at their hands? If poore, and if the good of the poore and their families be the mark aym'd at in ſuch wearings, were it not much better that what they have to lay out in ſuch ſuperfluities, might be given immediately into the hands of the diligent poore? or ſuch as through age, or other infirmity of body, and unable to work? If in buying ſuch things at the ſhops, men act conſcientiouſly for ſupport of the poore; doe they act wiſely, to let the rich ſhop-keeper gaine ſo much by them (*n*), who oft proves a bad Steward of their bounty, and an hard taſk-maſter to the poore that work for him? The Scripture abounds with many great and precious promiſes to him, who from a right principle within, gives liberally to the poore, as, *Iſaiah* 58. 7, 8, 9; *&c., Luk.* 14. 13, 14. *Prov.* 28. 27. *Mat.* 19. 21. *2 Cor.* 9. 6, 7, 8, 9. *Mat.* 6. 2, 3. *Luke* 11; 41. *Deut.* 15. 10th. But what one word of them, or what other promiſe can a man warrantably apply to himſelfe in buying ſuch trimmings? Let the gallant profeſſors conſider it well, and aske their experience, Will it give them a cleere teſtimony of Gods promiſe or preſence with them in ſo doing? but in giving to the poore, that duty ſo oft commanded and commended to us by the Lord, many humble and mercifull men can ſay they have mett with many good words of promiſe, more ſweete then honey, and dearer then thouſands of gold. *Hee that pitieth the poore* (ſaith *Solomon*) *lendeth to the Lord, and that which he hath given will he pay him againe*, Prov. 19. 17. But can ſuch who lay out their money at the ſhops in coſtly ornaments, account that in ſo doing they lend unto the Lord? and that God will pay it them again? ſo that they who thus act, ſhew themſelves in this matter neither wiſe for the poore, nor for themſelves.

y that time aines have d through oop-keepers s, little is which is for the

19. 10.

Thirdly,

Thirdly, As for ſuch as are poor in Churches, who are imployed in making Lace, and ſuch like Ornaments, If God enlarge the hearts of the rich Members to ſtudy to do ſome ſingular works of mercy, cauſing them in order thereunto, to ceaſe from their coſtly ſuperfluities in houſe-furniture, apparell and delicious fare, and from ſeeking great things for themſelves, and theirs, they may (without doubt) ſet their poor fellow-members on work, in providing things honeſt for neceſſary uſes, whereby they may bee more profitable to their Generation, and ſpend their dayes on earth with more ſatisfaction, and to a better account, than in making, and providing ſuch vain things, which tend to little profit, but for the moſt part meerly ſerve the luſts and humours of proud men. Let ours alſo (ſaith the Apoſtle, *Tit.*3.14.) *Learn to maintain good works* (ſome read honeſt Trades) for neceſſary uſes, that they bee not unfruitfull. Might not the poor Saints, if the rich were bleſt with an heart to deviſe liberall things, bee ſet on work, in making coates (with *Dorcas*, *Act.*9.39.) and other linnen and woollen Garments for poor widows, and for the Fatherleſſe? and would not this bee a praiſe-worthy work, and that which would give occaſion to all beholders to glorify God? ſo that if wee reſpect the glory of God, the good of the Poor, and our own Comfort, the way that is taken, to go to the ſhops, and upon the account of maintaining Trade, to lay out their mony in needleſſe Laces, Points, and Ribbands to put them on upon good Cloathes, which are convenient, and may well become us without them, this way I ſay is not the beſt, and moſt excellent.

Obj.8 *Some great Profeſſors are ready to object, we may provide and put on ſuperfluous Ornaments, and yet reſerve enough to beſtow on the Poor, ſeeing the number of them whom wee are called to relieve is but ſmall, and moſt of them can make a ſhift to live with little help.*

Anſw. First, Such ought to know and conſider, that of thoſe whom God hath bleſt with a liberall portion of outward things, hee expects and requires a proportionable excerciſe of liberality, for to whom much is given, of the ſame much ſhall bee required, (o) *Luk.*12.48. *Act.*11.29. And yet the rich (even in ſome Congregations of Saints) count they do well, and enough, if they give to the relief of the poor double what other mean men do, two ſhillings to their one; whereas (did they diſpenſe their gift according to their ability) they would give fifty for others one. Be-

(o) Obſerve how the widdows two mites are valued above the great gifts of the rich, Mark 12.43,44. 1 Pet 1.14,15

leevers who are rich in this world, are required to bee rich in good works, 1 *Tim.*6.17,18. And if any man minister let him do it as of the ability which God giveth, 1 *Pet.*4.11.

Secondly, Do such, in relieving the poor, walk by that rule, *Deut.* 15.11. Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land? and in the verse before, Thou shalt surely give him, and shalt not bee grieved; and again in the 14. verse, Thou shalt furnish him liberally out of that wherewith the Lord thy God hath blessed thee. But on the contrary, is it not ordinary with some that are Rich, to count it enough to keep their Brethren from perishing? How few walk up to that Golden Rule, Thou shalt love thy Neighbour as thy self? hee that so loves his Neighbour, seeks to make his life in some measure comfortable as hee doth his own, and in so doing (though not for so doing in way of desert) more joy is to bee found, than in the greatest worldly glory, which when men have purchased with much expence, procures them little comfort here, and will afford them lesse in the day of Christ. May not many who so lavish out their Gold and Silver on their sumptuous cloathing, justly fear lest they fall under that heavy charge in the day of Christ; *I was naked, and yee cloathed mee not, hungry, and yee fed me not, Mat.* 25.42,43. Such as now wear costly apparell on the back, with great bunches of Ribbands on the belly (as the manner of some is) will they not then blush, and bee ashamed when they shall bee called to look back and see how they have used their talents, and be required to give up their account to (p) God?

Doe not brave gallants put that great day of accounts far off? Such give large encouragements to others to acquaint them with their estates.

Thirdly, They know few in want. If they were not willingly ignorant, they might soon be informed of many objects of pity, who call for large bounty, and bowells to relieve them in their present wants and (q) streights. The time is neer, wherein that word shall bee fullfilled, *Esay* 32.5. The vile person (such an one as first serveth his Lusts, and then throws a little of the overplus to the Poor) shall bee no more counted liberal, nor the Churl (who possibly will do something for the poor by much entreaty) shall no more bee said to bee bountifull, but the liberal man shall bee known by that character, in the 18. verse, by devising liberall things, and mark what follows, by liberal things shall hee stand. To seek out the Poor and needy, the hungry and the naked to feed and cloath them, and to avoid all unnecessary expence, that he may be the better able to do such works, this speaks a man liberal indeed, thus to devise liberal things.

And

And hee that doth thus (providing things honeſt and needful for himſelf, and for his family) as hee is likely to find no lack, ſo to have little, or nothing over, wherewith to provide coſtly ſuperfluities. For concluſion of the anſwer of this objection, let mee without offence propoſe to ſome Saints in Churches, whether do they remember their Brethren in other Congregations beſides their own, who ſuffer adverſity, as being in the ſame body of Chriſt with them, and do they make it appear by caring naturally for them, and extending relief to them, according to examples of the primitive Saints, 1 *Cor.* 16.1,2,3. compared with 2 *Cor.* 8.1,2,3. &c. *Act.* 11.29,30. 2 Cor. 8. 1

Obje&. 9. *It is enough for us to avoid ſome extream vain faſhions, and to conform in our apparrel to other civil people of our degree?*

Anſw. This ſaying ſuites well with the Laodiceans of our times, who are much taken with the friendſhip of this world, but to ſuch I ſhal uſe the words of the Prophet, *Ariſe, depart yee, this is not your reſt, for it is polluted.* Hath not Pride infected all degrees, high, and low, from the greateſt maſters to the meaneſt of Servants? Not to ſpeak of the Pride and pomp of ſome men, and how it is ſupported, Do wee not ſee, that even thoſe who get their living hardly, by their daily labour, inſtead of laying up againſt the time of age or ſickneſſe, lightly lay out what with labour they get, on vain and coſtly (r) ſuperfluities? And what do they alledge, but that its ordinary for others as mean as themſelves ſo to do? But let Saints remember that command of God, Thou ſhalt not follow a multitude to do evil, *Exo.* 23.2. and the words of the Apoſtle, *Rom.* 12. 2. where wee are commanded to bee non conformiſts to this World, and withal obſerve his earneſt exhortation to the beleeving Epheſians, not to walk as other Gentiles, in the vanitie of their mind, &c. *Eph.* 4.17. to the 23. verſe, for further anſwer ſee the 8 ground.

(r) Such t
mings as a
uſed by po
ſervants are
times more
coſtly to t
then other
adornings
worne by
of eſtates.

Obje&. 10. *Some who ſeem to bee high-flown in knowledge and contemplation, object againſt this Reformation, that this is a ſmall matter, and ſo they puff at it, and are offended as* Naaman *the* Syrian, *when the Prophet bid him do a ſmall thing*, 2 King 5. 11. 13.

Anſw. Firſt, Doth God call for it? be it granted that the thing is but ſmall, in compariſon of ſome weighty matters, ſo much the rather ought it to bee done by the Saints without gainſaying. But ſo ſmall a thing as it is, weightier matters are highly concerned in it; for (beſides the clear tendency of this Reformation, to promote many

ſingular good works, which would adorn the Saints profeſſion, and turn for a teſtimony to them, that God hath ſet them in the way of thoſe choice and high enjoyments ſpoken of in the ſixth ground) it lays ſiedge to thoſe mighty ſinnes, viz. Covetouſneſſe, Oppreſſion, Extortion, Injuſtice, Fraudulent dealing, with many other like evills, which are practiſed mainly to maintain a worldly gallantry in coſtly apparell, and ſuch like ſuperfluities.

Secondly, To allow our ſelves in any evill, though but a ſmall one, is no ſmall evill but a great one, ſuch as makes a deep wound in a tender Conſcience, and prepares the way to the worſt of evills, (s) Have not theſe times abounded with ſad examples of ſome, who at firſt ſlighting ſome leſſer commands of the Goſpell, and giving place to ſinne by little and little, have at length become deſpiſers of the Ordinances of Chriſt, and have ſet light by Chriſt himſelf, and his precious blood, turning the grace of God into wantonneſſe; abuſing Goſpell liberty for an occaſion to the fleſh, even unto groſſe Licenciouſneſſe? Wherefore the rather ought Saints to bee circumſpect in all things, and to avoid ſuch arguing in defence of ſmall ſinnes, ſeeing it proves oft times a ſad beginning that leads to a fearful end. And now in as much as God is turning his hand upon his People, to purge away all their droſſe, according to his bleſſed word, *Iſay* 1.25. Wee ought to ſee his hand upon us, and readily to ſubmit thereunto, as workers with him in the ſtrength of his grace, to cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God, 2 *Cor.* 7.1.

The bright beams of that light, which is now riſing on the Saints, will diſcover the leaſt motes of evil remaining in them, and that fire which is in *Sion* wil leave no ſtubble remaining. Theſe things duly conſidered, this objection is no juſt exception againſt the reformation aforeſaid.

Obje&. 11. *Some affirm with no ſmall confidence, that their hearts are dead to things below, they take no pride or pleaſure in their coſtly apparel, though it be made, and put on after the neweſt faſhion, therefore they may, and can without ſcruple wear ſuch things.*

Anſ. Firſt, If your hearts are dead indeed to them, the offence that is given to many tender hearts by ſuch adornings, were there no other ground, may the more eaſily prevail with you to part with them.

Secondly, Some who have thought thus of themſelves, upon a

(s) See the danger of ſinning wilfully Heb. 10.25,26 Pſal. 19.13 and take heede of the leaſt ſlip that leades to Pſal. 5.13 Heb. 5.15 1 Theſ. 5.22 Rev. 4.4,5. Iſa. 34, laſt. Mal. 2,3. Iſa. 33. 14.

ſleight

sleight search, upon further and more strict inquiry, have not found their hearts free from the infection of pride in apparel, which where it is in most Professors, may be discerned by others, at least by themselves (upon a close search) in these two things.

First, Their clayming, or at least expecting some more than ordinary respect suitable to their habit; yea, and if they come into the assemblies of Saints, they look to be preferred to the best places, and that it should be said or done to them according to that word in *Jam.* 2. 2. *If there come into your assemblies a man with a gold ring, and goodly apparel, and there come in also a poor man in vile rayment, you have respect to him that weareth the gay clothing, and say to him, Sir, sit thou here in a good place, &c.*

(t) Is there n some such pa tiality to be seen in the a semblies of S aints at thi day?

Secondly, Their strange carriage to their poor brethren; How do such blush & are ashamed to walk the streets with their poor brethren in mean rayment? Do they not shun their company in open places of concourse, and sometimes seem to dis-own them? Are they not ashamed to call them (or be called by them) brethren (w)? And why are they thus ashamed to own Christ in his poor members? It stands not with their honor to be seen with them, or at least to be familiar with them (*m*). This becomes not those of their rank that wear such costly rich cloathing. And if these things be so, beware lest your hearts deceive you in this matter, but let that be taken away, which is such a snare, and a stumbling-block to Saints.

(u) Is not thi denial of Chr in his poor members lik that of Peter when he said the high Prie hall, I know not the man

(w) Yet is no Christ asham to call them brethren. Heb. 2. 11.

Obj. & 12. *Now may some say, we find our selves upon the consideration of the whole matter, so far informed, that we know where to begin; we are convinced of some of our adornings, that they are vain, foolish, and offensive, unbecoming Saints, but wee know not where to end, or what bounds to set to this reformation. Moreover we fear that hot contentions may arise among Saints about this matter.*

Ans. In following our light, we ought not to be of doubtful mind, but in this, as in other things, whereto wee have attained, wee ought to walk, waiting for further light in the improvement of the measure received. In reforming Religion from Popery and Prelacy, &c. who could at first set, or who can yet set the bounds to that reformation begun, so as to declare in every particular, whereto it will grow, so as to say hitherto shall it proceed, and no farther? or who could, or can yet resolve all the doubts and questions that have risen concerning that matter? nor was that or any other reformation that I could yet hear of, brought forth without some

Phil. 3.

contention [x]; but if upon such accounts any persons whatsoever, should (notwithstanding their being convinced of the need there was of a reformation) have withstood the work, or refused to enter upon it, they might bee justly judged for their opposition, or neglect; It being Gods ordinary way when hee sets his people upon a work at first, after conviction, to give them a measure of light accompanied with zeal and confidence, serving for an entrance, and after that, to come in with an increase of light for the carrying on the work begun, thus leading his people, as by step and step. These things are plain, and the application may easily bee made to the matter in hand.

As for the contention that may arise, Is it not the ordinary lot of the work of Reformation, and every part or peece thereof to passe thorow such fire, that both it and those who stand for it, may bee tryed? And such as hate to bee reformed (though they take Law and Gospel in their mouth) may bee discovered? But let men take heed to themselves that they contend not against any part of Gods work (*y*), or that they bee not found Newters when God cals to side with him in any part of righteousnesse, considering the words of our blessed Lord, *Hee that is not with mee is against mee, and bee that gathereth not with mee scattereth abroad*, *Mat.*12.30. As for removing any other obstruction that may lye in the way to hinder this Reformation, I referre the Godly Reader to a diligent perusall of the ground laid down, with the answers given to the several objections before mentioned.

Query. *Here it may bee questioned by some, who are or may bee satisfied touching the Reformation contended for*, viz. *Whether being convinc'd that Saints ought not to put on such superfluous trimmings as are before spoken against: Shall wee straightway take off such things if now wee have them on? What good may come to us, or others, by so doing?*

Answ. Can you, being convinc'd in the thing, keep them on with comfort? Considering

First, That in continuing them on, by example (which is a thing many look at in such matters) you uphold the evill, and promote it in others, who are incouraged by beholding your vain adorning, to procure and put on the like.

Secondly, You can not well use tongue or pen to oppose such superfluous Ornaments on others, seeing they remain on your own Apparel. Will not every man bee ready to say, *Pluck out*

first

[x] What birth there that comes without travel.

[y] Psa.50,16 2 Cor.3,18 ee can doe thing against e truth but t the truth his becomes ints thus to y and do- Matt.3,15.

firſt the beam which is in your own eye?

Thirdly, You may never live to wear out the cloathes you put on, ſo that if you ſhould think then to reform, when you have done with them, and not before, you may never live to have the honour to do God that ſervice to bear your teſtimony againſt that evill. Remember the wiſe mans words, Eccleſiaſt.9. 10. *Whatſoever thine hand findeth to do, do it with thy might, for there is no work nor device, nor wildome, nor knowledge in the grave, whither thou goeſt.* If therefore you have light leading you to bear your teſtimony in word and practice againſt ſuch ſuperfluities, *Walk in the light, whilſt you have the light*, Joh.12.36.

Fourthly, Although the putting off ſuch things ſeems to preſent no preſent outward advantage to any man, yet inaſmuch as it puts a man into the better capacity to help forward a generall Reformation among Gods people, and ſeeing the great good which may bee expected to come thereby, will, to the great ſatisfaction of publick-ſpirited Chriſtians, ſoon countervail the parting with thoſe things, (which are no gain, but rather loſſe to them that wear them) therefore let them bee parted with, and no longer retained by Saints.

The Concluſion.

That it is expedient there ſhould bee ſome Reformation among Saints in their Apparel, in reſpect of ſome extravagancies and vain ſuperfluities, moſt, or all good men acknowledge. As for the way that is preſented to the Saints in this Diſcourſe, I deny not but it may bee liable to exceptions in ſome caſes, and ſo are many or moſt generall Rules in the Scriptures of (z) Truth. If they who are friends to this work, diſlike this eſſay, or rough draught, let them bring forth their poliſhed Endeavours on this Subject. In the mean time, this I ſay to all that fear the Lord, who upon the reading hereof ſhall remain diſ-ſatisfyed in this matter: Take heed that yee ſpeak not evill of the things yee know not, or have not conſidered, but ſeriouſly weigh, as in the ſight of God, and in his holy fear, the things laid down in this Diſcourſe, not forgetting or neglecting to ſeek the Lord herein, remembring the words of wiſdom, Prov.28.5. *They that ſeek the Lord underſtand all things.* I ſhall ſhut up all with the words of *Gamaliel* to the Jews. *If this counſell or work bee of men, it will come to nought, but if it bee of God, yee cannot overthrow it, leſt happily yee bee found to fight againſt God.* Acts 5.

(z) That great Command for doing no manner of work on the Sabbath, did admit of exceptions in ſome caſes, as appears Matth. 12. the beginning of the chapter. 2 Pet. 2.12.

Que-

QVERIES

for the People called

QVAKERS.

FIRST,

WHether are you willing that the depth of your perſwaſion or opinion touching Jeſus Chriſt his being now contained in the Heavens, the raiſing of our dead bodys after natural death, the Tryal of Spirits and Doctrins according to the Scriptures, ſhould be clearly and openly known, and publiſhed?

Secondly, Whether do you not by many of your ſayings (which admit of a double conſtruction) craftily hide your perſwaſions in many things from the ſight of ſome honeſt people, who take you to hold the ſame truth with beleevers in general, concerning Chriſt, the Scriptures, and the reſurrection of the dead? Do you not endeavour to make them beleeve, you hold otherwiſe in ſome things than you do? And is not this diſſimulation at the beſt? or lying after the manner of *Annanias* and *Saphira*, *Act.* 5. 8.

Thirdly, Whether your ſelves (even all of you) bee not men and women of ſinfull failings, and imperfections, as are thoſe Godly people you cry down? Doth not the light within ſhew you this? If
Eph. 1.8. not, tell us who are the perſons among you without their failings or imperfections? And how came they ſo to bee?

Fourthly, Do you in paſſing your judgement of the Congregations of Beleevers, as well look after thoſe things which are Commendable as thoſe things which are Condemnable in their practices? Do you not overlook the example of Chriſt in this, who in his meſſage to the Church of *Epheſus*, writes in praiſe of the good things in them,
Are not ſome churches now to be commended for doing evill ſtrins? *Rev.* 2.2. and particularly that they hated the Doctrin of the * *Nicolaitans*? Though withall hee reproves them for leaving their firſt love, and *Sardis* Church being reproved, ſome few names are excepted. Do not you on the contrary cry them down in general, without any mercy?

Fifthly, Whether your declaring againſt inſtrumental teaching, yet going about divers of you, informing and inſtructing your ſelves and others, who are free to hear you; doth not diſcover a groſſe contradiction between your profeſt principles and practice, and plainly ſhew that you would have them hear none but you? and whether this be right to ſet them againſt inſtrumental teaching, to bring them to hear your declaring, as ſome of you call your ſpeaking, altering only the name?

Sixthly, Whether inſtrumental teaching bee unſuitable to the new Covenant? If ſo, Why did Chriſt being aſcended, appoint Paſtors and Teachers in the Church, to continue untill wee all come into the Unity of the Faith? &c. thus ordaining Miniſters for the work, while work remains for the miniſtery. Did Chriſt burden his Saints with needleſſe appointments?

Seventhly, Whether the Scriptures you bring to oppoſe Goſpell Ordinances, do not ſerve only to make void Circumciſion, with other Ordinances of *Moſes* Law, and to witneſſe againſt walking after the tradition of men, with the carnall formall practice, or idolizing of true Goſpell Ordinances? All you ſay, making not at all againſt a ſpi-

ritual practice of Church-Ordinances, as breaking bread, and exhorting one another, &c. wherein the Saints have the footsteps of the flock in the primitive times going before them, and the appointment of Christ for the continuance of these till his coming, which must bee understood of his personal coming the second time, he being come in the Spirit with great glory, when hee gave those Commands, *1 Cor.* 11. 25, 26. *Revel.* 2. 25. *Heb.* 10. 25.

Eightly, Whether it is not better to wait on God in his good old ways recorded in his word, expecting his work to be gradually carried on as the growth of a building, or of a plant, or child, so running with patience the spiritual race set before us? or as the manner of some is, to forsake the principles of faith (whereof the Saints have had so great experience) in hope to start up suddenly from a low stature into perfection, by imbracing a new doctrine?

Ninthly, Whether Jesus Christ hath not prayed for those who beleeve through the word of the Apostles, according to *John* 17. 20? And if so, Whether they are not in a good and safe way who beleeve accordingly? And whether it be not better to credit their testimony so fully confirmed by the Lord, and acknowledged by the Saints for many generations, than to forgoe that, to imbrace, and follow the sayings of some of your company? Heb. 2. 3.

Tenthly, What is that faith which the Spirit speaks expresly, *Some shall depart from in the latter dayes, giving heed to seducing spirits, and doctrines of devils?* 1 *Tim.* 4. 1

Eleventhly, Whether that doctrine which in sum is no more but *LOOK TO THE LIGHT WITHIN*, with a curse upon disobedience, and a blessing upon obedience thereunto; be that glorious Gospel preached by Christ, and his Apostles, holding forth good news to all people? Or whether it bee not a reviving of the old doctrine of Justification by works, wherein the mystery of iniquity worketh to darken the grace of God, in justifying the ungodly without works freely, and to make void the sufferings of Christ? *Rom.* 3. 24. and the 4. *Chap.* 5. *Gal.* 3. 1.

Twelfthly, Whether the light that is in every man doth reveal Jesus Christ as crucified for sin, and risen again? If so, How came it to
Acts 23.1. pass that so many strict men among the Philosophers, and *Paul* him-
Act. 26.9. selfe walking according to his conscience before conversion, were igno-
1 Tim. 1.13. rant of him?

13 Whether you have not among you many who presume to be Masters, or Masterly teachers, contrary to that word of Christ, *Matth.*23.10. in the true intent of it? Do they not usurp authority over the judgement and conscience of their followers, requiring them to beleeve and obey what they say, without asking their meaning, and examining their sayings by the Scriptures? whereas Christ expounded his sayings, as occasion was offered, and need required, to his Disciples, and the *Bereans* are commended for searching the Scriptures daily, whether the things spoken by the Apostle were so, *Matth.*13.18,19.36,37, &c.

14 Whether it bee not high presumption, and spiritual pride for some among you to break Christs commands, and teach men so? and to judge (as many do) the secrets of mens hearts? and rashly without knowledge of mens conversations, to affirm that they have not the Spirit? If the Spirit of God witnesseth with their spirits (as I doubt not but it doth with divers of them, you to judge) that they have the Spirit of God, and the work of regeneration witnessing thereunto, may they not by your bold judgement to the contrary, know how to judge of you?

15 Whether do you not esteem the sayings of some among you of equal authority with the sayings of God in Scripture? and as readily, or more to be beleeved, and obeyed without any inquiry, whether they agree with Scripture or no? even although they plainly contradict the written word? Is it not an usual thing with many of you, to travel up and down to and fro, far and neer, to the wearying of your flesh, and neglecting your relations, in obedience to such voyces or sayings not warranted by Scripture, but contrary thereunto? yet in many things of this kind, wherein some of you seem to glory, the Papists themselves out-strip you, only, they are more modest than to go naked; And who hath required these things of any of you?

16 Whether Satan that old deceiver (who often changes his ſhapes, being diſcovered in many of his old devices) may not now be expected to come in his beſt dreſs, as an Angel of light? and being diſcovered in his old Antichriſtian forms, and in rude ranting, now to come with power, and ſeeming purity, ſhewing ſigns and wonders, to ſeduce from the plain ſimplicity of the Goſpel of Chriſt, according to thoſe deſcriptions of his coming, and working, 2 *Theſſ.* 2. 8 9. *Mark* 13.22. 2 *Cor.*11.3.14? And if ſo, ought not all men to take heed how they beleeve every ſpirit, or powerful motion to bee of God? as alſo, how they hear, and follow every Prophet that comes in ſheeps cloathing, and pretends to come with light? And are not thoſe in the way to be eaſily ſeduced, who are ſo taken with the fair covering, and outſide carriage of perſons, as to imbrace their principles without a ſerious ſpiritual Scripture-trial of them? Whereas we are commanded, *If any man bring not this doctrine, receive him not*, 2 Epiſt. *Joh.*10. And *Solomon* ſaith, *The ſimple beleeveth every word, but the prudent man looks well to his goings*, Prov.14.15. 1 Joh.4.1.

FINIS.

BRITISH
17 JU 1963
MUSEUM

Reader,

By reaſon of the Authors abſence at the entrance of this Book into the Preſſe, and notwithſtanding all the care taken afterwards, many faults have eſcaped, ſome of the chief of which are here noted, the reſt thou art deſired to correct with thy own pen.

Errata.

IN the Epiſtle to thoſe in Babylon, blot out (And for) p.1.l.20. for alſo r. ſo, p.2.l.9. blot out yea, p.4.l.5. blot out ought, p.5.l.10. r. Jer. 51. l.13.r. Iſ.59. p.7.l.4. leave out from many promiſes to Beleevers. l.9.r. ſince. l.16. leave out that, p.10.l.10. for graces, r. grace, p.20.l.24. for light, r. like.

In the Margent of page the 11. read Religious Scots.

BRITISH MUSEUM
17 JU 1892

CHRIST'S Innocency pleaded:

Againſt the CRY of the

CHIEF PRIESTS.

OR,

A Brief and Plain REPLY unto certain Papers received from *William Thomas* (called) *A Miniſter of the Goſpel at* Ubley, *in Somerſetſhire.*

By *Thomas Speed*, a Servant of that Jeſus Chriſt, who was, at the Requeſt of the bloody Crew of Chief Prieſts and Teachers, Crucified at *Jeruſalem.*

Mat. 23. 27. *Wo unto you Scribes, and Phariſees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſs.*

John 8. 39. *Jeſus ſaith unto them, If ye were* Abrahams *Children, ye would do the works of* Abraham.

Verſ. 40. *But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not* Abraham.

Seneca de vit. *Beat. Quæramus quid optimè factum ſit, non quid uſitatiſſimum: & quid nos in poſſeſſione felicitatis æternæ conſtituat, non quid vulgo, veritatis peſſimo interpreti, probatum ſit.*

LONDON, Printed for *Giles Calvert*, at the Black-ſpread-Eagle, at the Weſt end of *Pauls*, 1656.

THE BIBLE;

OR,

HOLY WRITINGS.

To all the publick Teachers

in this Nation, who are by themſelves and the world, called,

Miniſters of the Goſpel.

SIRS,

THE night is far ſpent, the day is at hand; and bleſſed, yea bleſſed from the Lord are all they, who are found walking, not as Children of the night, but of the day. The hour is coming, and now is, that all coverings ſhall be removed, and the vails pluckt from off all faces; and lamentation, and wo, will be unto all them, who are found covered, *but not with the covering of my Spirit*, ſaith the Lord God. Awake therefore, O ye *Shepheards*, Awake, Awake; ſtand up, ſeriouſly conſider of, and prove, your coverings; make diligent inquiſition, and ſearch, whether you are covered with power, or profeſſion; with the ſubſtance, or with the form; with the Spirit, or with the letter onely. To lean upon the Lord, and ſay, Is not he in the midſt of us, (as *Micha's* Hireling Teachers, and Prophets did,) crying, *the Temple of the Lord, the Temple of the Lord*, will not ſerve the turn, in that terrible day in which the righteous Judge of all the Earth ſhall enter into judgement with you.

The Scriptures of truth do bear record (*a*) of a people, who ſhall at the laſt day make their ſolemn appeal to the King of glory, avouching themſelves undoubted Chriſtians: pleading that they have given ſignall teſtimonies, that they were ſuch, by their *Trophesying, caſting out of Devils, and doing many wonderful works in his name*; on whom he will then pronounce that diſmall Sentence of departure as ſuch whom he *never knew*; for that (though they had been much in preaching and profeſſion, yet) they were meall *workers of iniquity*. You do all pretend your ſelves ſervants to the Son of God, and to be Miniſters by him called forth to preach the *everlaſting Goſpel*; From the

Mat. 25 22,23.

bottom of my heart do I wiſh, that I were able truly to ſay of every individuall of you, that you are found walking worthy of ſuch a Maſter, and bringing forth fruit worthy of that high and holy calling, with which you pretend your ſelves called. I ſhall not undertake raſhly to judge you, or accuſe you unto the world; let your fruits demonſtrate what Trees you are, and let your works judge you.

You pretend the Scripture to be your Rule; Come therefore let us plainly reaſon together, and ſee if your own Rule will condemn you or abſolve you. The Spirit of the Lord by the mouth of his Prophet *Micha*, (*b*) accounted it among the abominations of the *Prieſts* and *Prophets* of thoſe dayes, that they *taught for hire*, and did *Divine for money*; and as an aggravation of this their wickedneſs, he farther teſtifieth, That they even *prepared war againſt him that refuſed to put into their mouths*. Let theſe Scriptures be your inditement before the judge of all the Earth; and to the light of Jeſus Chriſt in every one of your Conſciences do I appeal, whether you are able to plead to it, Not guilty? And if guilty, how then can you eſcape the ſame ſentence, and condemnation, that fell on thoſe *Prieſts* and *Prophets*, who were found in the ſame tranſgreſſions?

b Mic. 3. 11.

c. Mic. 3. 5.

Jeſus Chriſt the true and great Prophet of his people, denounceth the woe againſt the (*d*) Teachers in his dayes, for that they did *their works to be ſeen of men, ſtanding praying in the Synagogues, and the corners of the ſtreets*, as alſo becauſe they *loved the uppermoſt Rooms at Feaſts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of men Rabbi, Rabbi*. View your ſelves in this Glaſſe alſo, and let the Light of Chriſt in all your Conſciences judge, whether theſe ſpots are not manifeſtly to be ſeen in your Garments; and if ſo, who can abſolve you from being ſharers in their woe, who are found partakers with them in their evill works?

d Mat. 23. 5, 6, 7.

The Scripture (*e*) witneſſeth, that the Sheep and the Shepheards of Jeſus Chriſt were *not of the world*, becauſe by him *choſen out of the world*, and therefore *by the world* were they *hated, perſecuted, impriſoned, ſtoned, beaten* in their

e John 15. 19.

Sy-

Synagogues, dragg'd before *Rulers* and *Magiſtrates*, *for his names ſake*; caſt out as the(*f*) *ſweepings and off-ſcouring of all things*. Stand to the bar, O ye Shepheards, before that righteous Judge that cannot be bribed, and in the preſence of him that ſearcheth the heart, and tryeth the reins of all men; give true anſwer to what I ſhall demand of you. Are you by the world hated, or are you haters of others? Are you perſecuted, or perſecutors? Are you impriſoned for truths ſake, or are you impriſoners of others? Are you ſtoned, or ſtoners? Are you by the world beaten in their Synagogues, or do you your ſelves beat, or cauſe others to be beaten? Are you brought before Rulers and Magiſtrates for Chriſt's name ſake, or do you dragg, or cauſe to be dragged, others before them? Are you by the world caſt out as the filth, and off-ſcouring of all things, or do you ſo caſt out others that do refuſe ſubjection to your luſts? If theſe be indeed the fruits you bring forth, (as who is he among you that can waſh his hands, and ſay he is innocent?) then whether you are of the number of thoſe *that ſay they are Apoſtles*, and Miniſters of Chriſt, but are found to be *liars*; let all the wiſe in heart judge.

f ὡς περὶ καθάρματα τῦ κόσμυ καὶ πάντων περίψημα. 1 Cor. 4. 13.

The Scripture farther beareth record, that the Meſſengers of Jeſus Chriſt, when ſent out to preach the Goſpel, did *freely give*, as they had *freely received*; they *coveted*, (*g*) *no mans Silver, nor Gold, nor Apparel*, and yet [ſerving a faithful Maſter] they wanted nothing. We never read that *Paul*, or any of the Miniſters of Chriſt in Scripture, did ſo much as claim a maintenance from thoſe without, much leſſe did they *commence ſuits at Law againſt the world, or the Saints, for the tenth of all their labours*. Are you the Meſſengers of Chriſt? and is the Scripture your Rule? How is it then, that you dare not engage to preach, having not firſt made firm Indentures for your lively-hood? Or why is it that you fill the Courts of Juſtice with your actions againſt thoſe that refuſe to pay you the tenth of all their increaſe? nay by what Rule do you exact it of thoſe that never hear you, nor own you for their Paſtors?

g *Acts* 20.33.

Moreover The Scripture manifeſtly declareth againſt all the works of the fleſh; ſuch as are, *drunkenneſs, ſwearing*,

ing, hypocriſie, covetouſneſs, &c. and are your hands all clean from this filth? are not a great part of you found wallowing in this common mire? And among thoſe of you, that have eſcaped that open pollution of drunkenneſs with wine, are you not yet intoxicated with wrath, and rage againſt the innocent? Let me ask you farther, (and let your anger be turned into a ſerious conſideration of what I ſhall ſay.) Is there ſcarce a Priſon this day in the Nation, in which ſome ſervant of the living God, or other is not priſoner to your unſatiable fury? Doth not Jeſus Chriſt as truly lie bound in many *naſty holes, and Dungeons* in *England*, by your inſtigation and procurement, as he did by the procurement of *Saul* in *Damaſcus*? If any poor *Jeremiah* come from the Lord, to bear teſtimony againſt all your abominations, is there wanting a Lordly *Paſhur* among you, who [in caſe the Magiſtrate be ſo honeſt as to refuſe] will not *with his own hands put his feet in the ſtocks?* Now then to your Rule: Is it any where upon record in Scripture, that the true Prophets and Miniſters of the Lord did perſecute, or impriſon, any that were differing from them in things of Religion? Are they in the eſteem of Jeſus Chriſt *Shepheards or Wolves*, who worry the ſheep inſtead of feeding them, and beat his poor Lambs inſtead of cheriſhiug them, & carrying them [after his example] in their boſoms.

Now then let me deſire you ſingly, and honeſtly, to compare your lives, and your actions, with thoſe of the Miniſters of Chriſt in the Scripture, and let that of Chriſt in each of your Conſciences judge, whether that ſpirit that acted in them, do alſo bring forth the ſame fruits in you. I know you have many diſtinctions to offer, by which to ſave your ſelves from the condemnation of *falſe Prophets*, and *Miniſters* of *Antichriſt*; but let me tell you, however you may thereby quit your ſelves among men, yet it's ill diſtinguiſhing with that God that is terrible in judgement. In that day in which the book of all Conſciences ſhall be opened, and every man judged according to his works, will a *diſtinction* ſave you? Think ſadly of that houre in which the Son of man ſhall come with his

holy

holy Angels, ſitting upon the throne of his glory, and ſhall expoſtulate with you, and ſay, O ye Shepheards of *England, I was an hungred* (h) *and ye gave me no meat, I was thirſty, and ye gave me no drink, I was a ſtranger, and ye took me not in, naked and ye cloathed me not, ſick and in priſon, and ye viſited me not*; nay which is worſe, When I had meat, and drink, and cloathing, ye ſought to bereave me of it; when I was a ſtranger, ye did not onely not take me in, but ye hindered thoſe that would, and evill intreated them for my ſake; when I was well and at liberty, ye did caſt me into bonds, and into priſons, and glory in ſo doing: O what will you reply, when the *Lamb* ſhall thus reaſon with you, and command you to plead poſitively, either guilty, or not guilty? will you be able to ſhelter your ſelves from his wrath by a *diſtinction*? will it be a ſufficient plea for you then [becauſe it ſeemeth to have ſome weight among the ſimple ones now] to ſay, That you have perſecuted, and impriſoned, none but Blaſphemers, Hereticks, and Deceivers? Did not your Predeceſſors, the Scribes and Phariſees, and the Prieſts, in thoſe dayes, under the ſame notions, perſecute and crucifie the *Lord of Life*, and thouſands of his precious Saints after him? Will not that plea juſtifie your Fathers the Biſhops, who did in their dayes impriſon, and evill intreat many of you, and hundreds beſides in the Nation, called *Puritans*, as Blaſphemers, Hereticks, and Deceivers? But as it was of old, ſo it is now (there being no new thing under the Sun) the ſeed *of the Bond-woman perſecuted the ſeed of the Free-woman*, the form fighteth againſt the power, and the letter againſt the life: The profeſſing religious Jews, they cryed out againſt the Apoſtles and Saints in thoſe dayes, help O *Cæſar*, help men of *Iſrael*, for here are a Sect of men called *Chriſtians* riſen up, who turn the world upſide down: The late *Biſhops* they cryed out, help O King againſt this factious Generation of *Puritans*, who will not have us to reign over them; own us, and guard us with thy Sword; for if thou ſuffer us to fall, this will be the conſequence, *No Biſhop, no King*: Thoſe called *Presbyters*, they alſo invocated the powers late in being, crying out, help O *Parliament*, help,

h *Mat.* 25.42, 43.

help, against these schismatical *Independents* and *Anabaptists*, who begin to refuse subjection to those yoaks we would lay upon them, as we did to those layed by the *Bishops* upon our own necks. But now so it is at this day, that all the Teachers of all *Sects* and *factions* (like as the Pharisees and Saduces against Christ) do with one lip cry out, and say, *help O Protector, help O Magistrates, help*, for here is now a strange Generation of men risen up, that the Earth is not able to bear; such as strike at our very root, and if we fall, this will be the consequence (if you dare to believe us) *No Minister, no Magistrate*. Horrible Blasphemers they are, grand Hereticks, and notorious Deceivers; And that ye may know that we do charge them to be such, on as just grounds as our Brethren the Scribes and Pharisees charged Christ, we desire you to scan over this ensuing list of their monstrous blasphemies.

i *Joh.* 1. 9. & 18. 12. 1. They blaspheme and say, that *Christ is the* (i) *light of the world*, and hath *enlightened every man that commeth into the world*; and that *he that followeth* that *light shall not walk in darkness, but shall have the light of life*, which *light* is sufficient to teach them, and guide them unto the Father, And then what need of all our teachings?

k *Rom.* 1. 19. 20. & 2. 15. 2. They say, that *that which may be* (k) *known of God is manifest in the Consciences of the very Heathen* (God having *revealed it unto them*) *even his eternal power and God-head*: and that though they have no Law without them, *yet they shew the work of the Law written in their hearts, and are a Law unto themselves*.

l *Mat.* 5. 48. 3. They say, that Christ did not mock, nor impose an impossibility upon his poor Lambs, when he exhorted them to *be* [l] *perfect, even as their Heavenly Father is perfect*: and that the same Christ spake truth, when as he bore witness of *Nathaniel*, that he was *an Israelite* [m] *in whom was no guile*: as also that *Paul* did not designe that which was impossible, when as he laboured *to present men* [n] *perfect in Christ Jesus*.

m *Joh.* 1. 47.

n *Col.* 1. 28.

4. They do not blush to say, that Christ and the Apostles spake as they mean't in the Scriptures; and therefore they deem our *meanings*, and *interpretations*, as needless; especi-

ally

ally because we *differ* among our selves, in our own meanings; and are *fallible* in our interpretations we give of them: by which means, a great part of our craft and imployment is like to fall to the ground.

5. They assert, that Christ did not speak one thing, and intended another, when as he (o) commanded men *not to swear at all*, but to *let their yea, be yea, and their nay, nay*; whereas we that are *Orthodox* do both swear our selves, *and teach men so to do*: otherwise we may haply go without our maintenance, for want of swearers in Courts of justice, against those *Heretick*s that refuse to pay us tithes.

(o) Mat. 5. 34. μὴ ὀμόσαι ὅλως. *A prohibition so universal that it admitteth of no exception.*

6. They are bold to assert, that in taking Tythes for preaching, we are true neither to the old *Covenant*, nor the new: Not to the old, because tythes were the maintenance peculiarly appointed to the Tribe of *Levi*, of which Tribe we cannot say we are; and all the tithes of old were by command to be put into a *store-house*, whither the (q) *stranger, the fatherless*, and *the widow*, were to come, *and eat of them, and be satisfied*, which we practise not: Not to the new *Covenant*, for that Jesus Christ hath put an end to the *Levitical Priesthood*, and consequently to all the maintenance, and appurtenances thereunto belonging.

(p) Deut. 4. 19.

(q) Numb. 18. 21.

7. They call us *Hirelings*, because we preach by *indenture* first made with the people for our maintenance, and do not go forth (trusting our Master Christ) as his Ministers of old did, carrying neither (r) *purse*, nor *scrip* with us: which should we practise, we are doubtful we should be reduced to one of these two straights (*viz.*) either to *work* or *beg*; the first of which we *cannot* do, and to do the second we are *ashamed*.

(r) Luke 10. 3, 4.

8. They call us *greedy dogs*, because we do not walk after the example of those whom Christ sent out to preach the Gospel (*viz.*) *Eat and drink such things as the people* (s) *give us*; but in stead thereof do *force* that by Law, even from the *poor and needy* (*viz.* the tenth of all they get by the sweat of their browes) which by fair means we should never obtain; A thing, they say, which the true *Prophets* and *Ministers* of *Christ*, mentioned in *Scripture*, never practised.

(s) Luke 10. 7, 11

9. They call us *Hypocrites*, pretending these as the Reasons, 1. Because we preach the things we practise not; accusing

cuſing us for preaching againſt pride, and yet living in it; againſt covetouſneſs, and yet being *greedy of filthy lucre*, &c. 2. Becauſe often times in the cloſe of our *Sermons*, we tell the people we ſhould have proceeded farther, if time had not prevented us, when as indeed we had no more to ſay. 3. Becauſe in our Prayers before Sermon, we frequently beg of God that he would put words into our mouths, and teach us what to ſay; whereas even then, we have our *Sermon notes*, either in our *Pockets*, or our *Bibles*, or the *Platform* of our diſcourſe prepared *in our heads*.

10. They call us *thieves and robbers*, becauſe we ſpend ſix dayes in the week, to gather together the words of the *Prophets* and *Apoſtles*, the words of *Jerom*, *Auguſtin*, *Calvin*, *Luther*, &c. and then come forth on the firſt day, and ſpeak to the people ſaying, *Hearken to the Word of the Lord*; when as indeed we received it not from the Lord, but from the writings of other men with whom we converſe.

11. They have the confidence to adviſe us (ſee the boldneſſe of theſe deceivers) to Preach no more to the People, than the Lord hath ſpoken to us, and than we our ſelves witneſs the *life* and *power* of within our ſelves: which if practiſed, would be of ſad conſequence to us; for that whereas moſt of us are ingaged by *contract* to Preach weekly; ſome once, ſome twice, ſome three times; if we ſhould Preach no more then we witneſs the life and power of, either conſtant *ſilence*, or *rare ſpeaking*, would be found in our *Congregations*; and then what our Sheep would do for Shepheards, or what we Shepheards ſhould do for *hire*, let all that are in Authority judge.

12. They ſay, that the minde of God is not to be known by ſtudy in an *Univerſity*, but *by Revelation of the Spirit, who alone knoweth his* (t) *minde*: And that *Paul*, and *Peter*, and other the Miniſters of Jeſus Chriſt in Scripture, did not ſerve an apprentiſhip in any Univerſity to learn the *trade* of Preaching; but did Preach that Goſpel, which Chriſt *by his Spirit* (u) *revealed them*: and therefore they charge us to be Miniſters of the *letter* onely, becauſe we Preach the Saints *words*, but do not witneſs their *condition*.

(t) 1 Cor. 2. 11, 12.

(u) 1 Cor. 2. 2.10. Gal. 1, 16

13. Their *Blaſphemies* do not end here, but they proceed on, and declare, both to us and our people, that all our talking

king, and profeſſion of Chriſt, his death, reſurrection, and righteouſneſs, in the notion (though never ſo *Orthodox*) ſhall nothing avail us, or them, unleſs we witneſs the life of Jeſus in us, and his *eternal power raiſing us up to newneſs of life.*

14. They do not ſtate to publiſh it as truth (and practiſe accordingly) that *he that* (w) *reſpecteth perſons doth commit ſinne*: And therefore it is (Heretieks as they are) that they will no ſooner bow down to the *rich man wearing the Gold Ring, and the goodly Apparel*, then to the *poor man that's clad with vile raiment*: Of which, if permitted (O ye Rulers, and Magiſtrates) this will be the ſad conſequence, that you will neither be ſtiled *honourable*, or *worſhipful*; nor we be called by the *well-pleaſing* titles, of *Doctors*, and *Divines*. (w) Jam. 2.9.

15. Laſtly, they do avouch it to be proper (as in (x) *Hebrew, Greek*, and *Latin*, ſo in *Engliſh*) to ſay *Thou* and *thee* to any ſingle perſon: concluding (ſee what it is to be illiterate) that becauſe *Adam*, *Abraham*, *Moſes*, and we our ſelves, do ſay, *Thou* and *thee* to the *great God* that made the World, therefore the ſame expreſſions may be uſed to *mortall men*: And though we do eſteem the impropriety proper, for *great* men, and *rich* men, to ſay, *Thou* and *thee*, to a *poor* man, and a *mean* man; yet we cannot but condemn the ſame (though proper) for a poor man, or a mean man, to ſay *Thou* and *thee* to a *great* man, and a *rich* man, (x) H. אתה *thou.* Gr. Σὺ *thou.* Lat. *Tu. thou,*

Theſe are the *horrid Blaſphemies*, and *damnable Doctrines*, againſt the Abettors of which, you do at this day diſcharge ſo much paſſion, and rage, both from Preſs and Pulpit; calling to the civil Powers for *Bonds*, and *Priſons*; nay *fire* and *faggot*, againſt all thoſe, who (fearing the Lord) do fear to *call darkneſs light*, and *light darkneſs*.

But ſtop a little, and conſider what you are doing, while ſt you are upon the full career poſting to *Damaſcus* upon *Sauls bloody* errand: Will you not out of your own mouths be condemned before him that cannot erre in judgment? Do ye fulfill, or violate; that Royal Law of Chriſt written in your hearts, *To do unto others, as you would they ſhould do unto you*? Are not you as notable *Hereticks* in the eſteem of thoſe whoſe *blood* you thirſt after, as they are in yours? And would you eſteem it juſt that (were the power in their hands) they ſhould mete *the ſame meaſure unto you*? If you

maliel, that ſober *Phariſee*, *Take heed to your ſelves, what ye intend to do, as touching the innocent whom ye now ſo fiercely purſue, leſt haply ye be found even to fight againſt God.* If it were better for him that ſhall *offend one of Chriſts little ones, that a mill-ſtone were hanged about his neck, and he drowned in the depth of the Sea*, where then will you appear in that *great* and *notable day of the Lord*, who do not only offend, but do offer all manner of *violence* and *cruelty* (to the utmoſt extent of your power) againſt thoſe, of whom you dare not ſay but they may be of the number of *Chriſts little ones*. Be not too furious, leſt in your rage you ask *Barabbas*, and cauſe Jeſus to be *delivered over to be crucified*. And although in your heat you may be content (upon confidence that he is a deceiver) to take his blood upon the heads of your ſelves, and your children: yet know, that it will prove (as to the Jews of old) *a burden too heavy for you to bear*.

Fear the Lord therefore, O ye *Shepheards*, and ceaſe to fight againſt the *Lamb*, for *no weapon formed againſt him ſhall proſper*: Caſt off all your *coverings* that are not of the *Spirit of the Lord*: Say not within your ſelves, we are Preachers of Chriſts name; for the Scribes and Phariſees preached the *Prophets*, and yet did ſhed the blood of Chriſt, of whom the ſame *Prophets* teſtified and fore-told: Boaſt not your ſelves in that wiſdome which you have ſcraped together at the feet of *Gamaliel*; for as that wiſdome ſhall never comprehend the myſteries of the Kingdome; ſo likewiſe remember that *Saul* (who in learning and knowledg was inferior to none of you) was not onely ſtark ignorant, but alſo with his *learning fought* againſt Heaven, and thought he had done acceptable ſervice unto God, in waſhing his hands in the blood of his Son.

And now what is it in all the world, that I (who am become your enemy, becauſe I tell you the truth) do wiſh unto you *Teachers*? even this, that the gracious God would grant you to witneſs the ſame change that *Saul* did; that the ſame hand of love that *ſtruck* him to the Earth, would likewiſe bring you down from all your high thoughts, and lofty imaginations, to ſtoop to the Teachings of that Jeſus whom you now *perſecute*, that ye may come to witneſs all *the wiſdome of this world to be fooliſhneſs with God*, and may be con-

ſens

tent to *become fools that ye may be wise*, *that you may cry out* (from the same root of life) with the same Saul, *Lord what wouldst thou have us to do?* That you may (not in words onely, but in truth) come to *witness* all your *excellency but loss*, and your *glory but as dung*, *for the excellency of the knowledge of Jesus Christ*: And finally, that you may be *made able to comprehend with all Saints*, *what is the breadth, and length, and depth, and height*, *and to know the love of Christ that passeth knowledge*. All which are the hearts desires of him for you, who is,

A cordial Lover of all your soules,
and a servant of that Jesus who
witnessed a good confession be-
fore Pontius Pilate.

THO: SPEED.

To

To the READER.

READER,

THou mayest understand, that I writ a former Letter to my Antagonist, in answer to one sent me by him; from whence he raised reports touching me, which were both untrue, and scandalous: For which cause it is principally, that I have caused this Reply to come to the Press; that so all that will may read, and they that fear the Lord may judge betwixt us. Both his, and my former, I would have Printed with this, but that this would thereby have encreased to too great a bulk; which would have caused it to be unto thee both more tedious to read, and costly to purchase. Read with a single eye: Prove all things, hold fast that which is good.

Farewell,

Thomas Speed.

A brief and plain Reply, unto certain Papers received from William Thomas (*called*) *Miniſter of the Goſpel at* Ubley.

SIR,

I Have received your Papers, bearing date *May* 25. which are ſtufft with much wrath, and more confuſion. Plain dealing, I perceive is a great ſtranger with you, for that you give it ſuch coorſe entertainment when it cometh within your doors: So accuſtomed are you to the cap and the knee, to *greetings in the Market-place*, and to be called of men *Rabbi*; that he is preſently become your enemy, who durſt I (without a complement) tell you the naked truth: Such ſmooth things as you Propheſie to the People, you expect from others, but to have a *Lie*, *Deceit*, or *Hypocriſie*, called by their proper names, muſt be at leaſt rayling and reviling. But (be you pleaſed, or be you more angry) I muſt yet deal more plainly with you; for terrible is the Lord to all flatterers, and ſuch as ſpeak deceitfully to their Neighbours.

And firſt I ſhall begin with the Proem to your Papers.

W. T. I am ſorry that what others will think good counſell, hath been ſo ill beſtowed on you; when you have got more piety and humility, you will have other thoughts; and when you have recovered your civility, you will write other Letters.

T. S. That counſell that directeth my minde towards the true Counſellour (though from the lips of my *man-ſervant*, or my *maid-ſervant*) I dare not deſpiſe: but counſell againſt truth (under the affrighting notion of errour) I eſteem not

good

good. *Piety*, *Humility*, and *Civility*, it ſeems I have loſt: But why? Becauſe I did not ſwallow down what you firſt writ me, as *unqueſtionable Oracles of Heaven*, but proved what you ſent me by the Scriptures of Truth, & from them bore my Teſtimony againſt your deceit. This is no judging from you, preſently to conclude that man a Brute (for ſo he is that hath loſt *piety*, *humility*, and *civility*) that doth not preſently bow down and cry *Hoſanna* to the mutable directions of the *Pulpit*.

W. T. I confeſs I have been ſomething put to it to determine, whether I ſhould ſay any thing to you or no.

T. S. Truly, as good you had ſaid nothing, as to no purpoſe: neither were you more *put to it*, then I have been, what to make my reply to, in your laſt Papers; ſo full are they of *confuſion*, *falſhoods*, *contradictions*, *impertinences*, and *groſs abſurdities*, as herein after will be made manifeſt to any that are ſober-minded: And had I not received them ſigned with your name, I ſhould rather have judged them compiled by ſome old ſuperſtitious *Epiſcopal* Prieſt, then by one that profeſſeth himſelf a Miniſter of the Goſpel, and an eminent Doctor of the Times.

W. T. I ſhall ſay ſomething to the matter of your Letter, the rather becauſe in ſome parts of it you pretend to reaſon; though much of it be ſtuft with that clamour, which is the character of that company with which you cloſe.

T. S. To tell a Clergy-man of his wickedneſs in plainneſs of ſpeech, is clamor: Were not *Iſaiah*, *Jeremiah*, *Ezekiel*, and *Micha*, clamorous fellows, that durſt cry out againſt the abominations of the falſe *Prophets*, and wicked *Prieſts* of their times? If this be ſuch a black character that rendreth my Companions unlovely in your eyes, I ſhall yet chooſe thoſe who are more unlovely. As *the fear of God*, and *working of righteouſneſs*, are the character of ſuch whom he *accepteth*, ſo are they of thoſe with whom I cloſe: But as for thoſe that cry *the Temple of the Lord*, *the Temple of the Lord*, and yet have their hands full of unrighteouſneſs, that preach to others the things that themſelves contradict in their practice, with ſuch I deſire to have no fellowſhip.

W. T.

W. T. In defence of whom you bring the examples of *Moſes*, and *Ezekiel*; but though ſuch men quaked occaſionally now and then (as Gods ſervants ſtill do) yet you do not finde that they received a denomination from it, or made a trade of it.

T. S. I brought nothing in defence of thoſe whom you intend; I onely quoted my own practice, and the reaſon of it, *viz.* that I did cloſe with ſuch as (from a principle of holy fear) did *tremble* before the great God of Heaven and Earth; ſuch as were *Moſes*, *Ezekiel*, and other holy men of God mentioned in Scripture. And was this that which needed a defence? Are you ſo fierce an Antagoniſt againſt ſuch as *tremble* at the word of the Lord (as *Moſes* and *Ezekiel* did) that they need be defended againſt your rage? I doubt not but if *Moſes* and *Ezekiel* were now living, they would finde the ſame meaſure at your hands, as they did at the hands of the falſe *Prophets* of old; ſince they that walk in their ſteps, need a defence againſt your fury. It ſufficeth for me that you grant the thing that I intended, *viz.* That the ſervants of God of old did, and ſtill occaſionally do *quake* and *tremble* before the Lord. But you ſay, *they received no denomination from it, nor made a Trade of it.*

T. S. Did I ever aſſert either of theſe things? if not, whom do you contradict? To what end do you produce ſuch pittiful ſtuffe as this? For my part, I cannot imagine what you could intend by it, unleſs it were to fill up paper, and keep your pen in action. What would you conclude thence? unleſs you would reaſon thus, Becauſe they that now *tremble at the word of the Lord*, as *Moſes* and *Ezekiel* did, are by the world in ſcorn called *Quakers*: therefore trembling at the word of the Lord is a hatefull thing. Becauſe we read, that the Diſciples from their faith in Chriſt, and profeſſion of his name received the denomination of *Chriſtians*, can that be brought as an argument againſt faith in Chriſt, and a ſerious profeſſion of his name? And as for *making a Trade of trembling*, or *quaking*, I never mentioned any ſuch thing; neither do I underſtand what you intend by this impertinency of ſpeech, unleſs to reproach thoſe that daily walk low in the fear of the Lord; and if ſo, I ſay to you, Let the *ſcorner* ceaſe to ſcorn, leſt the dreadful day of the Lord over-

take him unawares, and give him his portion with *ſcorners* in the *lake that burneth with fire and brimſtone.* Sure I am, that you never read that the holy men of God of old, made a Trade of Preaching as you and other men do, who (juſt as the handicrafts-man maketh his wares, and expoſeth them to ſale in the Market, ſo you) do compile your *Sermons*, gathering a ſhred out of one Author, and a ſhred out of another, and thereunto add your own inventions, and then ſell them unto the people for money, ſome for one hundred, ſome for two hundred, others for three hundred pound *per annum*, according as you can make your *Market?*

So much, of the Proem to your Papers: Now to your reaſonings, and arguings.

And firſt you begin with the Scriptures; quoting this as one of the *deteſtable Doctrines of thoſe, called Quakers, That they ſay that the Scriptures are not the Saints rule*, contrary, you ſay, to theſe Scriptures, *Gal.*6.16. *James* 2.8. *Deut.*5.32.33. 2 *Pet.*1.19. to which, you ſay, I make anſwer, *that no Scripture that I remember ſaith ſo* in terminis, *and therefore its a falſe charge.*

T. S. That which I ſaid was, That I did not finde the Scripture *in terminis*, ſo called, in either of thoſe you quoted; and therefore you charged them falſly, in ſaying they reject the Scriptures, becauſe they deny that which the Scriptures never ſaid. In which I ſaid truth; for he that chargeth another man with the denyall of Scripture, becauſe he denyeth that which the Scripture no where ſaith, I ſay he chargeth him falſly. Now let any man of a ſober underſtanding, judge whether any of thoſe Scriptures you produce, do ſpeak any ſuch thing as you would have them to ſpeak; and conſequently, whether you are not found bearing falſe witneſs, of which you accuſe others.

But you reply three things to ſalve this miſtake.

W. T. That is Scripture which is neceſſarily deduced from it, though it be not in ſo many words contained in it; to prove which you produce the example of Chriſt, who proved the Reſurrection of the dead from that Scripture, *I am the God of Abraham, of Iſaac, and of Jacob.*

T. S. So then you grant the thing that I ſaid, *viz. that the Scripture in words do not ſay any ſuch thing*, and therefore you

appeal

appeal from the expreſs Scripture, to your own conſequences and deductions thence; which you make the lame ſhift, when the Scripture will not help you any longer, by which to patronize all your miſcarriages, and deviations from the truth. Here is the refuge, that all the *blinde guides* of the Nation make to themſelves: when as they are driven by plain Scripture from their ſtrong holds, and cannot ſtand before that which they pretend to be their rule, they fly to their own meanings and interpretations; and who ſo durſt not own them for infallible rules, are preſently ſentenced to be Hereticks, and deceivers, and denyers of Scripture. But will you indeed ſtand to what you have ſaid, *viz: that that is Scripture, which is neceſſarily deduced from it, though it be not in ſo many words contained in it?* Then let me ask you, and many others in this Nation, who have been Teachers, ſome ten, ſome twenty, ſome thirty years; were thoſe things that you have taught ſo many years together, neceſſarily deduced from Scriptures? If not, then by your own confeſſion, you have taught falſhood: if they were, then all that you have ſo taught is infallible; for you ſay it is Scripture, and the Scripture is infallible. And dare you ſay, that what hath been ſo preached by them and you, for theſe twenty years paſt, hath been infallible? why do you not then adjoyn all your Sermons to the Scripture; for, if neceſſarily deduced thence, they are Scripture, and a part of the Saints rule: But what a ſad condition would many poor ſouls be in, whoſe ſmall eſtates would not amount to the purchaſe of a Bible? ſo voluminous would it be by that time, all the neceſſary deductions that you and others have made from the Scripture theſe many years paſt, were added to it: they muſt ſit down in deſpair of ever obtaining that which is their Rule; and if they could, what have they but a pack of confuſion and contradictions?

And whereas you quote Chriſt his proving the Reſurrection of the dead, *&c.*

T. S. I anſwer, that what Chriſt ſpake was *infallible*, he neither did nor could erre in what he ſaid; and were you as *infallible* in thoſe meanings and interpretations which you force upon the Scriptures, as he was in what he ſpake

from the ſpirit of the Lord, I ſhould readily cloſe with them as the *Oracles of God*; but till then, think it not much, that I imbrace his interpretations, and diſown yours. But how long will you deal thus fraudulently with the world, in crying out againſt ſuch as deny your meanings, as if they denyed the ſcriptures, and yet dare not ſay you are *infallible* in the meanings you give of them? Either ſay to the people plainly, that you are *infallible* (if you ſo eſteem your ſelves) that ſo they may minde ſo great a concernment of their ſouls, as is the receiving of your *deductions* from ſcripture for true Doctrine, nay for ſcripture it ſelfe; or elſe ſay you are (what indeed you are ſufficiently) *fallible*, that ſo they may take liberty of proving both your actions, & your Doctrine; and not be damned as Hereticks, if they condemn that in you, which the Scriptures of truth do condemn. Suffer therefore them that muſt die for themſelves, and account to the Lord for themſelves, to interpret for themſelves, and believe for themſelves; and not tell them they muſt credit your deductions from Scripture, as the Scripture it ſelfe: when as you that call your ſelves *Divines*, do ſo much diſagree in your own deductions. Take ſix of you that eſteem your ſelves the moſt able Doctors, and a portion of ſcripture being given you to interpret, ſhut your ſelves up in ſix ſeverall rooms, and after ſome time, give your interpretations thereof, to one that ſhall receive them from each of you apart from the reſt, and perhaps not two of the ſix ſhall agree in the ſame interpretation: and would you have poor people adventure their ſouls on the truth of ſuch mens *deductions* from ſcripture, who dwell in ſuch vaſt confuſion, and difference, in their deductions.

Next, you urge that Scripture, *Deut.* 5. 32, 33. (*viz.*) *You ſhall not turne aſide to the right hand or to the left.*

T. S. And doth this Scripture ſay, that the Scripture is the Saints rule? or can you without bluſhing produce it to prove any ſuch thing? Could *Moſes* intend this in relation to the Scripture, the greateſt part of which was not then written? was all, or any of thoſe things that were ſaid, and done, by the *Prophets*, *Jeſus Chriſt*, and the ſeverall *Apoſtles*, then recorded? if not, what a manifeſt wreſting is it of *Moſes* words, to ſay, that by them, he meant, that which was not written, till ſeveral hundreds of years after; un-

leſſe you exclude all the *Prophecies*, the ſayings of *Jeſus Chriſt*, and the Epiſtles of the ſeveral *Apoſtles*, from being part of the Rule: which I ſuppoſe you dare not do, in *word*, though you do in a great meaſure in your *practice*.

W. T. Add here unto that *Gal.* 1.16. the word rule (κανὼν) is expreſſed.

S. T. Becauſe the word [rule] is expreſſed in *Pauls* Epiſtle to the *Galathians*, therefore the Scripture is the Saints rule? Is this reaſoning like to ſuch as ſhould come from a Miniſter of the Goſpel? May not a Heathen Philoſopher reaſon as Logically thus; the word κανὼν (*Anglicè* a Rule) is uſed in *Ariſtotles* politicks, therefore *Ariſtotles* politicks are the Saints rule? If you did indeed live by that rule the Apoſtle there ſpeaketh of, (*viz.*) *the new creature*, you would not write and act ſo irregularly as you do.

W. T. Saints muſt walk by one rule or another; I ask then, what rule is there if Scripture be not the rule *&c.*

T. S. I know no new rule, nor own none but the ſame that *Abel*, *Enoch*, *Noah*, *Abraham*, *Moſes*, *David*, *Paul*, and the reſt of the holy men of God walked by; to which I much fear, you are a great ſtranger, for if the tree may be known by its fruit, your fruits declare a great deal of ignorance thereof. And by the ſame touchſtone that thoſe holy men proved the light they walked by, whether it were of God or no, the ſame and no other do I own ſtill.

Next you ſpend time in taking exceptions againſt a word inſerted in a Querie I put you; which was this.

Becauſe they deny them to be the Saints rule, doth it follow they wholy reject them? To which, you anſwer.

W. T. That (wholy) was not my word, it's of your own putting in; and therefore if you do not like it, you muſt thank your ſelf. That that I ſaid was, that the Quakers in this and their other Doctrins, though they do not profeſſedly reject the Scriptures, yet really they do.

T. S. I did not ſay, it was your word, I only put it in a queſtion to you: And therefore by way of juſt retortion I may ſay to you, *you have made work for your ſelf, and pleaſe your ſelf with deſcanting upon it when you have done*; yet let any ſober underſtanding judge, whether your ſpeech can intend any leſſe then I asked you; for when you ſay indefi-

nitely they reject the Scriptures (not quoting any particu-

lars) whether can it be any other way taken, but that they throw them off in generall: Besides, that you did intend their rejection of the *whole* Scripture, I prove thus. The Scripture as the Saints *rule* you say they reject: now whether is a part of Scripture, or the *whole*, the Saints *rule*? If the *whole* Scripture be the Saints *rule*, and you go about to prove they reject the Scripture, because they deny it to be the Saints *rule*; then nothing more plain then this, that they reject the whole Scripture. However we will take your own words with your own interpretations, by which you give us to understand, That they whom you call *Quakers* do not reject the Scripture in generall. But forasmuch as you grant that they do not reject the *whole* Scripture, and yet have not mentioned any one particular Scripture they do reject, untill you charge them with particulars, I shall take your indefinite charge for no other then a slander.

You proceed from this to *charge me with censurings*, because I do affirm that they do deny the Scripture, who say in word, It is the Saints rule, and yet they themselves deny it to be their own rule, by violating it in their practice,

T. S. If speaking plain truth without complement, or flattery be *censuring*, I shall study to be more a *censurer*. And whereas you take your self as concerned in that which you call my censure, as reflecting in particular on you, (it seemeth there is something in your conscience cryeth guilty) you took my words as they were intended; neither would it be an unjust censure, but a true charge, if I repeat what I said in my last (*Viz.*) That while you talk much in word, of the Scriptures being your rule, you disown and deny them by your practice, in doing many things for which you have no rule in them at all. And let me say farther, that you that pretend your selves Ministers in the Nation, crying *The Scriptures, the Scriptures*, do, of all men, most abuse them, by serving your lusts upon them: Where you have no Plea for your *Covetousnesse*, *Pride*, and *Formality*; there you wrest the Scriptures to plead for you, putting such Interpretations on them as will best serve to *Patronize* your lusts; and where they do condemn you, or crosse you in your wickednesse, there you strive to divert

the ſtroak of them, either by *ſilencing* them or fathering your corrupt meanings upon them.

And that you and all that ſhall peruſe this my Reply, may ſee that I do neither paſſionately, nor groundleſly, but juſtly impeach you of playing faſt and looſe with the Scripture, I ſhall particularly ſcan your anſwer to two Queries I put to you: the firſt was this.

T. S. By what rule in Scripture do you (pretending to be a Miniſter of the Goſpel of Jeſus Chriſt) receive Tithes for preaching?

W. T. Faithfull Miniſters neither preach for Tithes, but for ſoules; neither do they take Tithes for preaching, as if that were a fit exchange, or as if they would leave preaching, if that were not.

T. S. The plain Engliſh of your Anſwer, is, That you have no *rule* in Scripture by which you take Tithes. Will any, ſave thoſe whom the Lord hath given up to believe lyes, any longer credit you, when you ſhall avouch the Scripture to be your *Rule* in words, and yet being asked what *rule* you have for your practice, you can quote none. Would you be eſteemed ſuch a valiant Champion in behalf of the *Scripture*, and yet do that, for which no *rule* is to be found therein? Is this leſſe then plain hypocriſy, to go into your Pulpit (where all men lye at the mercy of your bitter tongue) and there powre out damnation on thoſe that deny that the Scripture ſaith, It is the Saints *rule*, and yet your ſelf in practice diſown it for your *rule*? But ſince you wave the *Scripture*, as that which cannot ſpeak for you, we ſhall a little examine what it is, that you have to ſpeak for your ſelf.

Faithfull Miniſters, you ſay, do not preach for Tithes, but for ſoules.

T. S. Then from your own lips I may conclude That they that do preach for *Tithes*, are not *faithfull Miniſters*; and how few are there of thoſe many you make mention of in the Nation, which can eſcape, this ſentence? A father putteth his Son to the *Univerſity* for ſome certain years, to learn the Trade of *Sermon-making*, and when he cometh thence, what is the firſt thing in the eye of the father and Son? why this, where is the beſt vacant Living, the riches

Beneſice

Benefice to be had? When that is found out, then the young *Divine* must come & give the people a Sermon as a ſample of that ware he intendeth to x *Sell* them when he is ſetled. The people they like not either his perſon or his wares, & refuſe to *trade* with him? Away goeth father and ſon, haſten to ſome Commitee or Superior power, and there by bowing and fair ſpeeches, and by the helpe of ſome old Practitioners in that art, they gain that by power which they could not obtain by the peoples conſent. Being once in, to work he goes, for the Tithes of all their *graine*, *cattle*, *garden-fruits*, and for *ſmoke-pennies*, ſummoning ſuch as refuſe to ſatisfie his coveous appetite, before Magiſtrates; ſuing others at the Law, recovering of them treble dammages, caſting them into Priſon in caſe of non-paiment: and is this preaching for *Tithes* or for *ſoules*? If for ſouls, ſurely it is only to lead them down into the pit, by ſuch wicked examples as theſe; and to make them *ſeven fold more the children of the Devill then they were before*: Beſides this, how few are there of you, that call your ſelves Miniſters, that are not as ready to chop and change your Livings, as men are their cattle for outward advantage? If any man dye poſſeſſed of a rich *Parſonage*, how many of you have preſently a *Call* to it, eſpecially if there be more plenty of *Tithes*, and more acres of Glebe land, than in your own Pariſh? then dayes of faſting and humiliations muſt be kept, pretending to ſeek God to know who hath the cleareſt *call*, and though you are all reſolved in your hearts before hand to get it if you can, yet the name of God and the prayers of ſome well-meaning people muſt be made uſe of by every one of you, as a cloke, leaſt your deceit ſhould be too plainly dicovered. I know you will call this clamor, becauſe I ſpeak plain truth; but for all that, I ſhall not ſpare to tell you, that it is damnable hypocriſie for a man to reſolve firſt to remove from a mean to a rich *Benefice*, and then ſeem to conſult with the *Oracle* whether he ſhall remove or no. I ſhall not poſitively charge you in perticular with trading of this nature, but if report be not an egregious liar you did ſtrenuouſly endeavour to ſhew your ſelf a faithfull Miniſter, by your Preaching rather at *Wells* for *Tithes*, then at *Ubley* for ſoules. You ſay farther.

W. T.

W. T. Neither do they take Tithes for Preaching, as if that were a fit exchange, or as if they would leave Preaching, if that were not.

T. S. They take not Tithes for doing nothing, and is not Preaching the conſideration for which they take them? Then either confeſs plainly, that more then four parts of five of thoſe called Miniſters are *unfaithful*, becauſe they take Tithes for Preaching, or elſe take ſhame to your ſelf for aſſerting a thing ſo notoriouſly untrue, That they *take not tithes for Preaching*; when as, well nigh all the Pariſhes in *England* are witneſſes againſt you. But in that you judge Tithes *no fit exchange for their Preaching*, I ſay the ſame, for that they are juſt ſo much more then they deſerve. And whereas you ſay *they would not leave Preaching if Tithes were not*; I preſume, there are ſcarce two, among two thouſand, through the whole Nation, of your Opinion in that, ſave onely thoſe that are themſelves *Tithe-gatherers*. How few are there of the Teachers of the Nation that will ſettle themſelves in any Pariſh, untill they have made firm *Indentures* for their *hire*? Is not, *what will you aſſure me of, by the year*, the firſt queſtion that is propounded? beſides, is there any thing more uſuall then to remove from that place, where Tithes, Augmentations, or ſome equivalent Maintenance ceaſeth? But, above all, who is he among you that wil in conſcience betake himſelf to a *poor Pariſh* to preach for *ſoules*, where there are no *Tithes*, nor other yearly *ſtipend* to be had? And what ſhould be the reaſon that among all the ſtruglings that are among you Teachers for ſeverall places, you are never found to ſtrive who ſhall come into a Pariſh where you can expect no money? Neither have I ever heard that any man pretended a Call to a people, who through meaneſs of eſtate, could give him but a mean, or no reward. So that, it is more then probable, that that vote which ſhall ever throw down *Tithes*, will ſtrike well nigh as many in this Nation *dumb*, as *Sampſon* did of the *Philiſtims* ſtrike dead, by removing the pillars of the houſe of *Dagon* their god.

W. T. Miniſters take Tithes becauſe, that, for the preſent, is the maintenance alotted them, which they may juſtly claim, and lawfully take.

T. S. But by whom are they alotted them? not by Jesus Christ whom they pretend to be their Lord; and therefore they ought not to take them, much less can they *justly claim* them: neither do the Scriptures you bring at all give countenance to them that do wickedly *extort* from the people Tithes for their maintenance: You do not read that *Paul forced* a maintenance from any, nor that he *dragged* any before *Courts of Justice*, and *Committees*, or took any poor men by the throats, who had great Families to maintain, threatning them with bonds, if they would not give them the tenth part of all their labours. Let all that fear the Lord judge whether you are not condemned out of your own mouth, when as you say, in word, the Scripture is your rule, and yet thus trample it under foot by your practice.

T. S. Whether he that receiveth Tithes for Preaching, do not deny Christ to be come in the flesh?

W. T. When you prove that the taking a maintenance from the fruits of the Earth, in that proportion, was a shadow whereof Christ was the body, you say something, *&c.*

T. S. Your impertinent Answer doth intimate, that I have said something more already in my Query, then you know well what to say to; otherwise, I presume you would not so shamefully wave it. This I do say, which is according to the Scriptures of Truth, That the Lord of old appointed *Tithes as an inheritance to the Priests and Levites*, for their service in the *Tabernacle*, and the *Temple*; which being considered, let me ask you three things.

1 Qu: *Whether Christ was not the end of the Leviticall Priest-hood?*

2 Qu: *Whether he that upholdeth that which was to have an end in Christ, doth not deny Christ to be come in the flesh, and consequently is Antichrist?*

3 Qu: *Whether they that claim the maintenance appointed particularly to the Priests and Levites, ought not to do their work,* (Viz.) *Prepare the Sacrifices, slay Oxen, Sheep, Goats,* &c.

Therefore do you and your brethren, either own the name of *Jewish Priests*, and do their service, and instruct the people in

in the *Jewish Rites and Ceremonies*, or elſe for ever quit claim to their maintenance.

T.S. Thus much of your Anſwer to my firſt Query. My ſecond was this, *By what Rule in Scripture, do you ſprinkle Infants, and call it an Ordinance of Jeſus Chriſt, who never commanded any ſuch thing, nor was it ever practiſed by any of the Saints after him?*

W.T. Inquire again whether you never heard of any Saint, ſince Chriſt, that ſprinkled Infants?

T.S. Doth this ridiculous quibble deſerve the name of ſo ſober an Anſwer as ſhould proceed out of the lips of one that eſteemeth himſelf a *grave Divine*? Was I not demanding of you a Rule in *Scripture*, grounded on the Command of *Chriſt*, or the practice of the *Saints* there, for ſprinkling of Infants? And could you imagine that I intended the practice of any without the *Scripture*, when *that* onely was ſpoken of? What weight is there in what you ſay? Or to what purpoſe did you produce this ſenſleſs Inquiry? Unleſs you intended it, to prove, that we may practice any thing that is brought to us by *Tradition*, though we can ſhew no Rule in *Scripture* for it, either from Chriſts Command, or the Saints practice.

W.T. Chriſt, by the Apoſtle *Paul*, commandeth to render to all their dues, *Rom.* 13.7.

But Baptiſm is an Infants due.

Ergo,

T.S. And is this your *Rule*, in Scripture, by which you ſprinkle Infants, and call it an Ordinance of Jeſus Chriſt? Do not call it railing, if I ask you whether that Scripture be not fulfilled at this day, *Iſa.* 44.25. which ſaith, *The Lord maketh the Diviners mad, and turneth the wiſe men backward, and maketh their knowledge fooliſh.* Conſider ſeriouſly, whether you have not manifeſted the darkneſs of your mind to all the Children of light, to be even like that of *Ægypt*, which might be *felt*. If the Lord had not ſmitten you with blindneſs of heart, could you ever produce that Scripture as your Rule for ſprinkling of Infants? Will this be a ſufficient Plea for you to produce for your practice, in the day that Jeſus Chriſt ſhall ask you, *Who required thoſe things at your hands*? If this be all you can ſay, you will never be able to eſcape that wo

which is on them that *teach* and practice *for Doctrines the traditions of men.*

But to your Arguments; and here I muſt confeſs my ſelf non-pluſt, for that there is ſuch a heap of confuſion, incongruities, and illogical Concluſions, that I know not where to begin, or where to end.

W. T. We ought to render to all their dues; *Ergo*, Infants ought to be baptized.

T.S. Was it ever heard, or did it ever enter into the heart of any ſober-minded man to conceive, that *Paul* intended the 7. Verſe of the 13. Chapter to the *Romans*, to prove the *ſprinkling of Infants faces with water*, to be an *Ordinance* of Jeſus Chriſt? For ſhame, forbear thus to abuſe and bely the Scripture, wreſting it to the patronizing of your fond and unwarrantable practices.

Your Argument runneth thus:

If we ought to render to all their dues, Cuſtome to whom Cuſtome, &c. Then Infants ought to be baptized.

But we ought to *render to all their dues.*

Ergo,

Which Argument amounteth to as much as this. Children ought to be baptized, becauſe they ought to be baptized. And this is your Scripture, by which you throw water on the faces of Infants, and call it an Ordinance of Jeſus Chriſt.

You ſaid before, That *neceſſary deductions from Scripture are Scripture*, and conſequently this deduction of yours is Scripture. When the letter of Scripture is againſt you, in any of your *will-worſhips*, then you ſtrive to avoid the ſtroak of it, by giving your own imaginations for an Interpretation; and where the Scripture is ſilent, there you make it to ſpeak what will ſerve your own turns; and all the while cry out againſt ſuch as own the Scripture (but diſown your corrupt interpretations of it) as *Heretickes*. Let me tell you, the Lord is now diſcovering the deceit and hypocriſie of all ſuch *as ſay they ſpeak the word of the Lord*, when he hath *not ſpoken to them*; and of all thoſe *blind guides* that have for many yeares *cauſed the people to erre.*

You proceed to prove Baptiſm to be an Infants due, but you attempt it by a heap of ſuch lame, confounded Arguments, that there is neither Order, nor Reaſon to be found in them.

First,

First, you begin with Infants *indefinitely*, and do endeavor to prove that they ought to be ſprinkled; then you change that tearm, and put in the Infant of a *Believing Parent*; and ſo, as you liſt, you fill up your Arguments with ſuch ſtuffe as you uſe to bring forth to your people: whether ſuch language as the *Scripture* knoweth or not, I perceive is all one to you.

W. T. The Infant of a believing Parent is a holy Child as ſoon as it is born.

T. S. *Paul* ſaith, That he, with others, were *by nature the Children of wrath*, Ephes. 2.3. But he that is *holy* is no child of wrath, and conſequently no Believer's Infant is born a Child of wrath. Chriſt ſaith, *That which is born of the fleſh, is fleſh*: You ſay, that which is born of the fleſh, is holy: your proof is, 1 *Cor.* 7.14.

To which, I anſwer, If the *holineſſe* there mentioned be the foundation on which you build the ſprinkling of Infants faces, and call it Baptiſm, then may a declared *unbeliever* be baptized alſo; for the ſame holineſs that the *Child* had, the *unbelieving Parent had*; for the ſame *Greek word* that is uſed for *ſanctifying* the unbelieving Parent, is uſed for the *holineſs* of the Child; which you might have conſidered, before you had ſo raſhly aſſerted the *holineſs* there ſpoken of to be a ſufficient ground for Infant-baptiſm. And will you ſay, that the declared unbelieving Parent had a right to baptiſm, being *holy* with the ſame *ſanctification* the Child had? Therefore, either grant that the holineſs there ſpoken of, doth not render the Child capable of baptiſm; or elſe do not *barbarouſly with-hold* the ſame from the *unbelieving* Parent, who might juſtly claim the ſame *priviledge* (as you call it) by virtue of the ſame *holineſs*.

Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί· καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.

You go on, and call Baptiſm ---

W. T. That mark by which Gods people are outwardly diſtinguiſhed from Heathens, and the initiating Seal of the Covenant, which declareth the Infant to be one of Gods, and ſolemnly putteth him into the number of Gods people.

T. S. Many that are Drunkards, Swearers, and Whoremaſters, and profeſſed Enemies of the Lord, have received this mark; and call you theſe *Gods* people? If ſo, who are the

Heathen

which is on them that *teach* and practice *for Doctrines the traditions of men.*

But to your Arguments; and here I muſt confeſs my ſelf non-pluſt, for that there is ſuch a heap of confuſion, incongruities, and illogical Concluſions, that I know not where to begin, or where to end.

W. T. We ought to render to all their dues; *Ergo*, Infants ought to be baptized.

T.S. Was it ever heard, or did it ever entet into the heart of any ſober-minded man to conceive, that *Paul* intended the 7. Verſe of the 13. Chapter to the *Romans*, to prove the *ſprinkling of Infants faces with water*, to be an *Ordinance* of Jeſus Chriſt? For ſhame, forbear thus to abuſe and bely the Scripture, wreſting it to the patronizing of your fond and unwarrantable practices.

Your Argument runneth thus:

If we ought to render to all their dues, Cuſtome to whom Cuſtome &c. *Then Infants ought to be baptized.*

But we ought to *render to all their dues.*

Ergo,

Which Argument amounteth to as much as this. Children ought to be baptized, becauſe they ought to be baptized. And this is your Scripture, by which you throw water on the faces of Infants, and call it an Ordinance of Jeſus Chriſt.

You ſaid before, That *neceſſary deductions from Scripture are Scripture*, and conſequently this deduction of yours is Scripture. When the letter of Scripture is againſt you, in any of your *will-worſhips*, then you ſtrive to avoid the ſtroak of it, by giving your own imaginations for an Interpretation; and where the Scripture is ſilent, there you make it to ſpeak what will ſerve your own turns; and all the while cry out againſt ſuch as own the Scripture (but diſown your corrupt interpretations of it) as *Hereticks*. Let me tell you, the Lord is now diſcovering the deceit and hypocriſie of all ſuch *as ſay they ſpeak the word of the Lord*, when he hath *not ſpoken to them*; and of all thoſe *blind guides* that have for many yeares *cauſed the people to erre.*

You proceed to prove Baptiſm to be an Infants due, but you attempt it by a heap of ſuch lame, confounded Arguments, that there is neither Order, nor Reaſon to be found in them.

First, you begin with Infants *indefinitely*, and do endeavor to prove that they ought to be ſprinkled; then you change that tearm, and put in the Infant of a *Believing Parent*; and ſo, as you liſt, you fill up your Arguments with ſuch ſtuffe as you uſe to bring forth to your people: whether ſuch language as the *Scripture* knoweth or not, I perceive is all one to you.

W. T. The Infant of a believing Parent is a holy Child as ſoon as it is born.

T. S. *Paul* ſaith, That he, with others, were *by nature the Children of wrath*, Ephes. 2. 3. But he that is *holy* is no child of wrath, and conſequently no Believer's Infant is born a Child of wrath. Chriſt ſaith, *That which is born of the fleſh, is fleſh*: You ſay, that which is born of the fleſh, is holy: your proof is, 1 *Cor.* 7. 14.

To which, I anſwer, If the *holineſſe* there mentioned be the foundation on which you build the ſprinkling of Infants faces, and call it Baptiſm, then may a declared *unbeliever* be baptized alſo; for the ſame holineſs that the *Child* had, the *unbelieving Parent had*; for the ſame *Greek word* that is uſed for *ſanctifying* the unbelieving Parent, is uſed for the *holineſs* of the Child; which you might have conſidered, before you had ſo raſhly aſſerted the *holineſs* there ſpoken of to be a ſufficient ground for Infant-baptiſm. And will you ſay, that the declared unbelieving Parent had a right to baptiſm, being *holy* with the ſame *ſanctification* the Child had? Therefore, either grant that the holineſs there ſpoken of, doth not render the Child capable of baptiſm; or elſe do not *barbarouſly with-hold* the ſame from the *unbelieving* Parent, who might juſtly claim the ſame *priviledge* (as you call it) by virtue of the ſame *holineſs*.

Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος
Ἅγια τὰ τέκνα

You go on, and call Baptiſm ---

W. T. That mark by which Gods people are outwardly diſtinguiſhed from Heathens, and the initiating Seal of the Covenant, which declareth the Infant to be one of Gods, and ſolemnly putteth him into the number of Gods people.

T. S. Many that are Drunkards, Swearers, and Whoremaſters, and profeſſed Enemies of the Lord, have received this mark; and call you theſe *Gods* people? If ſo, who are the

Heathen

Heathen they are diſtinguiſhed from by this mark? Is a drunken ſwearing, covetous, prophane Engliſh-man, by this mark diſtinguiſhed (as one of the people of God) from a drunken, ſwearing, covetous, prophane *Indian* in *America*, as a Heathen? Dare you rank all the *wicked* of the Land (who are the people of the Curſe and who are, by expreſs Scripture, ſhut out from *the Kingdome of God*) among the number of *Gods people*? This is the ſapleſs chaffe with which you feed your poor blind people; who, it ſeemeth, do ſeldome ſeriouſly ſcan what you confidently aſſert to them in the *Pulpit* for truth; if they did, ſurely you would bluſh and tremble, to expoſe ſuch pittiful Ware to ſale to them as this is. This is that *Orthodox* doctrine, which whoſoever doth not profeſſe ſubjection to, muſt preſently be damned as an *Heretick*. Doth the *Scripture* any where ſay that the ſprinkling water on the face of an Infant, is the *initiating ſeal of the Covenant*? But you are priviledged to put the ſtamp of Divine Authority upon your own irrational *deductions*, and ſottiſh inventions, and call them Scripture.

W. T. Could the poor Infant that is barbarouſly kept from Baptiſm, and left like a Heathen, but plead its right, no believing Parent would ever be able to anſwer the with-holding of that Ordinance and priviledge from it.

T. S. Could the Infant *plead* his own right, no better then you do for him, his *Plea* would ſoon be anſwered: And could the poor *Babe* ſpeak as well with his *tongue*, as his *tears*, he would impeach him for a *barbarous Prieſt*, who durſt cruelly throw cold water on his face in the frolty weather (ſometime to the hazard of his life) and call it his *priviledge*. And as for your calling this ſottiſh Invention an *Ordinance*, either produce that Scripture which calleth it ſo, or elſe be not angry, if I ſay, That it's a ſhame for one that calleth himſelf a *Miniſter of the Goſpel*, to be found with a lie in his mouth.

W. T. While therefore you would faſten this upon Miniſters, that they practically deny the Scripture, either you muſt bring better grounds, or elſe fear the ninth Commandement.

T. S. If to practice that which the Scripture requireth

not,

not, be to *deny the Scripture*, then I do ſtill ſay, That you, and others, that would be eſteemed Miniſters of Jeſus Chriſt, do deny it; for that you do practiſe many things, which the Scripture owneth not: againſt which, your deceit and hypocriſie, I do, and ever ſhall bear my *teſtimony*, and not fear the *ninth Commandement*. They ought to fear that *Commandement*, who make *Paul*, and *Peter*, and other the Saints in Scripture, to ſpeak that which they never intended, and *wreſt* their words to Patronize thoſe things they never practiſed.

Thus have I made my *Reply* to that which concerneth your practice, in preaching for *Tithes*, and ſprinkling Infants. Which *Reply* you may (if you think good) ſhew to your Diſciples in the Country, to whom (I am very credibly informed) you have falſly and very wickedly ſuggeſted, That I deny the Scriptures: And let them, or as many of them as are ſober-hearted, judge, whether you, or I, deny the Scripture; and let your ſhame and folly be laid open before them, in that you cry *The Scripture*, *The Scripture*, and yet are not able to produce one Scripture to prove, that ever the Miniſters of Jeſus Chriſt preach't for Tithes, or ſprinkled Infants.

The next thing that I asked you in my laſt, was this.

Where is it written that the Scriptures are the ground of Faith?

W. T. That the Scriptures are the ground of Faith, is neceſſarily deduced from the enſuing Scriptures, *John* 3.33,34.

T. S. If the Lord hath not given you up wholly to diſingenuity, and blindneſs, I appeal to that of God in your Conſcience, whether this be an Anſwer to the Queſtion propounded? and whether it be not manifeſt *huxtering*, and *falſifying* the Scripture, to offer your own *dedution* for Scripture?? What ſhifting and ſhuffling is here to ſupport the vain imaginations of your own heart? Either it is written that the Scriptures are the *ground* of Faith, or it is not: if it be written, why had you not quoted the particular Scripture in which it is written? If it be not written, why had you not given a plain Anſwer to my Queſtion, and have confeſſed that it is no where ſo written? However, ruling your Anſwer

swer, as you have laid it, you thereby grant that which I said (*viz.*) That it is no where written that the Scriptures are the *ground* of Faith. Notwithstanding which, you labour much with your dead *deductions*, and dark reasonings, and all to *force* the Scripture to speak that which it never spake; in which paths of cloudy confusion, and horrible absurdities, I shall not spend time to follow you; for the folly and ignorance of your lines will be sufficiently discovered to any enlightned eye, by the bare reading of them: I shall only point at some of your most monstrous *abuses* offered to the *Scripture*, and horrible *blasphemies* against the *Lord Jesus Christ*; by your letting up the letter of Scripture above *him* and the testimony of his *Spirit*.

How wretchedly do you abuse that place, 1 *John* 5, 10. in saying, that the *record* and *witness* there spoken of, is the Scripture? when as the very Scripture it self giveth you the lie, saying, that the *witness and record* there spoken of is *within the Saints*; which *record* the very next verse there expresseth to be *eternal life, which God hath given to the Saints*: And is Paper and Ink *within the Saints*, or are they *eternal life*? To this you add.

W. T. I must first believe, and ground my Faith on that written word, and I must first believe and rest upon that written word, and I must believe that Jesus Christ is the Son of God, because the written word tels me so.

T. S. If your Conscience be not *seared with a hot iron*, can you read over these lines again, and not see the *blasphemy* that is in them stare in your face? Was there not Faith, and was not Jesus Christ before the written word? and yet must *that be first believed on*, and be *the ground of Faith*? Is rest *only* to be found in *Jesus Christ* the eternal Son of God, and yet the *written word* must be rested on *first*? Did not *Abel*, *Enoch*, *Abraham*, and other holy men of God, believe that Jesus Christ was the Son of God, long before the *written word* was, and could they then believe it, because that told them so? What starved souls have those sheep whose shepheard handeth to them no better food then this? Doth not the witness of God in your Conscience condemn you for horrible iniquity, for receiving so much money yearly of your Parishioners, and give them in exchange nought but such unsavoury husks as these?

From

From this you proceed to put another ſcripture upon the Rack, to make it confeſs that which is neither expreſſed, nor was ever intended in it, *Epheſ.* 2. 20. *Ye are built upon the foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone.*

W. T. There it is ſaid *in terminis*, that the Scripture is a foundation.

T. S. Was the fear of the Lord before your eyes, when you pen'd this Aſſertion, ſo manifeſtly *contradictory* to the truth? Is the ſcripture ſo much as mentioned in that whole Chapter, and yet is it *in ſo many terms* called there a *foundation*? Is not the *foundation* there ſpoken of, that ſame *Jeſus* which was both preach't, and believed on, by the *Prophets* and *Apoſtles*, and had you the impudence to ſay that it's the Scripture? Could you ſo confidently give *Paul* the lie, who ſaith expreſly, that *other foundation then Jeſus Chriſt none can lay*, and yet you would make *Paul* himſelf to lay another? Doth not *Calvin*† (one of your Commentators, with whom you trade for matter to ſell to the people) as manifeſtly conclude you to be a lyar? who ſaith *in terminis*, *That the Apoſtle doth in that Scripture intend Jeſus Chriſt, to whom the Prophets and Apoſtles did bear witneſs?* Nay which is more (ſee the height of your deceit) do not you your ſelf ſay but a few lines after, that the *foundation on which the Prophets and Apoſtles build, and we build, is Chriſt?* You tell me in your laſt papers of my *Out-cries*: But let me ſay to you, That I ſhall never ceaſe to cry aloud againſt ſuch horrible falſhood and deceit as this. Can you (without a bluſhing conſcience) accuſe others for *denying the Scripture*, and yet you your ſelf in the mean while thus trample it under foot, by averring that it ſaith that in *terms*, which it doth not once mention?

† *Intelligit Jeſum Chriſtum cui Teſtimonium tulêre Apoſtoli & Prophetæ.* Cal. in *locum.*

You proceed labouring in the dark, ſeeking by a coyned diſtinction (which the Scripture knoweth not) to prove your own conceptions.

You ſay,

W. T. There's a double foundation. 1. Perſonall, or reall, that is Chriſt. 2. Doctrinall, or declarative, that is the Scripture.

T. S. If the Scripture be no *reall foundation*, is it then *imaginary?*

ginary? for that which is not *reall* is *imaginary*. Is not the Scripture beholding to you for calling it a *foundation*, and yet opposing it to that which is a *reall foundation*? Is the Scripture acquainted with this distinction? when you shew it me there, I shall speak more to it.

W. T. Now enquire again, whether I have made the Scriptures assert that which they no where do.

T. S. I am not now to make enquiry touching that: a little enquiry will serve the turn, to finde you a notorious *falsifyer* of the Scripture, in saying, It is written so and so, when as no such thing is written. And I do still say, that were you not past blushing, you would cover your face through shame, when you reflect on your wresting of the Scripture, endeavouring to produce it as a testimony to your false assertions.

You go on to distinguish between Gods testimony, and Gods Truth.

T. S. Have you at once lost your honesty, as well as your understanding, that you should create an opposition between *Gods Testimony*, and *Gods truth*? Is not his *testimony truth*? Thus you jumble things together, to fill up your paper, just as you multiply words to fill up your hour in the Pulpit, whether you speak things true or false, it matters not.

W. T. If the Scriptures be corrupted, they must be purged, cleared, and the true words and sence held forth, and maintained, which is the Churches Office 1 Tim. 3. 15.

T. S. Would not any man be ashamed, but he that is past shame, to offer this Scripture to prove, *that the Scripture must be purged and cleared by the Church, when it is corrupted*? Is the Scripture, or the corruption, purging, or clearing of it, mentioned, or so much as intended in that Scripture? This is just such a wilde proof as you use to bring for the dead Doctrines you raise from Scripture in your Pulpit.

W. T. But *the ground of faith* you say *may be corrupted*; nay you say further, *that faith may be lost*.

T. S. Let all that fear the Lord judge, whether you speak like a man acquainted with the faith of Gods Elect. Is the faith of Gods Elect bottomed upon a fond foundation? or

on? and may their faith be *lost*? The Scripture saith, that *He that believeth shall never be confounded*; but if the ground of faith be *corruptible*, *shame* and *confusion* will certainly cover the faces of those that believe.

When I tell you that the Scripture could not be the ground of *Abel's*, *Enoch's*, and *Noah's* faith, because they were before the Scripture was, *&c.*

You answer.

W. T. Though they had not those Scriptures which now we have, yet the word of God was made known to them then: that word of God is the ground, and was the ground of their Faith.

T. S. I hope you own no other Scriptures then those we now have, and if they had not those, then they could not be the *ground of their faith*. And thus are you constrained to answer, and confute your self out of your own mouth; for whereas you have spent much time, and produced many blinde Arguments, to prove that the Scriptures are the *ground of faith*: now you confess, that they were not the ground of *Abel's*, *Enoch's*, and *Noah's* faith; and if they were not the ground of their faith, then neither were they the ground of any of the Saints faith since them; for that they and all the Saints since, have the *same foundation*, and are built on the *same Rock*, which can never be *removed*, nor *corrupted*, as you do most absurdly assert.

And whereas you say, *the word of God was made known to them then, and was the ground of their faith*: what need you have said this? for, whoever denyed it? was this the thing in controverse betwixt you and me? or did ever any of those called *Quakers* say, that *the word of God was not the ground of Abrahams faith, and still is of the faith of all Saints*? Did you not in your first Letter to me accuse them for denying the Scriptures, because you said, they *denyed the Scriptures to be the ground of faith*; and now do you confess, that before the Scriptures were, there was a ground of faith? Let all that are wise-hearted judge, what horrible confusion you labour in; for if there were something that was not the Scripture (because it was before it) which was the *ground* of *Abel's* faith, and *Abrahams* faith, and *still* is the ground of faith, then what more manifest then this, that you do most [illegible] those called *Quakers* for denying the

Scripture, becauſe they aſſert that which *you your ſelfe* do here *grant*, and *acknowledge* to be a truth.

You proceed hence to tell me of my *Out-cryes*. And why Out-cryes? becauſe I tell you the plain truth without flattery? I truſt I ſhall never be aſhamed to cry yet louder, againſt all *Idol-Shepherds*, that *eat the fat, and drink the ſweet, and cloath with the wooll*, but *feed not the flock*.

When you ſay, *that the word of God was ever the ground of faith, even before it was written:* I ask, did you by the *word of God* intend the *Scripture* or not? If you did, then that which I ſaid to you thence, doth juſtly fall upon you: If not, then to what end did you ſpend half a ſheet of paper, to prove the Scripture to be the ground of faith, calling it all along the *word of God*? And yet now to ſave your ſelf out of the mire of confuſion, and contradiction, you create an oppoſition betwixt the *Scripture*, and the word of God.

Thus you write as you preach, ſay and unſay, in the ſame hours diſcourſe, aſſert a thing and contradict it.

T. S. In what Scripture is it written, that Chriſt directeth us to look for life in the Scripture?

W. T. In the preſent Scripture, *John* 5. 39. *Search the Scriptures, for in them you think you have Eternall life.*

T. S. You will call it *raylling*, if I ſay again, that it is a ſhame for one that pretendeth himſelf to be a Miniſter of Jeſus Chriſt, to be found with ſo notorious a *lye* in his mouth. But eſteem it as you will, I muſt not forbear telling you plainly of ſo great a wickedneſs. To what a height of wickedneſs are you arrived, who durſt *belie* the Son of God, who is truth it ſelf, in ſaying he ſaith, that which never proceeded out of his lips? Have not the daves of *Jeremiah* overtaken us, in which he complaineth, that *from the Prophet to the Prieſt, every one dealeth falſly*; and when they had committed abomination, *they were not at all aſhamed, neither could they bluſh?* *Jer.6.15*

Becauſe Chriſt ſaith to the *Jews*, that *they thought they had eternal life in the Scriptures*, did he therefore *direct us to look for life in them?*

Chriſt telleth his Diſciples, that the time ſhould come, that *whoſoever killed them ſhould think he did God ſervice*, and

and will you hence gather this Doctrine (which is as true as the former) that Christ in that Scripture directeth men to kill his Disciples, that so they might do God service? if you have not a Conscience past feeling, how can you consider of this injurious dealing with Christ, and the Scriptures, and not blush and bewail your folly?

B. From your abuse of Christ, and the forementioned Scripture, you proceed to your reasonings, and arguings, such as they are, but since they are all grounded on that which is falsly premised, *viz. that Christ directeth us to look for life in the Scriptures*, I shall not spend time to examine their strength, for that they fall of themselves, having no better foundation then a gross untruth of your own invention.

T. S. Is not eternal life to be had in Christ alone, and is the Scripture Christ?

W. T. Eternal life is to be had in Christ alone, and therefore in Scripture.

T. S. If you did not esteem your self disposed to blaspheme the name of Jesus Christ, could you thus imprudently derogate from his glory, in saying, that eternal life which is *alone* to be had in Christ, may yet be had in that which is not Christ? Is that which is *alone* to be had in him be yet had in another? Is not this a manifest contradiction? Is not that which is *alone* to be had in one thing, may yet be had in another; nay *therefore* in the second, because it is *alone* to be had in the first? Is not this a good reasoning to say, The salvation is alone to be had freely by Jesus Christ, and therefore by the *merits of the Lamb*, who may pray unto the Lord that made us, and therefore to *graven Images*. Mind seriously, if the Lord hath not given you up to *a spirit of slumber*, that you should write such barbarous contradictions, in stead of Doctrine, whilst you fight against the truth.

T. S. I ask you again, whether that all the holy

The Reason you give for your bold assertion is this.

W. T. Because the Scripture leadeth us to Christ alone as the person in whom life is to be had.

T. S. That the Scriptures do testifie of Christ, is true, and that there is no other Jesus, but that *onely begotten Son of the Father* whom they testifie of, is true. But is life therefore to be had in them? Is a declaration touching any thing,

the

the thing itself? Did *Pharaohs* Sons make a Declaration to their Fathers, of the great plenty of Corn in *Egypt*, to keep them alive; and will you therefore say, that food and sustenance were to be had in their *declaration*? Many *Philosophers* having given a description in their writings of the nature of *bread*, and doth it thence follow, that *bread* is to be had in their writings? *Pliny*, and others since him, have declared the nature of that sweetness which is in *honey*, and was ever any man so ignorant to conclude that therefore *honey* with its sweetness is to be had in the declarations of *Pliny*? For shame do not assume to your self the name of a Divine, nor undertake to teach others the way to life, whilest you are not able to put a difference between a declaration touching a thing, and the thing it self, and so put the Scripture for Christ, and the letter for the life.

W. T. Will not put a difference between word and word, between the Essentiall word, and the Scripture, &c.

T. S. Must I then presently be sentenced for a shaker of the Scriptures, who dare not do above every Scripture? Oracle from Heaven? Where do the Scriptures make mention of the *Essentiall word*, and the *Scripture*? which the Scripture knoweth not any such terms, pray tell us when you received your Commission from Heaven, for your distinctions, and farther than this Scripture, and themselves men for *shaking off the Scripture*, because they shake off the *vain Imaginations* of your own brains?

W. T. I would ask you this one question, whereupon I believe, that Christ is the true light, that lighteth every man that comes into the world, &c.

T. S. I ask you again, whether that all the holy men of God, from *Abel* to *John*, who spake these words, did believe that *Christ was the true light*? if they did, then I demand on what ground did they believe it? and on what ground did *John* himself who spake the words, believe the truth of them?

W. T. Suffer the Scripture then to be the ground of faith.

T. S. I ſay to you, and the reſt of thoſe that call themſelves Teachers in the Nation, Do you *ſuffer the Scripture* to abide *pure*, as it was ſpoken, and do not darken it by your corrupt gloſſes, nor raiſe imaginations of your own upon it, which you call *Comments*; and ſo make the Scripture to ſwell into ſo many volumes, that a great part of a mans life time muſt be ſpent in peruſing them: ſuffer the Scripture to be that which it declareth it ſelf to be, and ſpeak not that of it falſly, which it never ſpake of it ſelf.

W. T. You proceed hence in your Papers, to deſcant on my teſtimony that I gave touching the Scriptures; & becauſe you can therein finde no matter of quarrel (taking my words in that plainneſs they were ſpoken) therefore you fly to making of *meanings* on them, and ſay, *if I mean ſo*, by this and that expreſſion, then there is *truth* in it; but if ſo, then there is *danger* in it.

T. S. Are you troubled, becauſe my words were ſo plain, and ſo ſpend time to ſeek a *knot* in a Bull-ruſh? what would you have, would you make me ſpeak what I intended not? let it ſuffice, that I tell you that I ſpake as I meant, and did mean as I ſpake: Therefore you may forbear to impoſe your drouſie Interpretations, on what I declared in words, ſufficiently intelligible by any man, whoſe minde is not darkned with ignorance, or paſſion. What Lordly ſpirit is that which lodgeth within your breaſt, that your *Probatum eſt* muſt ſerve for a ſtamp, under which my teſtimony muſt paſſe for truth, and without which it muſt be of neceſſity erroneous? Much more ſtir you make about *meanings* and *ſenſes* in your diſcourſe: but I ſhall not trace you in all your wilde divinations, but leave them to be burnt up as *ſtubble*, with the fire of *truth*.

W. T. But ſuch words as theſe will ſerve a turn, being very raking with poor miſtaken and ſeduced ſouls.

T. S. You told me but even now of *deceit* and *danger*, that were in my *words*; but it ſeemeth there is no great danger in them, if they are like to take with none but thoſe who are already ſeduced; for there is little danger of hurting them that are already under *deceit* and *ſeduction*.

T. When as in my laſt I declared my *diſowning* of any mans *teſtimony* that was found *contradictory to Scripture*. You anſwer.

W. T.

W. T. For ought I know then, you must leave the most, or all, of your new Religion, which is upheld by a pretended inward light, that will never abide the tryall, *&c.*

T. S. For ought I know, unless you prove me to have taken up some *new Religion*, you may expect your portion among those that are shut out of the *new Jerusalem*, for *Lyars* and *false Prophets*. I own no Religion, but that which teacheth a man to *fear the Lord*, and *work righteousness*; *to visit the fatherless and Widows in their affliction*, *and to keep himself unspotted of the world*, *Christ is the light of the world*, which I own as the *foundation* of my Religion, who is *within* me, unless I am a *Reprobate*; and dare you be so impudent, as to call him a *pretended Light*? You would be very angry if I should disown you for a Minister of Jesus Christ; but did he ever make such Ministers, or did ever any of the Apostles that were sent forth by him, in *scorn* call him *a pretended light*? If *false Prophets* may be known by their fruits, then let all that know the Lord, and walk in his feat, judge what you are, who do bring forth such *soure Grapes* as these.

And whereas you say, *My new Religion will never abide the Tryall, as may appear in part by what hath been already said.*

I answer, If wresting and belying the Scripture, if contradictions and confusion, be that, by which you prove my *Religion*; I must confess, my *Religion* will not abide that tryall; but teacheth me to bear my testimony against all such *Romish* filth, and *Babylonish* rubble: But that you may know, that my *Religion* will bear the tryall of a greater then you, I do hereby declare my self free, and willing, on seasonable notice given me, to appear in the midst of your *Congregation* or in the presence of the whole Country where you live, to have both my *Principles* and *practices* tryed by the *Scriptures of truth*; which if you shall refuse to do, then take shame to your self for a *false accuser*.

W. T.

W. T. In this testimony you have given concerning Scripture, you know your own meaning and the sincerity of your heart in the declaration of it; I am afraid it will come to little else (if all were known) than the owning of that Spirit that breathed it forth, and that's to own the Author, not the Scripture; or the living the life of Christ and that's to expresse the effect and work of Scripture knowledge, rather then to own the Doctrine.

T. S. You told me ere while after you had made a comment on my plain expressions, that *if I meant so and so then my words did require my second thoughts*: Sure I am, here are expressions that require your *second thoughts*; and if you are not past blushing, you will find in them matter of great shame to your self: Dare you say *that you are afraid that my testimony touching Scripture will amount to little else then owning the Spirit that breathed it forth, or living the life of Christ?* Can any man be said to *own the Spirit that breathed forth the Scripture*, and *living the life of Christ*, and yet disown the Scripture which is the testimony of that Spirit, and that Christ? Doth not he that disowneth the Scripture, disown the Spirit that breathed it forth, and disown the *living the life of Christ*? And yet while you confesse that my testimony amounteth to the owning of that Spirit, and the living the life of Christ, is it matter of fear to you, that I should yet *disown* the Scriptures? Do not call it quibling if I ask you, whether ever such a parcell of language dropt from any sober mans pen? and withall tell you, that if you and others that take the Scriptures of Truth to make a *rule on*, and get a *lively-hood* by, did truly *own the Spirit that breathed them forth*, and *the living the life of Christ*, you would not preach and write as at this day you do. For close of this, I shall repeat what I said in my former (*viz.*) That I own the Scripture against all whose sayings and practices are found contrary to it; such are those, who say, in word, it is their rule, but deny it in their works; that preach it in the letter, and have a *form of godliness*, but *deny the power thereof*; that talk of Christ with their *tongues*, but *abide not in the doctrine of Christ*; that own him in outward profession, but *persecute* him where he appeareth in life and power. Against such, and

all others that live not the life of those Saints, and holy men of God, that spake them forth, do I own the Scriptures.

T. S. For the Supper of the Lord, the Scripture maketh express mention of it; but for the word [Sacrament] the Scripture knoweth it not.

W. T. The Scripture knoweth such words as come very near it, as the word [sign]: calling the Old Testament-Sacrament אות a signe, or token, of the Covenant, *Gen.* 17.11. 2. The word [seal]: Σφραγὶς. *Rom.* 4.11. *Rev.* 7.4. Ἀντίτυπον. *Heb.* 8.5. ὑπόδειγμα.

T. S. I spake not of *words that come near* it, but of the word it self; And because it is not there to be found, therefore you spend time to prove thence some words that come near it. May you not as well prove a *false Prophet* (which is a *ravening wolfe*), to be a true *Prophet*, because he is in *sheeps cloathing*, which cometh near the true? But if you never come nearer the Truth, then the words you have mentioned do, to the word [*Sacrament*]; you will dye very great strangers each to other. What Scripture is there that calleth circumcision the old *Testament-Sacrament*? if you did not indeed esteem your self priviledged to write any thing without controll, you would not so confidently offer the inventions of men for Doctrine, and avouch the Scripture as your Author. What if *Circumcision* be called by *Moses* a *signe*, and by *Paul* a *seal*, doth it therefore follow, that the Lords Supper is by them called a *Sacrament*? Or what, though *Baptism* be called an *Antitype*, and the Priests offering gifts according to the Law be called an *example of heavenly things*? will you thence conclude the other called a *Sacrament*? *Sacramentum* (*Anglicè*, a Sacrament) you do (or might) know principally, signifieth that Oath by which Souldiers of old bound themselves to be faithfull to their *Captains*; and is there such affinity betwixt this word, and the word *sign*, *seal*, *Antitype*, and *Example*?

W. T. What you speak therefore of adding to, and substracting from the Scripture, savours more of calumny, then of charity, and hath in it more of censure, then of convincement.

T. S. Is it not a manifest adding to the Scripture, to attempt the fathering of the word [*Sacrament*] upon it, when

it knoweth no such term? do not you your self confess, that it is not there to be found, and therefore do labour to bring forth words that are *nere it*? Is it *calumny*, and *censuring*, to charge you with the *truth*? I have not so much charity as to call *falshood truth*, or *darkness light*: and if telling you the truth be an offence to you, expect that I do more offend you. You are very angry for my speaking concerning those *guides that go with the proud, envious, covetous*, to *eat bread, and drink wine*: And you tell me that *he had need be of more understanding and judgment, than my self, that shall undertake to determine what is to be done about Sacrament-admission.*

T. S. So far am I from boasting of my own *understanding* and *judgment*, that I shall esteem it rich grace to be content to be yet much more *a fool* then I am: And yet you will do well to call to mind, and consider, what *Solomons* judgment is of *a man that is wise in his own eyes*. And as understanding as you and others are (whom you call *godly guides*) *about Sacrament admission*, as you call it (a term that Christ and his Apostles never knew) yet this I know, and am well assured of, that it's no hard thing, to find many Congregations, in which Pastour and People come together to eat bread, and drink wine, with their hands full of wickedness; *a proud, heady, high-minded Pastour*, and like people; *covetous Pastour*, and covetous people; *envious Pastor*, and envious People; and is *this to eat the flesh, and drink the blood of Christ?* or is this to *discern the Lords body?*

After this, having spoken something touching *the Lords Supper*, you tell me.

W. T. Your modesty is good, in regard of the mystery, but the full answering of your Queries, requires more leisure then I have, and more willingness to be informed then you have.

T. S. What a pittiful lame shift have you found to cover over your ignorance withall? had you not better have ingenuously confessed, you knew not what to say to the Queries, then offer that for an Apology for your silence, which will never gain credit from any that do examine the truth of things before they receive them? will any sober-minded man believe that you, that had leisure to write me *three large*

sheets of paper, had not then, or have not had since, so much spare time, as to answer *six short Queries*? And as for your assigning my *unwillingness to be informed*, as another cause of your not answering them: this is as manifest a pretence as the former; for if my *unwillingness to be informed* were a sufficient bar against your answering of my Queries, why did you answer several other of my Queries proposed to you before and after these? since I have manifested as much *unwillingness to be informed* in those, as in these, and that's just none at all.

You glance at one of my Queries, and say,

W. T. All Saints witness Christ to come, though not come.

T. S. Did not *Paul*, and other Saints witness *Jesus Christ come*, when as he lived *in them*, and was *in them their hope of glory*, their *strength*, their *life*, and their *peace*.

From hence you proceed to speak to what I said in my last, touching *All-sufficiency*, My declaration, touching which you misseem thus:

T. S. The Ministers of Jesus Christ, who have received their Ministry from him, as the holy men of God of old, did; I own, &c.

T. T. It were some comfort if you would tell us who they be that you judge to be made Ministers according to the Will of God in Scripture, and that are so pretious to you.

T. S. By what I have said before touching *Idoll-shepheards*, you might well understand when I judge to be the true shepheards: But since it will be matter of *comfort* to you, to know more of my mind in this particular, I shall be plain in making a discovery thereof unto you: I judge those Ministers of Christ, *who run not before they are sent of him*, and *do abide in the doctrine of Christ*; who have received that gift (not by expence of money in an University, but) freely from the Lord, by which they are *made able Ministers of the New Testament, not of the Letter, but of the Spirit*; who preach him in words, and own him by their works. But I do not judge those Mini-

Miniſters of Jeſus Chriſt, *who abide not in his doctrine*, who inſtead of being found carefull *ſhepheards* to *guard* the ſheep, are themſelves found *Wolves*, perſecuting and devouring the *ſheep*; who *make gain their godlineſs*, who *covet other mens ſilver and gold*, catching thoſe by the throats, who put not into their mouths; who maintain themſelves and families in pride, by the ſweat of other mens brows; who ſue thoſe at the Law, that refuſe to pay them the Tenth of all their Labours; who take Chriſts words, and the Saints words, to *gain a livelyhood by*, preaching to others what they themſelves practiſe not; who tell the people that a heap of ſtones is the *Church*; and call thoſe things the *Ordinances*, and that the worſhip of Jeſus Chriſt, which never were of his inſtitution. Thoſe (I ſay) I judge (and that according to the Scripture) to be ſuch as have not *received their Miniſtry from Jeſus Chriſt*, but are Miniſters of *Antichriſt*, builders of *Babylon*, but enemies to the glory of *Zion*, and the new *Jeruſalem*.

T. S. Where is it written, that one was made a Miniſter by an ordinary Call, and another by an extraordinary?

W. T. The thing is written *Gal.* 1. 1. *Act.* 14. 23.

T. S. Is there ſo much as mention made, in either of thoſe Scriptures, of a *Call Ordinary*, or *extraordinary*? and have you not withſtanding the confidence poſitively to aſſert that it is ſo written in thoſe Scriptures? Muſt your dreams, and drowſie meanings, paſs for *Scripture*? and then dare you falſly ſay that *it is ſo written*? You told me erewhile, it would be ſome comfort, if I would tell you who they were, that I judged *Miniſters* of Jeſus Chriſt: Truly, not ſuch as *belie* the Spirit of Truth, that ſpake forth the Scriptures, by the mouths of the Saints, wreſting them any way to ſerve their own ends, and to patronize ſuch practiſes, as have not Truth for their bottome: Which thing, if you did well weigh, would be to you no great ground of comfort.

And whereas you bid me *conſult my own reaſon, touching the termes of ordinary, and extraordinary Call.*

I anſwer, My *reaſon* is not the Scripture, nor judge thereof;

of; and withall let me tell you, that to fly from the Scripture (which you would be thought zealously to assert) when no Foundation can therein be found, for notions of mens creatings; and, instead thereof, to advise me to *consult with my own reason*, is plain shuffling.

Further, you say, *that this distinction of ordinary and extraordinary Call, doth not make two doors, but two ways of entring in by the same door.*

In answer to which, I ask you, Doth the Scripture know *two wayes of entrance into the sheep-fold?* Doth that testifie of any more then *one way*, and that the same that is *the way*, is also the *door*, even *Jesus Christ the Righteous?* And although you passionately deny that distinction to be of your own creating, but say, *that it hath ever been of use in the Churches of God.* I answer, That forasmuch as the spirit of Truth hath no where made mention thereof throughout the Scriptures, it is but just, that you should be charged as the creator of it.

And if (to use your own language) *you knew and cared what you said*, you would not proceed in your wonted boldness to say, *that it hath ever been of use in the Churches of God*, when as it was never used among any of the Churches mentioned in the *Scriptures*. Neither are the words so much as to be found through all the Writings of Christ, or the Apostles: But it doth behove those that dare not pretend to that Call which they had who were sent by Christ of old, to tell the people, they have yet another as authentick as that, that so, though they enter not in by the one true *door*, yet they may save themselves from the sentence of *Thieves and Robbers*, by erecting a *back-door*, which the Scripture never knew, and then stile it with the name of *another way*, *through the same door.*

Hence you proceed on, labouring by many words to prove your Call, but all to little purpose; for when you have said all, the Tree will still be known by his fruits, and they that are not found *doing Christs will*, will never be able to prove themselves *Christs Ministers.*

W. T. For our Calling, which you, and others, so much

agi

agitate, becauſe it ſtandeth, and will ever ſtand in your way, and againſt your erroneous wayes, I ſhall give this account.

T. S. I own but one *way*, which alſo is the *truth*; againſt which your *Calling* doth manifeſtly ſtand. But *erroneous ways*, I do utterly deny; and do charge him to be a *Lyar*, who doth aſſert that of me, which he neither doth, nor can prove to be true.

Were my wayes *erroneous, your Calling would not ſtand againſt them*, ſince it is ſuch a Calling as you received from *Antichriſt*, who is the Patron of errours. Neither ſhall it ever *ſtand in my way* any otherwiſe, then as a *Romiſh* ragge, which I ſhall ever have courage to tread on, as a thing deſerving no better entertainment with me, then *the ſalt that hath loſt its ſavour*.

W. T. Our gifts, abilities, and fitneſs for the Miniſtry (which are Gods inward Call) were firſt tryed, and teſtimonials of our carriage were given.

T. S. Doth the Scriptures any where ſay, *that gifts, abilities, and fitneſs for the Miniſtry, are Gods inward Call*? or that any of the Saints ſought Teſtimonials of thoſe among whom they lived, in order to their being made Miniſters? Or did *Paul*, or *Peter*, keep any *Chaplains* to try men, in order to their being ordained Miniſters; upon whoſe approbation they proceeded *to lay hands* on them? But who are thoſe that tryed you? were they not ſuch as are like unto your ſelf? Could they try your gifts, who had not the *gift* themſelves? Could thoſe that were enemies to the Croſſe of Chriſt, try, who were fit to be made Miniſters of Chriſt? Could covetous, proud, envious men, and ſuch that were given to filthy lucre, try ſuch as are qualified like unto themſelves? or could ſuch Tryers do leſſe then ſignifie to the *Biſhop*, and *Presbyters*, their approbation of thoſe men that lived in the ſame nature, in which they themſelves lived.

W. T. And that there might be an outward Call, we were or-

ordained by Biſhops that were Presbyters, and other Presbyters that were not Biſhops, who were to be, and were joyned with them in our Ordination.

T. S. You have well derived your ſucceſſion, and very learnedly acknowledged your ſelf and brethren (for you ſpeak in the plural number) to be *Romes* Emiſſaries, brats of *Babylon*, brought forth by an abominable conjunction of *Antichriſtian Biſhops* and *Presbyters* of their own creating. Is this your Call? and durſt you own it as a Call from Christ? Did ever Jeſus Chriſt ſend thoſe that were profeſſed Enemies to his Truth and People, who were ſo far from having the *power* of godlineſs, that they hated the very *form* thereof; who perſecuted Chriſt and his Saints from City to City; who (like ravenous Wolves) thirſted after the blood of the ſheep. Did Chriſt (I ſay) ever ſend ſuch to ordain Miniſters to preach his Goſpel. If the Scripture be your rule, ſhew where any of Chriſts Miniſters were thus ordained.

W. T. And being ſo ordained, we have exerciſed and executed that Calling, not without ſuch a bleſſing from heaven upon our labours in this Nation, as was never given to any falſe and unwarranted Miniſtry.

T. S. If it be a *bleſſing from heaven* to get money, and grow in riches, and worldly honour; to advance your eſtates by augmentations, and grinding the faces of the poor for Tithes; to live at eaſe, eating the fat, and drinking the ſweet; having your bags and barnes filled by the ſweat of other mens brows: Then I muſt needs confeſs, that you, and many others of your Brethren, have had as large a ſhare in the *bleſſing of heaven*, as any order of men I know in the Nation. But as for that *bleſſing from heaven* which attended the labours of the Apoſtles, conſiſting in *turning men from darkneſs to light, from Satan unto God*, how few are there among you that can boaſt of this *bleſſing*? for who is turned by your Miniſtry from *the evill of his wayes*? I do not thoſe ſins that reigned among your hearers many years paſt, remain among them ſtill? are not they that were proud,

proud, covetous, envious backbiters, double dealers; many years agoe, ſtill the ſame? Read thoſe words of *Jeremiah*, Chap. 23.31, 32. *Behold I am againſt the Prophets, ſaith the Lord, that uſe their tongues, and ſay, he ſaith; Behold I am againſt them that propheſie falſe Dreams, and do tell them, and cauſe my people to erre, by their lies, and by their lightneſs, yet I ſent them not, nor commanded them, therefore they ſhall not profit this people at all, ſaith the Lord.* And are the people *profited* by your Miniſtry? Nay are you not bitter enemies to thoſe who have profited by the teachings of the Lord? Are not they in the Nation who are (through grace) pluckt out of the ſnare of the Devil, the chief mark againſt which you ſhoot? And as any (ſeeing through your thin covering of outward profeſſion) do come to bear teſtimony againſt your hypocriſie, and deceit: is not your fury and rage increaſed againſt them? And are theſe things *a bleſſing from Heaven*, and *a proof of your Miniſtry?*

You charge me in the next place with *cloſing with them, who wander about the Nation, leaving their own places and callings, and employing themſelves in a way of witneſſing (much whereof will be found to be a bearing falſe witneſs) whereunto they have no due, nor true, call from God or man.*

T. S. Is it *wandring* for any to go to and fro to declare that which they have *heard and ſeen of the word of eternall life?* If ſo, what were *Paul* and *Peter*, and many other Saints of old, but *wanderers*, and that not onely about one, but many Nations, through which they paſſed, declaring what was revealed to them from the Lord. With ſuch *Wanderers* I deſire alwayes to cloſe: And if this be the blackeſt character of reproach you have to faſten on me, I ſhall yet ſtudy to become more vile in your eyes; and ſhall eſteem that my glory, which you intend for my reproach.

Might not the falſe Teachers of old, on as juſt ground revile the Saints for cloſing with *Peter*, and others, who left their Callings, *wandring to and fro*, as the Lord directed them; and for cloſing with *Paul*, who (as the Scripture beareth Record) *travelled through many Nations, and as he went continued witneſſing both to ſmall and great, ſaying no other things then thoſe which the Prophets and Moſes did ſay ſhould come?* As for ſuch as *bear falſe witneſs*, do but point * *Act.* 26.22.

them out, and prove their testimony to be false; and if I own them, then charge me with sin; but till then I shall esteem your words but the birth of a scornful and unsavory spirit.

You are angry (but in vain) that the Lord hath raised up so many to *witness* against the abominations of the *Idol-Shepheards* in the Nation, who have a long time *caused the people to erre, teaching for Doctrine the traditions of men*, having *on Sheeps Cloathing*, but are within *ravening Wolves*; who are such as their Predecessors the Scribes and Pharisees were, *Painted Sepulchres, all glorious without, but within full of rottenness*. With those that witness against such do I close, yea and am ready, with thousands more in the Nation, to bear my testimony against them, even unto *bonds*, and unto *death*.

But why do you not come where these *false-witness-bearers* are, as you call them, and manifest them to be such, that so the People may beware of them? You, and your Brethren of the Clergy, have a rare faculty of conquering men in the *Pulpit*, with whom you never spake, and riding triumphant over those who never had liberty or opportunity to return you an Answer.

You are very excellent at condemning men at the greatest distance, and damning things and persons for errour, and Heresicks, in the absence of the concerned. And so you meet worse measure to many that are innocent, than *Christ* and the *Jews* did unto Christ; *viz.* by condemning them not onely without a cause, *but before they are heard*.

T. S. I ask, did you receive that gift by the laying on of the hands of the Presbytery, which *Timothy* did, or did you onely imitate, &c.

Mr. T. If *Timothy* received extraordinary gifts in that way, to that we do not pretend, as being proper to those times, &c.

T. S. The *gift* that I asked you, whether you had received, was that which *Timothy* received by *the laying on of hands*, which he was exhorted *to stir up*, which the Scripture doth no where call extraordinary. And if this be the gift you pre-

pretend not to, I think in that you do well, not to pretend to that which you never received.

But why do you then pretend to *Timothies* Miniſtry, if you pretend not to his *gift*? And as for your diſtinction betwixt that laying on of hands that *did confer extraordinary gifts*, and that which *did promote ordinary*; I diſown it, as that which the Scripture knoweth not, but is a diſtinction of your own creating. It's uſuall with thoſe that call themſelves Miniſters in the Nation, when they practiſe that which the Scripture alloweth not, to help themſelves by ſome groundleſs diſtinction or other; and if they are demanded, touching the qualifications of the Miniſters of Jeſus Christ in Scripture, then to diſclaim any pretence to them, as ſuch *as were proper to thoſe times*, and were not the *holineſs, patience, ſobriety, meekneſs, freedom from the love of filthy lucre and covetouſneſs*, found in the Miniſters of Jeſus Chriſt, mentioned in Scripture, alſo *proper to thoſe times*?

If you lay claim to them, it were well if you would ſhew that they are indeed within you, by bringing forth more of the fruits of them, in your converſations, then at this day you do.

You call the *ceremony of laying on of hands, a fit ſigne of your being appropriated unto God.*

T. S. Many amongſt you that received this ceremony, are found walking in the paths of the Devill, being *ſwearers, drunkards, revilers*, and *openly prophane*; and are you not aſhamed to ſay, that that ceremony is *a ſigne of their being appropriated unto God*: And as for the moſt of the reſt of you, you are hardly come to ſo high a pitch of holineſs, as the Scribes and Phariſees (who drew the blood of Chriſt) in witneſſing *the out-ſide of the Pot cleanſed.*

Is there among the moſt ignorant, any eye ſo blinde, to whom your ſpots of *pride, covetouſneſs, envy, oppreſſion*, are not viſible: And are you yet ſuch as are *appropriated unto God?* They that are *appropriated unto God*, are found doing the will of God, and working the works of God; but ſo are not moſt of you, who ſet up your own wills in oppoſition to the will of God; and whole works are not ſuch as were wrought by the holy men of God, mentioned in the Scripture.

You

You ſay further touching Impoſition of hands, *that you own it as a very antient Ceremony, and ſigne of conſecration, and of the bleſsing of God ſetling on them ſo conſecrated.*

T. S. Do the Scriptures any where call that Impoſition of hands (of which we were ſpeaking, uſed on thoſe that were made Deacons) *a ſign of conſecration*? And is it alſo *a ſign of the bleſsing of God, ſetling on them that receive it?* Hath not impoſition of hands been uſed on thoſe that are enemies to God, and goodneſs, ſuch as are before mentioned? And doth *the bleſsing of God ſettle* on ſuch? Is *the bleſsing* of God, or the woe and the curſe to the *Idoll-Shepherd*, and ſloathful Hireling, that maketh it his buſineſs to feed himſelf, and to perſecute the poor flock of Chriſt? You cannot avoid giving theſe the *bleſsing* alſo (who are for the curſe) for theſe alſo had that mock-ſhew, and empty imitation of laying on of hands, by the Biſhops and their Presbyters uſed on them.

Next you ſpend ſome time to prove, *that laying on of hands is not the foundation of your call.*

T. S. To which I ſhall onely ſay, That you eſteem it ſo much the foundation of your call, that you judge him no Miniſter that hath not received it; and who ſo hath received it, you preſently eſteem him a Miniſter.

After this, having demanded of you an example in Scripture, where any of the Saints or Miniſters of Jeſus Chriſt did perſecute any man for Conſcience ſake,

You anſwer,

W. T. That bad Miniſters ſhould perſecute, is no wonder, *&c.*

T. S. Then from your own lips we may conclude, that they that do *perſecute* are *bad* Miniſters. And then how few are there to be found that are good? Is not the blood-thirſty ſpirit of *Saul*, manifeſtly ſeen in the generality of thoſe that call themſelves *Miniſters* in the Nation? Have not they who conſcientiouſly refuſed to joyn with them in their *will-worſhip* for ſeverall years paſt (yea and at this day) been the objects of their wrath, and violence? And what have been the obſtacle to their execution of as great cruelty on the Saints in theſe dayes, as *Saul* did on them in thoſe? ſave that, as his Commiſſion was of equall extent with his will, theſe

these have had their wills to persecute larger then their Commissions.

And whereas you say *that divers who assume to themselves the name of Saints, do persecute the generall company of ordinary Ministers, and do in their scolding Books cast all the reproach they can upon them.*

T. S. I answer, They who were Saints of old, mentioned in the Scripture, did call an *Idol-Shepherd* by his name, and a *greedy dumb Dog* by his name; and if any that are called Saints, do at this day call the same persons by the same names, I know no reason why you should call it *persecution*, unless it were persecution in the *Prophets* of the Lord mentioned in Scripture who did the same. If any there be, who charge those with that of which they are not guilty, I am no Patron of them, but do judge them Revilers.

When I ask you in the next place for an Example in Scripture, where any of the Saints did call to the civill power to punish Hereticks, you quote me, in answer, the example of *Elijah*, 1 *Kings* 18. 19, 20.

T. S. It seemeth that the practice of Christ, and his Apostles, will afford you no example, that you are feign to go so far back as to the practice of *Elijah*, which yet will not at all serve your turn; for,

1. How do you prove the Prophets of *Baal* to be *Hereticks*? unless you will say that the poor *Indians* in *America*, who worship the Sun and Moon, and other pieces of the Creation, are *Heretick*?

2. Doth that Scripture say that *Elijah* called to *Ahab* to punish *Baals* Prophets, who was himself a worshipper of *Baal*? Or doth it onely say, that he bid him *send and gather them together*? And do you read that *Ahab* did more then *Elijah* desired of him? You said ere while, that 'twas *no wonder that the Apostles did not call to the civill powers to punish Hereticks, who could not hope, that Heathen Magistrates could do any thing in it*; And must it not be a greater wonder, that *Elijah* should call to *Ahab*, to punish those who worshipped the same Idoll with himself, with any hope to have his call answered.

3. Besides

3. Besides the Prophets of *Baal* were not executed by any Order or Command of *Ahab*; but what was done on them, can be looked on as no other then the fruit of that compact made betwixt *Elijah* and the Prophets of *Baal* (with the consent of the people) signified by their *chooſing each a Bullock to ſlay*; the Conſumption of whole fleſh on the *Altar by fire from Heaven*, ſhould be the *Criterion*, by which the *living God* ſhould be known in the view of all the people. Neither can it be imagined, but that if *Elijah's* God had not that day been known to be the God that *anſwered by fire*, the portion of *Baals* Prophets had fallen to *Elijah's* lot.

W. T. But I wonder what calls to puniſhment you can ſpecifie that are ſutable to your complaint.

T. S. Nay I can ſpecifie calls both from Preſſes, and Pulpits, that are much more then *ſuitable to my complaint*; the ſound of which is gone up into the ears of the Lord of Hoſts, who will certainly avenge the blood of the innocent, that at this day ſuffer under the *blood-thirſty Generation of Idoll-Shepherds* in this Nation. Do you ask me *what calls to puniſhment I can ſpecifie*? Let almoſt every priſon this day in *England* ſpeak, and they will anſwer for me: where is there almoſt one, in which ſome *innocent* heart or other doth not lie in bonds for the *teſtimony of Jeſus Chriſt*, and that at the inſtigation and procurement of ſome or other of your *perſecuting* generation? What do your Pulpits more frequently breath, and belch out at this day, then threatnings againſt thoſe that walk innocently, and uprightly in the Land; ſtirring up, and conjuring the Magiſtrates to impriſon and puniſh thoſe as Hereticks and blaſphemers, whom the Lord doth ſtir up to bear teſtimony againſt your deceit and abominations. Is it not at this day as it was of old? when the ſingle voyces of the people could not; then did the voyces of the *Chief Prieſts* (added to them) prevail, for a ſentence of death againſt *innocent Jeſus*; in whom although Prieſt-ridden *Pilat* could finde nothing *worthy of bonds or of death*, yet to gratifie the impetuous luſts of that murderous Crew of *Scribes, Phariſees*, and *Chief Prieſts*, he muſt be given up to their merciles

cru-

cruelties, as a blaſphemer, and deceiver, to be *crucified*. And as the witneſs of God in *Pilats* Conſcience (bearing teſtimony to the innocency of Jeſus) made him unwilling to ſentence him to the Croſſe; but yet was overcome by the inceſſant urgings of the *Chief Prieſts* and *Phariſees*: So I doubt not but the ſame witneſs of God in the Conſciences of moſt in Authority, would keep them from executing wrath and violence, on many that are innocent (as at this day) were they not hurried on by the clamor and out-cryes of that ſame Generation that drew the blood of Chriſt at *Jeruſalem*. And I do believe, that were the hand that holdeth the Sword, as ready to ſtrike, as the *blinde Guides* of this Nation are to call for execution: the cruelty of Queen *Maries* dayes would ſoon be out-done by them; and as much as in them lyeth, *the name of Iſrael would be cut off from the Land*.

W. T. And let me tell you withall, that Chriſtians will one day rue the liberty of theſe dayes.

T. S. So difficult a thing is it for any man to have a viperous, perſecuting ſpirit lodging in his breaſt, and not diſcover it by the fruits thereof. Do you gnaſh your teeth for anger, and are you tormented in your ſpirit, becauſe others have a taſt of that which you injoy at the full? *Would you have liberty of Conſcience, and would you not give it?* are you of ſo barbarous a ſpirit, that having your ſelf but a few years paſt, gotten your neck from under the *woodden* yoaks of the *Biſhops*: you are now angry that *Iron* yoaks are not prepared, and laid upon the necks of others? Are not you of the number of thoſe who (not many years ſince) Preach't and Printed *Parliament* and people into arms, and into blood, for the reſcuing of you from under the tyranny and oppreſſion of the *Biſhops*? and are you now acted by ſo unrighteous a principle, that being got into the *Chair*, you would become Judges of what liberty others ſhould have? to whom you would meaſure out no more, then would well conſiſt with the ſupport of your own *Diana*? Was it tyranny in the *Biſhops* to perſecute thoſe that were in their dayes called *Puritans*? and may the *then-Puritans* now perſecute others and

be

be held *blameleſſe*? Were not you, and the moſt zealous of your brethren, as groſs *heriticks* in the eyes of the *Biſhops* then, as they whom you invocate the civill power to puniſh as *heretick*s at this day, are in yours? And if it were oppreſſion in them, to puniſh you for conſcience ſake, is it not the ſame (*aggravated*) in you, on the ſame ground to puniſh others? What? was all that precious bloud, and vaſt treaſure, ſpilt and ſpent in the late wars, hazarded onely for the redemption of liberty of Conſcience, to the *imperious Clergy*? Will nothing ſatisfie your unſatiable luſts, unleſs you can have the necks of all men under your feet, and become carvers, at diſcretion, of that to others; in the purchaſe of which *their* bloud have had a far greater ſhare then *yours*? Is it not ſufficient that you *uſurp Authority* over mens eſtates (contrary to the Law of Chriſt) unleſs you can alſo ſit as Lords and Kings, ruling over their *conſciences*? I know no liberty in theſe days, that Chriſtians will, on juſter grounds, ever *rue*, then that *liberty*, which you, and your brethren, aſſume to your ſelves, to take away the liberty of others, more righteous then you.

W. T. For though liberty be a good thing, yet it is not good for Children; it's weaklings temptation, and ſeducers advantage.

T. S. Why had not you ſpoke out plain Engliſh, and ſaid, *that liberty is a good thing* for us (that are called) *Miniſters*; but it is dangerous for the people, to have any more then we alot them. When you cryed of old to your Fathers the *Biſhops* for liberty of Conſcience, would you have judged it a reaſonable anſwer for them to have ſaid, *Liberty is a good thing for us that are Biſhops*; but it's not good for you that are our *children* of the *Presbytery*; for ſome of you are *weaklings* (of whom we are wofully tender) and liberty is your *temptation*: Others of you are *heretick*s, and *ſeducers*; and it will be your *advantage*; therefore good *children* be content to have no more of this *dangerous* good thing called liberty of Conſcience, then we your ſpirituall Fathers ſhall think meet to allow you. This would have been *a ſtone in ſtead*

of bread, and a *Serpent instead of Fish* then; but now it's wholesome meat for the *children* in these days. But why is not liberty good for the *children*? is any thing too good for the children of the Lord? your judgment is very false in this thing, and not according to truth; for the Lord, by the mouth of *Paul*, giveth his children *liberty of proving all things*, and (on proof) *to hold fast that which is good*; and can there be greater *liberty* then this? I shall close this with this Query,

Whether do you, and the rest of the Teachers of this Nation, judge your selves, to be of the number of those that are *children*, or not?

If not, your portion is sad, and you are shut out from entrance into the *Kingdome of God*. If you are, then neither is liberty good for you; for, *though it be a good thing, yet it is not good for children*.

W. T. If prejudice have not blinded your eyes, you may see that there are a very considerable company of Ministers, that, through the grace of God, are such as *Paul* speaking to *Timothy*, 1 *Tim.* 3. requireth they should be. I mean as hymane infirmity will bear.

T. S. The Lord is my record, that what I writ formerly, and do now write, relating to those called *Ministers*, proceeded not at all from *prejudice* against any mans person; but from that deep sence I had, and still have, of all that *deceit*, *hypocrisie*, and *abomination*, that reigneth in the midst of them; against which I shall esteem it a mercy, to be ever found faithful in bearing my testimony.

And whereas you speak *of a very considerable company of them which are such as Paul in his Epistle to* Timothy *requireth they should be*. Let me desire you to weigh what you have said, and let us prove them by those qualifications, the *Apostle* here mentioneth; and then see, if thousands of Saints in the Nation, will not appear as Witnesses against you, for speaking a thing so utterly false.

The qualifications there required, are, that they should

 be

be blameleſs, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach: Not given to wine, no ſtrikers, not greedy of filthy lucre, but patient; not brawlers, not covetous. Now do you, and the reſt of you that call your ſelves Miniſters, prove your ſelves by theſe qualifications, and then let that of God, in your own Conſciences, be Judge, whether there be a *conſiderable number of ſuch in the Nation.*

And whereas you come in with a *ſave-all* at laſt to help the matter, ſaying, *that they are ſuch as* Paul *requireth, (as humane infirmity will bear.)*

T. S. I anſwer, that this hath no weight in it at all; for admit that for a plea, and the filthieſt *Idol-ſhepheard* in the Nation, may be judged ſo qualified, as *Paul* required. For if you meet with one that is *full of ſpots* (of which there is too great a number) he will tell you that he is *blameleſſe*, as *humane infirmity will bear.* Take others that are unſober, and of very evill behaviour, (with which the Nation doth ſwarm) and they will tell you, they are *ſober*, and *of good behaviour*, as *humane infirmity will bear.* Ask a *Hireling* that is a common *drunkard*, or *ſtriker*, or *greedy of filthy lucre*, or *a brawler*, or *covetous*, (from ſome of all which, ſcarce a corner of the Nation is free) I ſay, Ask them whether they are ſo qualified as *Paul* required the Miniſters of Chriſt, of old, to be qualified, and they may all ſay, they are ſo, *as humane infirmity will bear.* And thus humane infirmity will ſerve for an *A S Y L U M*, to ſhelter the moſt abominable *Prieſts* in *Rome*, and be for a covering to all of the ſame Generation in this, and all Nations throughout the world.

W. T. Upon the whole, let me ſeriouſly remember you of this, that it hath ever been the Devils grand Deſign, (wherein he hath palpably plaid his part in our late changes) to throw down the Miniſtry.

T. S. That Miniſtry by which the Kingdome of Jeſus Chriſt (*who came to deſtroy his works*) is advanced, the *Devill* ever deſigned againſt: but that Miniſtry by which the Kingdom of *Antichriſt* is upheld, and the works of the Devill main-

maintained, hath him for its patron. Where this Miniſtry is, and, whether the *Devil* hath been an inſtrument, deſigning the throwing down, or the upholding of this Miniſtry, let all that are wiſe-hearted judge.

W. T. It's not enough for him (*viz.* the Devil) that Biſhops be taken away, branch and root, unleſs he root the Miniſtry alſo.

T. S. I never heard before that the *Devil* took away the *Biſhops*: And if it was he that did it, ſure I am, he was not alone in the act, but had many co-workers with him, who do, in words, bid great defiance to the *Devil*: I could ſoon call more then a cloud of witneſſes, to prove, that many of the moſt zealous Teachers of thoſe times, had an eminent ſhare in that work of removing the Biſhops; in which, if you allow the *Devil* alſo a part, either he wrought by them, or they by him: but whether of the twain, I ſhall leave you to determine.

And whereas you ſpeak of *Biſhops* being taken away *root and branch*; if you accuſe the *Devil* for being an agent in the buſineſſe (as plainly you do) you do him wrong, in bearing falſe witneſs againſt him; for they were not pluck't up *root* and *branch*; if they had, he had ſure enough at the ſame time rooted out *your Miniſtry* alſo, as a plant of the ſame root:

No, no, the *Devil* is wiſer then ſo; if he did take away the *Biſhops*, it was onely as men take away the withered tops of trees, that ſo a number of *young ſprouts* might grow in their room. It's requiſite ſometimes, that the old trees ſhould be removed, which ſhade and keep down the *young plants*, that by the others removal, they may the more thrive & flouriſh: Have there not upon the removal of one *Biſhop* in a Dioceſs, many *ſcores* grown up in his room? whoſe *little fingers* prove far *heavier then the Biſhops loins*? ſo that they that cannot *worſhip the Beaſt* in the Nation, have onely changed their *task-maſters*; and whereas of old they had but one in many miles, now they feel the ſcourge of one almoſt in every Pariſh. And if the *Devil* did play his part in theſe *changes*, he

+ like

acted ~~his~~ himself, *viz.* very subtilly, in making a great noyse about the taking away of *names* and *offices*, but leaving the *things* and *power* still standing.

Neither need you fear the *Devills designing the rooting up your Ministry*, for he was never found lesse then a friend to that which is a support to his own Kingdom: and whilest that the works of the flesh are practised, and patronized, his work is not hindred. Certainly the *Devill* will contribute the help of both his hands, to the upholding of that Ministry, that can cover over the filthiest lusts, both in themselves and others, of pride, envy, covetousnes, and bitter persecution, with the specious vail of *humane infirmity*.

W. T. I shall wish you so far a Quaker, as to fear and tremble to act this design.

T. S. Do you wish me evill, or good, in wishing me a *Quaker*? if evill, you break the Law of Christ, in wishing that to another, you would not have him wish to you: if good, then it's a good thing to be a *Quaker* by your own confession; *to fear and tremble to act* that which is evill. And how much do you contradict your selfe in striving to make it matter of reproach to me, that I close with those called *Quakers*, when as I close with no other then those *that fear and tremble, before the mighty God of Jacob*, which you cannot but own as a good thing. But what is the design I must *fear and tremble to act*? is it to endeavour the rooting out of your Ministry? And why *fear and tremble at it*? Is your Ministry such a precious plant, that it may not be pluckt up, under the same penalty as was in eating the *forbidden fruit*? are you such holy things, that you may not be touch't, but it must be esteemed a prophanation? This is a fine scar-crow to affright ignorant souls from taking up the skirt of your covering, and viewing your *hidden abominations* that lie under. But as for my self, know that my trust is on the Lord for power to be made able, and willing, to seal my testimony with my blood, against the horrible wickednes of those that call themselves the Ministers of Christ, but are not: who under their fair vizards, are full of filthiness, and pollution;

who

who preach in words against what they approve by their works: and whose hearts are full of *blood* and *violence*; which they manifest by their bitter persecution of Christ, in his innocent Lambs.

W. T. And let me tell you further, that if God love this Nation, and intend to shew us mercy, you shall finde that he will hold these Stars in his right hand, *&c.*

T. S. Stars full of filth, and pollution, that shine not with the pure light of the Lord; that serve rather to set the Nation on fire, then to lead it to peace, and rest, the Lord holdeth not in his *right hand*; for he is of purer hands then to touch such unclean things: Neither can it be esteemed the fruit of his *love*, and *mercy*, to this or any other Nation, but of his sore displeasure, that such *Stars* are, and do multiply in the midst thereof. And let me also tell you, that were not the *false Prophets* held faster in the hand of the *Beast*, then in the hand of the *Lord*, they would soon drop down from the firmament of this worlds pomp, and glory, into the *bottomless pit*, out of which they did at first arise.

From hence you proceed to mention five Queries, proposed to you in my last; to which you return no direct Answer, but instead thereof you offer a heap of impertinent words, and many groundless distinctions: to which, (being not to the things spoken to) I shall not spend time to make Reply; only by the way I shall note two things, with which you falsly accuse me.

1. The first is, that I inveigh against humane learning.

T. S. To which I answer, that I neither did, nor do *inveigh against humane learning*: Let it stand where it should, and I am very well content. If any man say, a *Tile-stone* is not fit for to make a *foundation-stone* for a building, must it presently be concluded, that he denyeth the use of tile-stones? The greatest measure of humane Learning cannot render the *carnall man spiritual*: which you your self are con-

ſtrained to acknowledge) but do leave him ſtill *carnall*, who is ſhut out for ever from diſcerning the things of God. The Myſteries of the Kingdom of God, *are hid from the wiſe and prudent, and revealed unto Babes.* *Paul* with all his learning perſecuted Jeſus Chriſt (as many do at this day) neither did all that which he had gotten at the feet of *Gamaliel*, advance him one ſtep nearer to the knowledge of the Son of God, of whom he was as ignorant, as the moſt unlearned perſon under Heaven, untill the Lord *revealed him unto him.* The knowledge of the Father and the Son (*to know whom is eternall life*) can never be gained by ſtudy: *For no man knoweth the Son but the Father, neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him.* There is nothing more manifeſt then this, that many in this and the by-paſt Ages, which have pretended to ſeek Chriſt by much ſtudy, have and do *impriſon*, and *crucifie* him, where they finde him.

2. You accuſe me with *ſeeking to juſtifie abſurd Tenents.*

T. S. To which I ſhall only ſay, That I ſeek to *juſtifie* no *Tenents*, but ſuch as alſo the Scripture doth *juſtifie*: And if you call ſuch *abſurd Tenents*, I do then indeed ſeek to juſtifie *Tenents* that are *abſurd.*

It's no rare thing with you that pretend your ſelves Leaders to the people, to eſteem any thing an *abſurd Tenent* (though never ſo clearly owned by the Scripture) that croſſeth your gain or your glory. And therefore (untill you can prove that whereof you accuſe me) I ſhall paſſe it over as a ſcandall, that you have ready to throw upon any man that hath ſo much honeſty and courage, as to bear Teſtimony againſt all your falſe wayes and worſhips.

Many more expreſſions you add touching *Learning*, which do not at all anſwer my Queries; repeating again that diſtinction of *an ordinary and extraordinary Call*; to which the Scripture being wholly a ſtranger, I ſhall paſſe it over as that which deſerveth no other Anſwer, but to be diſowned.

After this you come to ſpeak of the light within, its leading to Juſtification, thoſe that are taught by it; upon which you come to ſuppoſe a meaning, and ſay, *That the light they ſpeak of, they make to be a light, enlightening every one that comes into the world.*

T. S. To

T. S. To which I anſwer, That if they make no more of that light, then the *Scripture* maketh of it, they are not therein found erring from the truth. Now whether doth not the Scripture teſtifie, that *Chriſt is the true light that enlighteneth every man that commeth into the world?* And alſo, that he *that followeth that light, ſhall not walk in darkneſs, but ſhall have the light of life?*

And whereas you quote that place, *Rom.*10.14. *How ſhall they believe in him, of whom they have not heard?* You might have found an anſwer, if you had looked a little further, *viz.* in the 18. Verſe, where it's written, B*ut I ſay, have they not heard? yes verily, their ſound went into all the earth, and their words unto the end of the world.* To which I ſhall onely add theſe four following *Queries*, and cloſe this.

1 Query. *Whether had not the Lord his Witneſs in the Hearts of thoſe, of vvhom* Paul *ſpeaketh in his firſt Chapter to the* Romans, *convincing them of, and condemning them for ſin, though it vvas kept under, and held in unrighteouſneſs?*

2 Query. *Whether that vvhich left them vvithout excuſe, did not alſo reveal to them the vvay to life? vvhich if it had not done, vvhether had they not been excuſable?*

3 Query. *Whether vvere they condemned, becauſe they knevv not God, or for diſobedience againſt the light they had, in that they glorified him not as God, according to the meaſure of light they had received?*

4 Query. *If they had obeyed and glorified God, according to that meaſure of light and knovvledge they had received, vvhether had they been condemned?*

T. S. And,

T. S. And now I am come to your laſt Dart you ſhoot at me; which you diſcharge with ſo much paſſion, as if you had reſerved the very bottome of the rancour of your ſpirit, as the ſharpeſt ſtone to throw at me, in concluſion, accuſing me of *rayling*, and uſing *groundleſs and inſolent exclamations*; with many other expreſſions, ſavouring of much fury and bitterneſs.

Now whether I am become thus your Enemy, for telling you the truth, or the contrary, I ſhall leave to be determined by all that live in the fear of the Lord, from what followeth.

The thing that I charged you with, was the deniall of Jeſus Chriſt to be *within us*; which charge I grounded on theſe words of yours, *viz.*

W. T. The Scripture ſaith, *That we are juſtified freely by the grace of God, through the redemption and righteouſneſs of Jeſus Chriſt, which is not within us but without us.*

Now the thing in controverſie betwixt you and my ſelf is, in which of theſe two orders theſe words muſt be read; either thus, *Which REDEMPTION and RIGHTEOUSNESSE is not within us*; or, *Which JESUS CHRIST is not within us.* You would have them (to ſave your ſelf out of the mire) to be read in the former order, (*viz.*) *Which REDEMPTION and RIGHTEOUSNESSE is not within us.* Which being ſuppoſed, I demand of you two things.

1. What number is the word [*WHICH*] the Singular, or the Plural? The Singular you cannot ſay, unleſs you will deſtroy your *Grammer*, which ſaith, *That many Antecedents ſingular having a conjunction copulative coming between them, will have a relative Plural.* This being granted, that the word [*WHICH*] is the Plural number: I demand

2 What is the Nominative Caſe to the Verb [*IS*]? for whom you can find no other, but the word [*WHICH*] and that being the *Plural* number, and the Verb [*IS*] the *Singular* number, pray produce me ſome Rule in your *Grammer* that alloweth any Concord betwixt a *Verb* of the *ſingular* number, and a *Nominative Caſe* of the *Plural*? So that I do appeal to all that are ſober-minded, whether any man (taking your words plainly and honeſtly as they lye,

without

without altering or wresting them) could or can read them any otherwise then as I did in the second Order, (*viz.*) *which is* JESUS CHRIST *is not WITHIN us, but without us.*

All which being considered, had you in your last Letter (upon a serious perusal of what you had written, and of what I had charged you with) acknowledged your error to have proceeded from your forgetfulness of your Syntaxis, or the slipe of your pen; I should have been contentedly silent, (as knowing my self not exempted from all mistakes) but since you stand to own the expression as it lyeth, and do throw much dirt of reproach and false accusation upon me, for taking your words aright, according as they are written; let me tell you again, that whatever you intend, yet your lines, as they are written, do *plainly* deny Jesus Christ to be *in us*. And therefore you might well have spared your following word, which are these:

W. T. Whereby it clearly appeareth that I never said that Jesus Christ is not within us, but onely that the redemption and righteousness of Christ, by which we are justified, is not within us, but without us; and against that you say (you can say) nothing.

T. S. Whether you did say *that Jesus Christ is not within us* or not, I shall leave to all that are serious to be determined: And also, whether your repetition of your own words be not sufficient evidence against your self. And therefore I shall spare to spend more words upon that, and shal admit your expression to be according to what you say you intend (*viz.*) *That the Righteousness and Redemption of Jesus Christ*, are *not within us, but without us.*

Against which you say, *that I say (I can say) nothing*: Of which your expression, I would gladly make the best interpretation: And therefore shall not take it as intending thus much, That I said, *I could say nothing against those words of yours*, for that never proceeded out of my lips; and consequently, it would have been a false Charge. But I shall take it as importing thus much, That I neither did, *nor could say any*

thing against what you ſpake, concerning the *righteouſneſs* and *redemption* of Jeſus Chriſt. Which moſt favourable Interpretation of your words, do yet argue, that you ſpeak rather from a Spring of Preſumption, than Knowledge: for becauſe I *did ſay nothing* againſt them, doth it truly follow, that I *could ſay nothing*? Is it fair or ſober reaſoning, *A non eſſe, ad non poſſe*? becauſe a thing is not, therefore it cannot be? This *I can ſay*, that in vain doth he talk of, or profeſs Chriſt in notion, that doth not witneſs him a *deſtroyer of the works of the Devil within him*. And if you preach Chriſt in word, all dayes of your life, and do not witneſs *cleanſing* and *redemption* W I T H I N *you*, you will die pollured: and *no unclean thing ſhall ever enter into the Kingdome of heaven*. It's a very pleaſing Religion, that helpeth a man onely to talk of a righteouſneſs beyond the Seas, and he, in the mean time, live in filthineſs and pollution. I know no ſwearers, drunkards, covetous, or prophane perſons, but will embrace that as very *Orthodox* doctrine, which teacheth them to pretend to a *righteouſneſs*, and *redemption*, a *far off* from them, when as they cannot witneſs a waſhing, and cleanſing, from their mire, and uncleanneſs *within* them.

And ſince you are ſo confident, that *I can ſay nothing* againſt what you did ſo peremptorily aſſert; I ſhall further offer to you, by way of Inquiry, as followeth.

1. Qu. *Whether Chriſt be ſeparable from his righteouſneſs? if not, whether (he being within the Saints) his righteouſneſs be not there alſo? And conſequently, whether he that denieth the righteouſneſs of Chriſt to be within the Saints, doth not blaſphemouſly deny Chriſt to be there alſo?*

2 Qu. *Whether Chriſt be not made of God unto the Saints, Wiſdome, Righteouſneſs, Sanctification, and Redemption? and whether it be ſo made to them within them, or without them?*

3 Qu. *Whether Redemption and Righteousness must not be there witnessed, where the seat of sinne and uncleanness is? And whether is that seat of sinne and uncleanness within or without?*

4 Qu. *Whether doth not the Scripture witness, that Christ gave himself for his, that he might redeem them from all iniquity, and purifie them unto himself? And whether is that Redemption, and purifying from their iniquity, and pollution, within them, or without them?*

As you drew nearer the conclusion of your Papers, you was more fierce and furious, casting out a great deal of folly and froth from your unsavoury spirit, charging me with *laying foul hands on you, and reviling of Protestant Ministers, &c.*

To S. To which, I Answer, That it was never my Principle, neither is it my practice, *to lay violent hands* upon any man. And as for that spirit that teacheth men to *revile*, I do abominate it, as such, betwixt whom and the Spirit of the Lord [which is the *Spirit of meekness*] there is no fellowship. If I were inclined to be led by example, I must need say, that I might ere this, perfectly have learned how to practice both these, from the example of your brethren of the *Clergy*, and their inraged *Disciples*, who are, at this day, very frequent in laying their *bloody hands* on the innocent; *beating* in, and *casting* out of *their Synagogues*, and *haling before Magistrates* and *Rulers*, those, that bear testimony against the same deceit, and hypocrisie in them, that Christ bore testimony against, in their Predecessors the *Scribes* and *Pharisees*, crying out to those in Authority, *Crucifie them, crucifie them*, for they are not fit to live; foaming out mire and dirt, speaking all manner of evill causlesly for the truths sake. And are these the *Protestant Ministers*, you say, I *revile*, because I speak the plain truth of them? You pretend the Scripture for your *rule*, then let me ask you (and let that of God, in your own

Conſcience, judge betwixt you and me) Doth the Scripture judge thoſe to be true *Shepheards*, or *Wolves*, that worrie and perſecute the poor ſheep? Are they ever numbred among Chriſts ſheep, that devour his innocent *Lambs*? Is it the badge of the Dove-like Diſciples of meek Jeſus, to be Perſecutors, or Perſecuted? Chriſt, before he left the world, foretold what ſhould be the portion of his Miniſters, and Diſciples, (*viz.*) They ſhould be *beaten and ſcourged in the* Synagogues, be *brought before Rulers and Magiſtrates*, be *caſt into bonds and Priſons, hated of all men*; nay, *be killed by thoſe that zealouſly intended the ſervice of God thereby*. And if this be the portion of Chriſts Miniſters and Diſciples, to be thus evilly entreated by others; can they be other then the Diſciples and Miniſters of *Antichriſt*, who do themſelves beat and ſcourge, or cauſe others to be beaten and ſcourged in their Synagogues? who do bring before Rulers and Magiſtrates; who do caſt into Bonds, and into Priſons; who (if they dare, may who do (for want of power in their own hands) ſtir up the Magiſtrates to proceed to take away the lives of thoſe, whom they condemn for *Hereticks*, becauſe they cannot bow down and worſhip the *Golden Calf* which they have ſet up. Now then judge (if you can) righteous judgement (the *Tree by his fruits*) and ſay, if ſuch as theſe be your *Proteſtant Miniſters*, for ſpeaking truth of whom (without flattery) you accuſe me of *reviling*; and tell me if theſe be the Miniſters of Chriſt, who do not abide in the doctrine of Chriſt, who never perſecuted any man, nor gave any ſuch Commandement to thoſe that were his; but inſtead thereof, did ſtrive to fore-arm them againſt all the ſore perſecutions they ſhould undergo from the hands of the *falſe Teachers*, and their zealous Proſelytes. And therefore, whatever the doctrine of theſe your *Proteſtant Miniſters* be, ſure I am, their deeds are evill, and may expect the reward of thoſe that *ſay, and do not*.

Thus have I traced you (even unto wearineſs) through the dark and crooked paths of your arguings, and aſſertions, contained in your laſt *Papers*. And now a few words, by way of Reply, to your *Satyrical Monitorie* added in your concluſion, and I ſhall cloſe all.

In

In which you charge me very highly, but prove nothing. Specifie some of those *wayes of practice*, or *opinion*, in which I live contrary to the truth, and I shall soon disown them. Otherwise you beat the winde, in making a great noise with your *Rhetorick* touching *dangerous Practices*, and *Opinions*; but neither have quoted, nor can prove any upon me. With *comfort* and *confidence* shall I die, living in the fear of the Lord, and being found faithful to the teachings of that *Jesus* whom your persecute. That many are found *passing from one fancy to another in these changing times* (as you call them) is no wonder; for they learn it from the practice of their *Teachers*, who own & preach some one *fancy*, some another.

I know no *seducers* in the Nation, but such as draw men from the *light*, *love*, and *fear* of the Lord, to listen to their own fond *dreams*, calling him who is the onely sure Teacher of the Saints, *a pretended mvurd light*. And therefore (by way of retortion) let me advise you, not to trifle in those things that are of *eternall concernment*; calling *darkness light*, and *light darkness*. Put not far from you the Son of God, because of the meanness of his Garb. Stumble not at his coming, because not attended with the pomp and splendor of this decaying world. The worldly-wise *Jew* expected him from the PALLACE, but the great God (whose habitation is in the *contrite spirit*) called him from the MANGER. This was the *stone* which the wise *builders refused*; this was the *Rock* against which the learned and the mighty dashed themselves in pieces. What the Religious *Scribes* and *Pharisees* esteemed the (*Deliria* or) mad whimsies in the lives and teachings of the Saints in those dayes, the same do you judge now; but the persons and things which they judged *base*, the Lord hath made *honourable*; and what proud man would root out of the Earth, or shut up in the grave of silence, he hath caused to flourish as a *branch of renown*, which shall out-live all the *Idolls* set up by the wisdom of the World. Therefore look well to your standing, and build not on that *Religion* which consisteth onely in outward profession, crying, *The Temple of the Lord*, *The Temple of the Lord*, lest you be found in the great day of the Lord, to be of no *Religion*, but that which must be burned up as *Hey and stubble*. I desire you not to become a Disciple to any practice,

or

or opinion, because mine, but unto the truth; turn not unto me, but *return unto the Lord*, against whom you are now found fighting. You utterly mistake me, in judging that I endeavour the bringing you over to any opinion, for I disown that Religion that consisteth in opinions; and do desire in singleness and seriousness of spirit, to wait for that power, to which all Opinionists are strangers.

Therefore do not esteem me studious, to prevail with you, to be of this *Opinion*, or that *Sect*; no, my hearts desire unto the Lord is, that he would prevail with you to come down from the heighth of your vain imaginations, and wait to be made wise with the WISDOM of God, to live lowe in his fear, which is the *beginning of that Wisdom*; *to become a fool that you may be wise*; and finally, to abide faithful in that measure of light which you have received, which would lead you out of the by-paths of deceit, and hypocrisie, and bring you to witness singleness of heart, which leadeth unto that peace which the world *knoweth not*; and to that joy, which *none should be able to take from you*. I wish eternall good to your precious soul, and rest

Your Friend as you own and walk in the Truth as it is in Jesus.

T. Speed.

BRITISH MUSEUM 17 SEPT 1903

FINIS.

Ann Watkins

A REPROOF
FROM
THE LORD:
DECLARED

By the Movings of his Spirit to certain

Profeſſors, whoſe habitations is in and about *Hull* and *Beverley*, who take delight in approaching to God, and to know his wayes, as a people that did Righteouſneſs, and yet ſeeks to limit him, and ſtumbles at his light, in which the knowledge of his wayes is received: With an admonition to all to beware of the Leaven of the Phariſees, which is hypocriſie, who for a pretence, make long Prayers, whileſt iniquity is regarded in the heart, and diſobedience lived in, leſt you receive greater Damnation.

BRITISH MUSEUM

AS ALSO,

AN INVITATION to all,

who are groaping in the dark, to own the light in which the Pearl is found, which gives ſtrength againſt ſin, and reſt to the ſoul; Publiſhed for the information of ſuch as deſire to know the Truth, and would enter into the Kingdom, were they not deceived by the ſleights of men, who ſhut up the way, and will neither enter themſelves, nor ſuffer thoſe that would to go on. That you may try all things, and hold faſt that which is good.

By one that ſeeks not his own, but the good of your ſouls, called, *John Whitehead.*

Hear ye, and give ear, be not proud; for the Lord hath ſpoken, &c. Jer. 13.14.

London, Printed for *Thomas Simmons*, at the ſign of the *Bull* and *Mouth* neer *Alderſgate*. 1656.

A Reproof *from the* Lord.

THis ensuing Letter was I moved to write and send amongst you (who were met together at Hasiel *upon the 31 day of the fifth moneth 1656.) in love to your souls, as a testimony against your deceits, which to your wisdome may otherwise appear, to which eye I look not to be made manifest, knowing it perceives not the things of God; Therefore do I exhort all of you to whom it shall come, to read what follows, without any prejudice in the fear of the Lord, that your understandings may be opened, in the light, to see and know the minde of the Spirit which will give to each of you what is your portion.*

FRiends, consider how you are puffed up in your knowledge, and your hearts waxen fat, and your eyes blinded by the god of the world, and ears become dull of hearing, that you cannot savour the things of God, nor rejoyce in the truth, but accounts Jesus Christ preached, (the light of the world, who inlightneth every man that cometh into the world) a fancie, and fooliſhneſs, or ſimpleneſs, to what you have attained, though few of you knows any thing of the fellowſhip of his ſufferings, power of his Reſurrection, or virtue of his Life made manifeſt in you, but have gotten the report and fame thereof to talk of, and in your prudence and comprehenſions are preſcribing a way, and ſeeking to limit the Holy One in it, witneſs your agreeing beforehand who ſhall ſpeak, and rejecting the truth in others, and taking your turns by an outward Order of habitation in ſuch a place, witneſs your own words, who ſaid, *it is now Beverley turn*; and alſo your agreeing before-hand on particular things to be prayed for, as by your own words plainly appeared, and going to prayer at the call of one another, though ſome of you acknowledged you had no freeneſs in ſpirit to it; All which is ſeen to be contrary to the doctrine of
1 Cor. 1. 21. Chriſt, and (practice of his Saints, who ſpake and prayed as the Spirit moved, and
Rom. 8. 23. 26. gave utterance, and knew not before-hand what they ſhould pray for, (as you do) but having received the firſt fruits of the Spirit, it helped their infirmities, and made interceſſion according to the will of God, with ſighings and groanings that could not be uttered, which ſpirit you have ſufficiently cleared your ſelves of, ſome of you ſaying that you want it, others that you cannot finde it, but prayes much of your ſelves, and ſtubbers over Gods ſacrifices, and knows not his mind, but are in much darkneſs and deadneſs, contradiction and ſtrife, and not being come to the unitie of the *Body of Chriſt*, imagines it to be like your ſelves, *rent and divided*, (as ſome of you ſaid) who *contradicts one another*, even you who profeſs to be the *Mouth of the reſt*, ſome of you ſaying, *That you want the Spirit, and cannot finde it, but are in much darkneſs, others of you ſpeaking in behalf of the reſt, affirms, That you have it, and are Gods children, and does his work, which proves ſome of you at leaſt, to be Lyars: And notwithſtanding you are thus in confuſion and darkneſs, (as might be mentioned in many other particulars) you are not aſhamed to ſpeak in deriſion and contempt of the*
1 Joh. 1. 10. *Children of light, becauſe we all ſpeak the ſame things, and declare one truth, according*

to

to the Apostles Doctrine, which truth is the ground of union, and stands a witness against all deceit, the declaring of which you have contemned, because it came contrary to your wills and appointments, and doth not feed that which reacheth out to the tree of knowledge, which is disobedient, and like the Athenians, cryed out for some new thing, and you would hear it, but accounted it babling, and a disturbance, to declare that which was from the beginning, carping at the manner of words, and time of their delivery, though they varied not from examples and rules in Scripture, which saith, Cry aloud, * spare not, and shew my people their sins, and that which you have heard in the eare declare on the house-top, which you accounted a heynous thing, and the fruits of an unmeek spirit † saying, that I would make the Spirit by which I spoke odious, by speaking in the time of your (long) prayers, though the Scriptures say, If any thing be revealed to one that sits by, let the first hold his peace; and read Elijah and Baalls Prophets, and you may see your selves as in a figure, and an example for speaking in the time of Prayer, and how like in effect your crying is to theirs, which the Prophets witnessed against, and how far different both you and your Prayers is from Christs Doctrine, and the Saints practice, let his light in your consciences judge, and your Heathen-like much speaking in your Prayers, witness against you, as also your breaking out into a confused uproar, many speaking together to stop the declaring of Truth, and not rending a moderate reason of your sayings, contrary to the Apostles rule, Let your moderation be known unto all men, and try all things, and hold fast that which is good, which ye refused to do, and being lifted up in your knowledg, accounts it a needless thing to lay amongst you the foundation of Repentance from dead works, though you be even found therein, as the light of Christ in all your consciences will witness, which shews you your secret lust, pride, and high-mindedness, covetousness love, and conformity to this world, as also your respect of persons, anger, and peevishness, with your false accusing, deriding, foolish laughter, wantonness, and so forth, which dead works and your saying that you have not power against them, is a greater testimonie of your unbelief, and disowning of Christ, then all your profession of Faith in him, and talking of his excellency in words can be for you, which profession and fair saying is nothing but hypocrisie, whilest you do not the things you say, and the hope you have in that nature is not sure and stedfast, but must be cut off, and perish, and you also, except you repent; and this shall you witness to be truth declared in plainness, when the worker of iniquity from Christ is forced to depart, and rewarded according to the deeds done in the Body, and those onely who have done the Fathers will enters into the Kingdom. A warning may this be to all that mentions the name of the Lord Jesus Christ, not any longer to deceive your selves with a vain hope that purifies not, neither let any deceive you with vain words, but believe in the light of the Lord Jesus, and singly wait, that therein you may receive power for obedience to the Faith, and put away the evill of your doings, and the abhominations that are in your hearts, which shuts out your prayers, that they pass not through, but you ask and receive not, desire to have, and have not, (because you ask amiss, to consume it on the lust of your own wils, which is not subjected in the Cross;) and although there does a joy arise in some of your affections, at the uttering forth of words that makes mention of the thing you want, which joy for a time you may feed on; yet anon it withers and fades away, and you are but where you were before, at a loss in your selves, sticking fast in the mire and clay, and bondage, to the corruption and evil of your hearts, & not believing in the light which opens the blinde eye, you know not where to finde the power which should slay the enmity, and crucifie the flesh with the affections and lusts,

* Read Isai. Mat. 10. 17. 1 Kings 18. 1 Cor. 13. 3.

† Though I till three of had ended, a fourth b indirectly pray, whilst waited for Answer to thing propo ed, whose mulation proved as h was prayin Mat. 6. 7, 8. 14. Phil. 4. 5. 1 Thess. 5. 2. Mat. 7. 21. 23. John 12. 3. Iam. 4. 2, 3.

but are ſtruggling and ſtriving by what you can do to enter, often pleading your actions before the Lord, and filling your mouths with Arguments to perſwade him to accept your indeavours and prayers, which are ſeen to be exacted labours, and a forced work performed in the ſtrength of the natural underſtanding and wiſdome, by vvhich you knovv not God, nor his minde, but have a zeal not according to knovvledge (from vvhich ariſeth many deceitfull vvorkings, as feigned cryings, and the like) in vvhich you call for fire from heaven, not knovving of vvhat ſpirit you are.

But the Lord who ſearcheth all hearts, and knows your intents, hath ſhut out your wiſdom from knowing him or his way; and to touch of the Tree of life you
*Cor.*1.20, cannot come by all your climbing, turning and ſtriving; the flaming ſword being
1. ſet to keep its way, you cannot paſs through to feed on it, whileſt you live in that nature and wiſdom wherein pride, ſtrife and every evil work lodgeth; but before
*Gen.*3.24. you have a right to the tree of Life muſt become fools, and caſt down your Crowns at the feet of Chriſt, who lighteth every man that comes into the world, and
*ohn.*1.9. own his Witneſs, who hath kindled a burning under your glory, and teſtifies of your works that they be evil; in whoſe Light ſtand you ſtill, and you will ſee condemnation upon all your ovvn vvilling, and running, and acting in your ovvn ſtrength, as alſo upon all your vvickedneſs, and ſelf-righteouſneſs, vvhich are both abhomination to God, and a profeſſion of faith, and talk of Chriſt and his Kingdome to come, vvill not ſerve to cover you that are found therein, and vvill not that the Lamb ſhal reign over you in ſpirit, that humbled himſelf to the Croſs, whoſe appearance you cannot own, nor the glory thereof, which is not the glory of this world, nor of the Princes of this world, which ſhall come to nought, but ſtands in righteouſneſs, judgment, purity, and in this world ſuffering, and reproaches, whipping, and impriſonment in Dungeons, and holes, to be numbred amongſt Tranſgreſſors, buffeted, ſtoned, ſpit upon, and accounted a Devil, a Deceiver, &c.
*ph.*1.20, even by ſuch as have gotten the *Scriptures* (which teſtifies of him) to talk of, and
1,22. yet in all theſe things the Lamb reigneth and ſhall reign till all rule and authori-
Cor. 15. ty be put under him, though I ſay his appearance and glory in this world can no
4,25. more be owned by ſuch as look for an outward kingdom, power and dominion, and in the mean time lives in pride, faſhions and luſt of the world, then it could by the Jews, who looked for his appearance in an outward pomp, and for an outward reſtoration of their kingdom, & when he appeared did not know him, nor the voices of
cts 13.27 their own Prophets, but fulfilled them in crucifying him, who was not born by the wil of man, nor appeared according to their expectation and thoughts of him; and how like your thoughts and expectations of his appearance are unto theirs let his Light in your conſciences judge, the which you may do well to take heed unto, untill he be manifeſt, who brings to light that which hath layen hid in darkneſs, and makes known the Councels of the heart, Then will you ceaſe from
*.*17.20, all outward expectations of his coming; Loe here, and loe there, and know his
1. Kingdome to be within, and feel the Scepter of it, which is Righteouſneſs,
an. 2.23, ſmiting at the feet of that glorious Image, which in your Comprehenſions is ſet up,
5. but muſt be daſhed in pieces by the ſtone cut out of the Mountain without hands,
*Pet.*2.6, which is ſtumbled at, ſet at nought and rejected of your builders, as being the
8. light

light a the world, that lighteth every one that comes into the world; which
ligh- declared, you account a low mean thing, and a fancy, or some thing
that is insufficient to salvation, without a further light. But this I say unto you,
and testifie in the Lord, that his height you cannot comprehend, who is far Iohn 1.
above all powers of darkness, and was from the begining with God, by whom
all things was made and do consist, whose name is called the Word of God, which
is the life and light of men shining in darkness (though thereby not comprehen-
ded) which was testified in due time, and became flesh and dwelt amongst the
Saints, and they beheld his glory as of the only begotten Son of God, and what
they heard and saw, they Witnessed forth, and we know that their witness is true,
who testified of him that he is the true light that lighteth every man that cometh
into the world, and there is not any besides him that makes manifest the deeds of
darkness, or can lead out therefrom: So all that expect or hold out another light
then that which lighteth every man, and deny its sufficiency, are in the fancy, ex-
alted and puffed up in their knowledge and wisdome, with which they know not
the Scriptures, nor the power of the Lord Iesus Christ, who is the light of the Iohn 8.21.
world, sufficient to lead out of darkness, for he that follows him, shall not abide 1 Pet. 2.4.
therein, but have the light of life; and here is the stone which the builders re- Psa. 118.22.
ject, made the head of the corner, and is a pretious sure foundation to all them 1 Iohn 1.7.
that believe and walk in his light, who are witnesses of the vertue of his blood
(which by vain talkers is made a cloak for sin) washing and cleansing from all sin,
& of his fulness, who is able to save to the uttermost, have we received power to be-
come the sons of God, in that obedience and righteousness which is perfect, where
all that be found are justified, which righteousness is revealed from faith to faith,
in all them that believe in the light which manifests and condemns sin in the flesh,
with which light, all you that stumble at it, are seen to come short of the righte-
ousness of God, which makes a man righteous, and are shut out of the Covenant
of grace, and light wherein salvation, and the power against sin is placed; yet left
without excuse in that, light is come into the world, lighting every man (and you
say you see) in which light the grace of God that bringeth salvation hath appeared
unto all men, and there is your condemnation that abide in darkness, that light Iohn 3.19,2
is come, and grace hath appeared, in which power against sin is freely tendered, Titus 2,11.
and yet darkness rather loved, and lived in, because of evill deeds, and the free
grace of God into wantonness, is turned by all of you that live in the ungodliness,
and follow after the worldly lusts (which the Saints are taught to deny.) And you
are the murmurers, complainers, and slothfull servants, which foolishly would Isa. 55. 2, 3.
charge the fault upon God, as though he did not draw nor give power against sin, Acts 7.51.
when as he hath freely given him for a witness to the people, in whom all power
and fulness dwells, and by his spirit hath striven with you ever since you began to
yeeld the members of you bodies servants to unrighteousness, for which you have
often been checked in secret, and felt the spirit moving to purity, contrary to
your wills; but how often ye have resisted the holy spirit, and quenched his mo-
tions, let the light of your consciences judge, ye stiffnecked, and uncircumcised
in hearts and ears? how will you be able to stand when the Lord shall visit upon
you the evill of your doings, who have a form of godliness, but denyes the pow-
er which overcomes sin; how deeply are you fallen into the Enemies snare, who

owns

ownes his power to keep you in sin, and cannot see nor own the spirit and power of God, that would lead you out from it, though it be a Reprover of you, my soul even laments your captivity? how is the whole Head become sick, and the whole heart faint? how are you scattered in your imaginations, and driven from mountain to hills, which be dry and barren? how is your beauty and glory withered, and your wise men gone backward, and their knowledge become foolishness, and their language confounded? How do you reel to and fro, and stagger like a drunken man? how are you groping in the dark to finde him whom your souls longs after? how do your eyes fail, whilst your expectations are without, looking for glorious dayes, and a power to come, but when you know not, but as you imagine and conceive, from the promises written in Scripture, which imaginations and conceivings blindes the eye (that should apply the promises to their right object) and leads the minde outward into groundless hopes, which are mixed with doubt and uncertainties; and whilst you follow such blinde guides as your imaginations and conceivings, which arise from the earthly wisdome, which knows not the things of God, you often fall into the ditch, and are defiled by the pollutions of the world; and thus compassing your selves about, with the sparks you have kindled, are forced to lye down in sorrow.

5. 2, 3, 4.

And now a word to all amongst you who sit weeping by the Rivers of Babylon, and have honest desires after God and his righteousness, whom my bowels yearnes over, and sounds towards you, that you may not any longer be tossed with the sleights of men, nor feed on their airy Notions, which gives you not the least strength against sin, but draws out your minds without, to look at Christ at a distance from you, and his appearance in power to come hereafter, though he be near unto every one of you, reproving in the gate or door of your hearts, whereat the minde goes forth into vanity, even, as saith the righteousness which is of faith. The Word is neare you in your hearts, and in your mouths, the Word of Faith which we preach, and this is the same Word which was from the beginning, preached by the Apostles, and witnessed to be living and abiding for ever, ingrafted and able to save the soul; and this is it which discerns the thoughts and intents of your hearts, and bears witness against every vain thought, idle word, and froward ungodly way, which your own wills that are not free, but bound to vanity, chuseth; therefore from your own wisdom, labours and self-works (which be all wicked) cease; and stand still in the Light of that engrafted Word, (of which the Scriptures testifie) which is able to save your souls; so may your blind eyes be opened, and you brought into a true sense of your conditions, to see how you have walked in unpleasant places; and that notwithstanding all your knowledge and profession, all is not right in the inward, but corruption still lodgeth in the heart as a Partition-Wall, separating you from God; and to do good of your selves have no understanding nor ability, but for ever might have perished in this state, if God in his everlasting love had not given his son a light into the world to manifest and lead out of this darkness. So in the Light (which shews you sin and inability in self to come out of it) wait, and you will feel in your selves the sentence of death and condemnation upon the first man, which is of the earth, earthly; and by the operation of Gods power which is manifest in the light, you will feel desires begotten and moving in your souls after righteousness, which motions

3.20.
n. 10, 6, 7, 8

or. 1.4.

tions

tions is the Fathers drawing in his love that you may not periſh, but come unto Christ which is the light and life; and this is the will of God which begets by the word of truth both to will and do, according to his good pleaſure: Therefore beware of continuing in ſtiff neckedneſs, leaſt you be found fighters againſt God, and reſiſters of his will, as they are who periſh in their ſin; but while it is called to day, hear him that ſpeaks from heaven, whoſe voice ſhakes the heavens and the earth, who is the good ſhepherd, & calls unto you that have gone aſtray; therefore harden not your hearts, but wait in ſpirit to hear and know his voice who teſtifies againſt all ſin and calls after him out of the conformity and love of this world and whoſoever will be his diſciples, muſt ſell all, deny themſelves, and take up his croſs daily and in obedience follow him: This is that which you yet want, and makes the difference between you and us, and is the ground of the enmities ſtanding, and ſin prevailing over you; therefore who amongſt you is weary and heavy laden therewith, and would be his diſciples, conſult not with fleſh and blood, not give way to that nature which ſtumbles at the croſs, and ſeeks to ſave its own life in the delights and pleaſures of the fleſh, and to keep in the union, love and unp[illegible] friendſhip of the world, which is enmity to God, and whoſoever will be its fri[illegible], is Gods enemy; profeſs what you will that love the world, the love of the Father is not in you; therefore do not love it, nor the things that be in it, neither fear any outward loſſes nor ſuffering that you ſhall meet with in your ſeparation from your former companions, nor the frowns nor oppoſitions of men, for if you count any thing too deer to part with, that you may win Chriſt, you are not worthy of him; but let ſelf (in which the inability to do good lodgeth) be wholly denied by you, and take up the daily croſs to your wills and luſts, that wars againſt your ſouls, which croſs is the power of God in all that are ſaved, which crucifies to the world, and taking it up, and enduring of it, you will come to witneſs the fleſh crucified with its affections and luſts, and the Partition-wall broken down, and that which lets taken out of the way by the Lamb of God, in whom dwelleth the fulneſs both of wiſdom and power, which together with him is freely given to all that ask not amiſs, but waits in ſpirit to know him revealed, and his life through death made manifeſt, which opens the myſtery that hath been hid from ages, Chriſt in you the hope of glory, who is greater then he that is in the world, and gives victory and dominion over it, as it was in the beginning, and this ſalvation is witneſſed and freely is tendered unto you in the Covenant of Light, Life and Power, in which waiting to learn of him who is meek and low in heart; his holy arm you will come to ſee not ſhortned that it cannot ſave, but ſtretched out to take you by the hand, & lead you by a way that you have not known, in which you will come to ſee the wonders of the Lord, and the works of his hands brought forth out of bondage to corruption, and poſſeſs the life of that which you profeſs in words.

Ezek. 33. 11. James 1. 10.
Phi. 2. 13.
Heb. 12. 25 26.
Mark 10. 21.
Iam. 4. 4.
Ioh. 2. 15
Matt. 10. 37, 38.
Luk. 9. 23.
1 Cor. 1. 8.
Col. 1. 27.
1 Ioh. 4. 4.

Now

Now being warned, take heed of hardning your hearts against the Lord by continuing in sin, and resting in the outward knowledge of these things from what you have read in Scriptures, for that is not as you ought to know them, which if you do, your visitation will pass over, and the Spirit of the Lord cease striving, by which
Gen. 6. 3. he would sanctifie and gather you into his fold; and then will the things belonging to your peace be hid from your eyes, and you shall desire to see one of the dayes of the Son of man and shall not see it; and though you be not gathered yet shall he be
Act. 28. 28 glorious, and the Gentiles will hear his salvation, and many shall come from the East, West, North and South, and sit down together in the Kingdom of God, and your selves shall be shut out who wil not hear. So he that hath an ear let him hear, and come forth, for the time is now at hand; and I am clear of your blood at that day, who in love to your souls have sent you a warning, commending it to your consciences in the sight of God, where I look to be made manifest when the book is opened, and till then am willing to bear your reproaches, and be accounted your
2 Cor. 4. 2 3. & 6. enemy for declaring the truth.

The 14 day of the 6 moneth, 1656.

The End.

BRITISH MUSEUM 13 NO 1902

THE Lambs Warre AGAINST The Man of Sinne;

THE

End of it, the manner of it, and what he wars against.

His VVeapons, his Colours, and his Kingdom.

AND

How all may know whether they be in it, or no; and whether the same Christ be in them that is, was, and is to come, and their faithfulnesse or unfaithfulnesse to him.

THE Lord God Almighty, to whom belongs all the kingdoms in heaven and earth, doth nothing therein but by his Son, the Lamb, by him he creates and governs; by him he saves and condemns; judges and justifies; makes peace, and makes war, and whatsoever he doth, he is at his right hand in all places, who in him hath long suffered the burthen of iniquity, and oppression of wickedness that hath abounded for many generations, till it

be come to the full measure, as in the daies of old; and now his appearance in the Lamb (as ever it was when iniquitie was full) is to make war with the god of this world, and to plead with his Subjects concerning their revolt from him their Creator, who ordered their beginning, and gave them a being, and their breaking the order that was in the beginning, and giving up their obedience to the worldlie spirit, and the inventions thereof, til they become so far one with it, as that it hath not onelie defiled their souls and bodies, blinded their eies, stopt their ears, and so made the creature utterlie unprofitable to God, and unfit for a Temple for him to be worshipped in, or to hear the voice, or understand the mind of the eternal Spirit, by which they was created, but that they are also become open enemies to everie check and reproof of that Spirit which should lead them to God, and doth testifie against their evil deeds, and are not afraid to speak against it as a thing not worth the minding, nor able to lead them in the waie of truth. Thus hath God lost the creature out of his call and service, and he is become one with the god of this world, to serve and obey him in waies that despite the spirit of Grace; and now use the Creation against the Creator. Now against this evil seed, and its whole work brought forth in that nature, doth the LAMB make war to take vengeance of his Enemies.

The end of his War is,

TO judge this deceiver openlie before all the Creation, showing that his waies, fashions, and customs, are not what God ordered for man to live in, in the beginning, to bind him and to redeem him out of his captivitie, all who will but believe in the Lamb, & are wearie of this service and bondage to his Enemie, and who wil but come forth and give their names and hearts to joine with him, and bear his image and testimonie openlie before all men, and willinglie follow him in such waies as wherein the Father hath given him victorie over this power, for himself and all that follow him, to redeem them to God, and the rest who will not believe and follow him, and bear his image, them to condemn with the destroyer into everlasting destruction, and to restore all things, and make all things new, as they were in the beginning, that God alone may rule in his own work.

The manner of his War is,

FIrst, That he may be just who is to judge all men and spirits, he gives his light into their hearts, even of man & woman, whereby he lets all see (who will mind it) what he is displeased with, what is with him, and what is against him; what he owns, and what he disowns, that so all

may

may know what is for deſtruction, to come out of it, leſt they be deſtroyed with it, that ſo he may ſave and receive all that are not wilfullie diſobedient, and hardened in the pleaſures of this world, againſt him; all who are deceived, who are willing to be undeceived; all who are captivated, who are willing to be ſet free; all that are in darkneſſe, and are willing to come to light: In a word, All that loves righteouſneſſe more then the pleaſures of ſin, that he may not deſtroy them, nor they fight againſt him, and know not, but that he may receive them, to be one with him againſt that which hath miſled and deceived them; and as manie as turn at his reproofe, he doth receive, and gives them power in ſpirit and life to be as he is, in their meaſure, but all in watching, and wars againſt that which hath had them, and now has the reſt of the Creation in bondage, that he may reſtore all things in their former liberty.

What they are to war againſt.

AND that is, Whatever is not of God, whatever the eie (which loves the world) luſts after; whatever the fleſh takes delight in, and whatever ſtands in reſpect of perſons, (as ſaith the Scripture) the luſt of the eie, the luſt of the fleſh, the pride of life, theſe are not of God; and whatever the god of this world hath begot in mens hearts to practice or to plead for, which God did not place there, all this the Lamb and his Followers wars againſt, which is at enmity with it both in themſelves, and where-ever they ſee it; for in the work of God alone is his Kingdom, and all other works will he deſtroy. So their wars is not againſt creatures, they wreſtle not with fleſh and blood which God hath made, but with ſpiritual wickedneſſe, exalted in the hearts of men and women, where God alone ſhould be, and pleaded for, by which they become enemies to God, and their ſouls are deſtroyed: Indeed, their war is againſt the whole work and device of the god of this world, his Laws, his Cuſtoms, his Faſhions, his Inventions, and all which are to add to, or take from the work of God, which was in the beginning, this is all enmitie againſt the Lamb and his followers, who are entered into the Covenant which was in the beginning, and therefore no wonder why they are hated of the god of this world, and his ſubjects, who comes to ſpoil him of all at once, & to deſtroy the whole bodie of ſinne, the foundation and ſtrength of his Kingdome, and to take the Government to himſelf, that God may whollie rule in the heart of man, and man whollie live in the work of God.

What their Weapons are.

AND as they war not againſt mens perſons, ſo their Weapons are not carnal, nor hurtful to anie of the Creation; for the Lamb comes not to deſtroy mens lives, nor the work of God, and therefore at his appearance in hisſubjects, he puts ſpiritual weapons into their hearts and hands; Their Armor is the Light; their ſword the ſpirit of the Father and the Son; their Shield is Faith and Patience; their pathes are prepared with the Goſpel of peace, and good will towards all the Creation of God: Their Breſt-plate is righteouſneſſe and holineſſe to God; their minds are girt with godlineſſe, and they are covered with ſalvation, and they are taught with truth. And thus the Lamb in them, and they in him, goes out in judgement and righteouſneſs to make war with his enemies, conquering and to conquer, not as the prince of this world in his ſubjects, with whips, and priſons, tortures, and torments on the bodies of creatures, to kill, and deſtroy mens lives, who are deceived, and ſo become his enemies; but he goes forth in the power of the ſpirit with the word of truth, to paſſe judgement upon the head of the ſerpent, which doth deceive and bewitch the world, and covers his own with his love, whileſt he kindles coles of fire on the head of his enemies; for with the ſpirit of judgement, and with the ſpirit of burning will he plead with his enemies; and having kindled the fire, and awakened the creature, and broken their peace and reſt in ſin, hee waits in patience to prevail to recover the creature, and ſlay the enmitie by ſuffering all the rage, and envie, and evil entreatings, that the evil ſpirit that rules in the creature, can caſt upon him, and he receives it all with meekneſſe and pitie to the creature, returning love for hatred, wreſtling with God againſt the enmity, with prayers and tears night and daie, with faſting, mourning, and lamentation, in patience, in faithfulneſſe, in truth, in love unfeigned, in long-ſuffering, and in all the fruits of the ſpirit, that if by any means he may overcome evil with good, and by this his light in the ſight of the creature, that the eie may come to be opened, which the god of this world hath blinded, that ſo the creature might ſee what it is he thus hates, and what fruits he himſelſe brings forth, that the creature may be convinced, he is no deceiver, but hath with him the life and power of innocencie and holineſſe, in whom he rules; and this preaching hath a power in it to open the eye of all that are not wilfullie blind, becauſe they love the deeds of darkneſſe, and ſuch are left thereby without excuſe for ever; and thus he in his members many times wreſtles and preaches to the ſpirits in priſon, with much long-ſuffering towards the world, a Nation, or a particular perſon, before he gives them up, and numbers them for deſtruction, yea, ſometimes till their rage againſt him, and cruelty exerciſed upon his

mem-

members be ſo great, that there be no remedie, as in the daies of old 2 *Chron.*36.15,16.

And theſe Fruits are his Colours he holds forth to all the world in ſuch as he reigns in.

AS they come to obey him, he covers them with love, gentleneſſe, faith, patience, and purity, grace and vertue, temperance, and ſelf-denial, meekneſſe, and innocency, all in white, that follow him, in whom he is, who walks themſelves as he walked, in all things conforming to God, with boldneſſe and zeal, owning the Lamb to be their Leader, with him teſtifying againſt the world, That the deeds thereof are evil, themſelves the mean while covered with his Righteouſneſſe againſt all the ſtorms and tempeſts that they muſt be ſure to meet with all who bears that Teſtimony which the Lambe hath ever borne, in whom he appeared to the convincing of the world, that he is the ſame that ever he was from the beginning, that all that will believe and loves holineſſe may ſee where it is to be found, and come forth to him, & be ſaved, that the whole world become not as Sodom in the day of wrath, which ever comes upon a people or a Nation after Chriſt hath thus appeared, and been rejected thereof.

What his Kingdom is.

THE Power, the Glory, and Compaſſe of it, is not comprehended with mortal underſtanding, which was before all beginnings, and endures for ever, who orders and limits all ſpirits in Heaven and Earth, who rules in the Rulers of the Earth, and in all heavenly places, though many ſpirits knows him not, til they have felt his reproof for their rebellion againſt him; his ſufferings are free for loves ſake, which is naturally in him to the Creation, being his off-ſpring, for which cauſe he becomes meek and lowly, that he may bear the infirmities of the Creation, which doth no way take from his power, who is equal with the Father, but doth manifeſt his power to be unlimited, in that he beareth all things, his Dominion he hath among ſt the Heathen, and his hands is in the counſels of the Kings of the Earth, and there is no place where he is not, who deſcends below all depths, and aſcends far above all Heavens, that he may fill all things.

But his Kingdom in this world, in which he chiefly delights to walk and make himſelf known, is in the hearts of ſuch as have believed in him, and owned his call out of the world, whoſe hearts he hath purified, and whoſe bodies he hath waſhed in obedience, and made them fit for the Father to be worſhipped in; and in ſuch he rejoices and takes delight, and his Kingdom in ſuch is Righteouſneſſe and Peace; in love, in power and purity, he leads them by the gentle movings of his ſpirit out of all their own ways and wils, in which they would defile themſelves, and guides them into the will of the Father, by which they become more clean and holy; deeply he lets them know his Covenant, and how

how far they may go and be safe, he gives them his Laws and his Statutes, contrary in all things to the god of this world, that they may be known to be his before all his Enemies; if they keep his counsel, they are safe; but if they refuse, he lets them know the correction of the Father; his presence is great joy to them of a willing mind; but with the froward he appears in frowardness; the kisses of his lips is life eternal: But who may abide his wrath? the secrets of the Father are with him, and he maketh all his Subjects wise; he makes them all one heart, and with himself of the same mind; his Government is wholly pure, and no unclean thing can abide his judgements: As any come into his kingdom, they are known, and their change is to be seen of all men; he keeps them low in minde, and a meek spirit doth he beget in them; and with his power he leads them forth against all the enmity of the evil one, and makes all conditions comfortable to them who abides in his kingdom.

Now are these the last times, and many false Christs there must appear, and be made manifest by the true Christ, with their false Prophets, false Ways, and false Worships, and false Worshippers, which though they be at wars one with another, yet not the Lambs war. Now seeing he hath appeared who is from everlasting, and changeth not, here is an everlasting tryal for you all, all sorts of professors, whether you professe him from the Letter, or the Light, come try your Christ, measure your life, and weigh your profession with that which cannot deceive you, which hath stood, and will stand for ever, for he is sealed of the Father.

Now in truth to God and your own souls, prove your work in time, lest you and it perish together: First see if your Christ be the same that was from everlasting to everlasting, or is he changed according to the times, in life, in death, in peace and wars, in reigning, in suffering, in casting out, and receiving in; and if you finde the true Christ, then prove your faithfulnesse to him in all things: Doth him whom you obey as your Leader, lead you out to war against this world, and all the pride and glory, fashions and customs, love and pleasures, and whatever else is not of God therein? and to give up your lives unto death, rather then knowingly to yield your obedience thereto? Doth he justifie any life now, but what he justified in the Prophets, and Apostles, and Saints of old? Doth he give his Subjects liberty now to bow to the god of this world, and his wayes, in things that he hath denied in the Saints of old, and for denying whereof, many both then and now have suffered? Is he at peace in you, whilest you are in the fleshly pleasures, or whilest you have fellowship with the unclean spirits that are in the world? Doth he not lead out of the world, and to strive against it in watchings, fastings, prayers, and strong cryes to the Father, that you may be kept, and others delivered from the bondage and pollutions of

it? Is his Kingdom the ſame in you? And doth he give out the ſame ſpiritual Laws againſt all the Laws and cuſtoms of the man of ſinne in you, as he hath done in his ſubjects in all ages? Doth he beget in your hearts a new nature, contrary to the worlds nature in all things, motions and delights like himſelf, whereby he works out the old nature that inclines to the world, and can be at peace therein, and now your peace is wholly in him, and that which crucifies the world to you, and you to it, is your joy and delight? Hath he called you out of this world, to bear his Name before the powers thereof, & put his teſtimony into your hearts, and the ſame Weapons into your hands, as was uſed by the Saints of old againſt the powers of darkneſſe, whereby you have power given to overcome evil with good, and many other fruits you may find, which he ever brought forth in his choſen, whereby they was known to be in him, and he in them, for which the world hates them; by all which you may clearly know if he be the ſame in you to day, as he was yeſterday in his people, and for ever; for he changeth not, nor conforms to the world, nor the will of any creature, but changes all his followers, till they become in all things like himſelf; for they muſt bear his Name & Image before all men and ſpirits.

Now if you profeſſe the ſame as was, and is, and is to come, the ſame for evermore, the ſame Chriſt, the ſame calling in you that was in all the people of God, then prove your faithfulneſs in anſwering and obeying: Who is it that ſees not that warr is begun? and to whom hath not the ſound gone forth? The children of light hath publiſhed the Goſpel of Light through the world, and the Prince of darkneſs hath showed his enmity againſt it; the Lamb hath appeared with his Weapons as before-mentioned, in much long-ſuffering, and the god of this world hath appeared to withſtand him with his Weapons, and hath prevailed unto blood with much eagerneſs; and the Lambe hath prevailed unto ſuffering with much meekneſs and patience, each of them in their Subjects, in whom theſe contrary ſpirits acts one againſt another; and now ſee what part you take, who hath hired you, and whoſe work are you in, or are you idle, looking on? Or are you gone out with the Beaſt of the field, and regards nothing but your bellies and pleaſures? Doth it not greatly concern you to try your eſtate, ſeeing all muſt come ſpeedily to an account for their lives and ſervice? Are you ſuch as ſpend your time and ſtrength in watching and praying to the Father of ſpirits for your ſelves and the people of God, that they may be kept in the time of temptation, and aſſaults of the evil one, who ſeeks his advantage on the weak brethren, and for your enemies, that they may be delivered from under his power, who are captivated by him at his will, to fulfil his luſts and envie, and ſatisfie his wrath upon the innocent. And do you deny your ſelves of your pleaſures, profits, eaſe and liberty, that you may hold forth a chaſte converſation in the power and life of gentleneſs, meekeneſs, faithfulneſs & truth, exerciſing a conſcience void of offence towards God and all men, that thereby you may ſhine forth in righteouſneſs, ſo

as,to convince your enemies whom you pray for;thus following him who lays down his life for his enemies; Is this your war? and these your weapons? Is this your calling? & are you faithful to him that hath called you hereto, so as you can by no means bow to the god of this world, nor his ways,though it were to save your lives or credit in the world, or estates, & yet can serve the meanest creature in Gods way, though to the loss of all? I beseech you be faithful to your own souls herein: Do you find nothing in you that calls or moves this way, or reproves the contrary? If there be, are you not such as quench the spirit,& put out your own eye,& denies the Lambs call against your own lives?& if there be not,then are you not dead members,cut off from Christ,& all your profession is but a lye,& without Christ you are in the world? O that you would prove your own selves;for there be many deceitful workers at this day of his appearance,who do the work of the Lord negligently& deceitfully,& many do their own work instead of his;& many are called,&for a while abide,but in the time of hardship prove deceitful,& return to serve in the world again,&take pleasure therein;others are called &convinced,but com half out of the world,even as far as they can do it without loss or shame; but keep their covenant therewith still, in what makes most for their gain,or earthly advantage or credit:others have answered their call,&bin faithful in the whole Covenant of the Lamb against the prince of this world, so far as they have seen;but not minding the watch against the enemy,& not keeping low in the fear,& zealous in the light,have suffered the simplicity to be deceived,&are led back to the old beggarly rudiments of the world again,& take that for their perfection & growth,which once they had vomited up;& these expect great things in their work; but they are blinder then the rest,& more to be pitied,because of the simplicity that is deceived.Many other grounds there be that brings not fruit to perfection, who are not found faithful to him that hath called them therein; so that now truth is, that many are called, but few chosen and faithful; many are ashamed at the Lambs appearance,it is so low,& weak,&poor, & contemptible,& many are afraid seeing so great a power against him; many be at work in their imaginations,to compass a kingdom to get power over sin,& peace of conscience,but few wil deny all to be led by the Lamb in a way they know not,to bear his testimony & mark against the world,and suffer for it with him:Now deceit hath taught you to say, and may be you think it also,God forbid but you should suffer with Christ til death;but come to the trial in deed and truth; Doth not he suffer under all the pride & pleasures of the flesh,by all manner of excess,by all manner of customs & fashions,not of God,but of the world? is not all against him that is not of him and the Father? Is not the lust of the eye, and of the flesh,and pride of life,his oppressors? And do you that live in these things,and fashions,and plead for them,suffer with him by them, or war with him against them? then would you be weary of them, and not praise nor plead for them against him: This you will will find true in the end,you cannot suffer with him, and serve his Enemies.

THE END.

BRITISH MUSEUM 13 NO 1902

London, Printed for *Thomas Simmons*, 1657.

IMMANUEL

The Salvation of ISRAEL.

The word of the Lord came unto me the twelfth day of the sixth Month, in the Year accompted, 1657.

Concerning the

IEWES

And scattered

TRIBES

OF

ISRAEL;

As I was waiting upon the Lord in spirit, in Legorne in Italy, which in the Name of the Lord I give forth to be copied, and sent throughout the WORLD.

Written by a Lover of Righteousness, a mourner over the scattered Tribes, a seeker of the lost, that the Remnant may be saved.

J. P.

LONDON,

Printed for *Thomas Simmons*, at the Bull and Mouth, neer Alders-gate, 1658.

LONDON

TICKET

...e word of the Commandment of the Lord ...o his Servant concerning the ſcattered Jews in Italy, Spain, Portugal, France, Holland, and the reſt of the Regions, and every Iſland throughout the Earth and the Seas, to write theſe words following to them all.

WHether you will hear, or forbear, this is the word of the Lord God unto all you ſcattered Jews throughout the whole Earth, God of a truth is ariſen to gather unto himſelf his peculiar Seed, from the four winds of the Earth, that *Jacob* may poſſeſſe and inhabit his inheritance, and the Seed of *Iſrael* the Holy Land. *Iſa.* 41. 25.

And according to the Prophets, he hath began at the North, and is ſtretching, and hath ſtretched forth his Arm over the South, and over the Eaſt, and over the Weſt. *Jer.* 23 7, 8. *Jer.* 16.

And behold it cometh to paſſe, and is at hand, and not as a day afar off, but even nigh unto the door, that the Lord will ſeparate of all Nations, both Jew, and Gentile, the juſt from the vile, him that feareth God, from him that feareth him not; him that keepeth the Law of God which is written in his heart, (through the ſanctification thereof by the power of the Lord ruling in his conſcience, mind, ſpirit and life) from him that in words which profeſſeth God, and his Law and Statutes, and Ordinances, and yet walks in his life and daily practices, contrary to the Law written in the heart, which God ſpake unto *Moſes* ſaying, *The word is nigh thee, in thy mouth, and in thy heart, that thou mayeſt do it, See, I have ſet before thee this day life and good, death and evil.* 14, 15, 16. *Ezek.* 3 41. to the end. *Deut.* 30 14, 15.

And unto ye, Oh Jews is the ſame come, and before you, in the Name of the Lord coming unto you, do I ſet life and death, light and darkneſſe, in this, the day of the Lord, which is dawn-

ed

ed unto a measure of the Remnant, even in this day which is light and not darkneſſe, wherein the promiſe of God is fulfilled; and it came to paſſe according to the Propheſie, *in a day when it was neither night nor day, neither dark nor light, but in the evening it was a little light.*

Zech. 14

And not as from the traditions of my forefathers, or the generations of men in the corrupt and polluted nature, in the degeneration from God, and alienation from the Covenant of life and promiſe: (who confeſſed the Meſſiah as this generation doth, to be come in words, with their corrupted tongues, and polluted lips, but in their works, and by their practiſe and life, make his coming void, and of non-effect unto them) neither by the reading of the Scriptures came I to know that he was come as he is come, but by the Spirit of the Lord, (by which I was choſen in the womb, and ſanctified in the day of my birth, by which alſo I am ſeparated from the Land of my natural nativity, and brought unto the feeling of ſorrows in a ſtrange Land for your ſakes) I come to know, and now do declare unto you, that *Immanuel*, who is God with us, who is the light of the world, the Meſſiah in the power of God, who is a ſpirit, is come reigning in ſpirit in the hearts of his people, over whom, and in whom he rules as King, treading down, and trampling upon all principalities and powers, making the Earth new, and the Heavens alſo, warring againſt all which is contrrary to his own pure nature, in many, untill he hath put all his enemies under his feet, and then will he give up the Kingdome to the Father, that God may be all, in all.

And for this cauſe alſo, even for your ſakes (who are of moſt men deſpiſed in heart) I paſs as one deſolate, and deſpiſed, and hated and mocked of many, and many more of the nation of my naturall birth, would gladly have my blood; yet am I not forſaken of him that ſent me with his meſſage unto you of ſalvation, and everlaſting glad tidings of Redemption.

And now he that hath an ear, let him hear, and a heart to perceive, let him underſtand.

Be it known unto you all, That God hath more regard to your ſouls then that you ſhould periſh in your ſins, and your ſouls is more precious in his eye (for which he hath ordained life ever-

laſting

lasting, for as many as come to believe) then the pleasure and ease of your corrupt carcases, which are to rot in the Graves and Sepulchres.

And therefore for the the Lord to regain his own Image which is lost in man through fall in the transgression, and to restore man unto the same uprightnesse, wherein man was created, which was the promise of God unto man, in this wise *the seed of the woman shall bruise the Serpents head.*

Behold unto you it is given forth and declared, for the redemption and restauration of the seed, the *Messiah* came, and now is coming the second time without sin unto salvation, even he cometh now in spirit and in power, who was the Rock whom your Fathers in the Wildernes forlook; and the light of the world whom your Fathers slew at *Ierusalem*, which brought a grievous curse upon you of being a people troden upon by all the world, and not onely so, but the most lamentable thing and curse which is over you; for which cause my soul mourns for you, that such cruel hard heartednes, distrust, doubt, jealousies and unbelief, coveting, fraud, deceit, dissimulation, and Hypocrisie hath vailed your hearts, and grosly darkned your understandings.

Oh that is the worst of all! that is the greatest curse, in how much throughout ages, the *Iews* have been given over unto vile affections, hard-heartednes; sinne and unbelief; which is the cause why ye cannot rightly speak of the things of God, and understand the Prophets writings which were spoken, and do stand as mysteries, yea deep mysteries to your thick hearts, your understandings being covered as with a thick cloud of darknes, (which now we the seed of *Abraham*, of the true *Iew* inwardly, do walk by the light thereof as a Pillar of fire by night) and therefore said the Lord by his Prophet, *for want of knowledge my people perish.*

Ezek. 2.

Hos 4. 2: 3: 4. 6, 7, 8.

Ier. 23. 22.

Ier. 31. 22.

Ier. 30.

The Prophets they prophesied of the *Messiah* to come in spirit, in a mystery to the whole world *Iew* and Gentile, so that when he came he was not received but by the Remnant in them dayes, as he is received now in these dayes; but unto whom the spirit of wisdome and understanding was given, to read and understand that which the Prophets spake forth in Parables,

to

Zek. 20 9. to the whole world of mankind, which lay in ſin and wickedneſs.

And therefore, ye *Iews* now in theſe dayes, ye ought not to ſpeak of God, or to name his name in perverſeneſſe, whileſt ye hate to be reformed in your hearts, minds and ſpirits, but ye ought to hear the meſſage of the Lord God, and to ponder it in your hearts, that you may ſee how farre ye are yet from the Promiſe, being not come in truth, in ſpirit and in life, unto the condition thereof fulfilled and made up in you, untill which ye cannot juſtly expect the fulfilling of the promiſe unto you in the ſubſtance.

For whileſt you are in your ſins, as your Fathers were in their ſins in the day that they ſlew Ieſus at *Ieruſalem*, you cannot but as men in the fleſh, look with any other than an eye of fleſh, for a God of fleſh to come among you, and to ſave you by the Arme of fleſh. Oh blind and ſottiſh, of dull ears and dark underſtandings! and ſo could not your Fathers, neither can you now as you ſtand, ſee him that cometh to ranſome the ſeed in ſpirit and in power.

Behold none other but *Immanuel* the *Meſsiah* which is God with us, the light of the world that is come unto us, and is paſſing through the whole world, who will ſmite the earth with the Rod of his mouth, and with the breath of his lips he ſhall ſlay the wicked.

Iſ. 11. 4. Now this is wiſdome, to know and underſtand that birth, and nature of the wicked in you, and to feel the power of that breath in you, thereby to taſte of the pangs of that ſlaughter in you, and then ye will witneſs the *Meſsiah* come in you in ſpirit, and in wiſdome, and in a deep and quick underſtanding, Iſ. 11. 2 making the Heavens new in you, and the earth new in you, Eccles. 3. as *Solomon* ſaith, *God hath ſet the world in mans heart*, wherefore man cannot find out the work that God maketh from the beginning to the end thereof, he that hath an ear to hear, and heart to underſtand, may now come to diſcern and read (Nations, o Kingdoms, Countries, Armies, *Philiſtims*, *Egyptians*, *Babylon*, the ſeed of the Iew, and the Generation of the Gentile) in him. Mountains, heaps of Stones, *Sodom* built, and *Gomorrah* fenced, *Ieruſalem* trodden down, *Zion* and her

Daugh-

Daughter in bondage, and her ſeed in great Captivity, lamenting as in ſolitary places, left and forſaken as in a wilderneſſe, and as a Virgin-Daughter in a ſtrange land altogether left comfortleſſe, the poor, the Widow and the fatherleſſe, the blind, the halt, and the maimed, all left without pity; I ſay, ſearch your hearts in ſecret, and ſee if this be not truth, the light of *Immanuel*, anſwering in all your conſciences and hidden parts.

Againe I ſay waite upon God, with your minds ſtaid upon the light in all your conſciences, and thereby God will ſhew you, even by the coming of his Son Jeſus the *Meſsiah* the light of the World, the fulfilling of the Law and of the Prophets in you, (that is to ſay, thou ſhalt love the Lord thy God with all thine heart, with all thy minde, and with all thy ſoul, and thy Neighbour as thy ſelf,) this is the ſum and ſubſtance of all, which the light in all your conſciences if ye follow it in your minds, will perfectly lead to the fulfilling of; and then ye will know that *Immanuel* the light of the World, came not to deſtroy the Law but to fulfill the Law; that the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh but after the ſpirit; which is according to the leadings of the light in all our conſciences; and this is from the Lord both to the Iew and to the Gentile.

Furthermore to the ſcattered Tribes of the houſe of *Iſrael*: This is the word of the Lord God of Heaven and Earth; who is the God of *Abraham*, *Iſaac* and *Iacob*, who by a mighty hand and out-ſtretched arme, by the hand of *Moſes* his Prophet and Meſſenger unto the ſeed in Bondage in great Captivity, brought the children of *Iſrael* out of the land of *Egypt*: Even unto you Oh ye *Iews* this is the word of the dreadfull Lord God of Hoſts; and as a ſign unto you, and among you, and in you, it ſhall ſtand unto the end of your dayes, if you periſh in unbeliefe and in your ſins; that the *Meſſiah* is come, Ieſus whom your Fathers ſlew through unbelief and hard-heartedneſſe in their dayes, who ſlew him for ſaying in words, that which they themſelves, did own concerning themſelves in the ſubſtance, according to their profeſſion; that is to ſay, he declared that he was the Son of God, and therefore they put him to death

as a Blasphemer, and they said that God was their Father yet were in their wilfullnesse so far blinded that they could not discerne, that their words in manner of the declaration, tended to the same thing, and was of the same nature, and this shall stand the sign thereof unto the end, if ye perish in unbelief to your perpetuall judgement, that he hath lightned you all, with his true light which shineth in all your consciences which sheweth you in secret, the deceitfulnesse of your hearts, and convinceth you in your minds, of lying, cheating, coveting, envy and of all sin and unrighteousnesse, (which is not according to the Law of God, written in your hearts, this sign) the light in your consciences shall never dye in you, which all your burning Lamps, and washings, and Altars, and vails, and holyest of holyest, and all the other ceremonies, were but signs and figures and shadows of this everlasting signe and substance which shall perpetually stand to justifie you if you love it, and follow it, and walk according to it, or to condemne you for evermore if ye hate it, and walk contrary to it.

And be it also known unto you, that if you expect another *Messiah* then him that is come, (which is *Immanuel*, God with us in spirit and in life and in power), leading out of sin, the land of bondage and darknesse and in vertue, and in wisdome, and in counsel, and in judgement, not judging according to the seeing of the eye, or hearing of the eare, but with righteous judgement in spirit, who searches every spirit, and the bottome of every heart, with his light in every conscience ye are but *Seekers* unto this day for flesh to come; yet farther to be an ease unto your flesh, and to purchase more ease and liberty for your flesh, in which state ye already stand, even in the ease and lust of the flesh, which God Almighty by the coming of his Son, will destroy, for because of sin and iniquitie, and men living in the ease and lust of the flesh, the Lord God will hasten judgement upon the earth.

Now consider, search and see, ponder it and lay it to heart, that you may know what you have waited for, that you may understand whether you have waited and sought for the true thing to come to pass, that henceforth ye may seek aright, else you may all waite till your limbs fail you, and your eyes perish

in

in their holes, and in the end you fail of the expectation and fulfilling of your vain conceptions, and blind imaginations; wait therefore in ſpirit in humility of heart, that *Immanuel* the light of the World, Ieſus the *Meſsiah*, by whom ye are lightened, ye may come to know and feel the power of his light in your conſciences, by it leading you out of all your ſinnes and iniquities, which is Satans bond, the Devils chain of darkneſs, linking you together in hard-heartedneſſe, and binding you in the luſts, ceremonies, cuſtomes, and traditions of blindneſs and ignorance, thereby ruling in your minds and ſpirits, that knowing him, ye may alſo know by him the breaking of the bonds of Hell, and the diſanulling of the Covenant, which is made with death, and ye ſet at liberty in life and ſpirit, to ſerve the Lord God of life who is a ſpirit (and of purer eyes than to behold iniquity or countenance ſinners in their evil wayes) in the uprightneſs of your hearts and integrity of your ſouls, that ye may be made unto him the praiſe of his name throughout the whole earth, according to his promiſe; that ſo ye may diſcern and feel the curſe removed and taken from you, which for many ages paſt, hath ſtood upon the heads of the generations of your forefathers, and remains unto this time upon you, untill the eye of your minds which the God of this world hath blinded, be opened by the *Meſsiah*, which is come and coming to open the eye of the blind, and to give the ſimple an underſtanding to diſcern the day of redemption, and to be made partaker of his hour of ſalvation, which is held and hid in a myſtery, who is appointed for a way, and to be a high way for the ranſomed of the Lord, ſuch as the wayfaring men, though fools ſhall not erre therein.

Iſa. 28.

Hab. 1. 13.

Iſa. 42. 7.

Iſa. 35. 8.

Oh how do I mourn! Oh how do I travel as in pain and great grief and ſorrow for your ſakes O ye *Iews*! reading, ſeeing and feeling, that darknes which is over your hearts, even the ſame which was, and is in *Egypt*; (*Spirituall Sodom* and *Egypt*) even ſuch thick darkneſs as may be felt.

Oh why do ye yet in your hearts ſeek murther? Why ſay and contend ye for more blood? Seeing the ſlaughtered Lamb is already come, whom you ſay is to come, and not yet come; for if he were to come, whom I declare in the name of the Lord

is already come, behold your generation are to be his slaughterers, and the shedders of his innocent blood, for the fulfilling of the Prophets, that by the offering of his blood once for all, he may for ever perfect them whom God sanctifies, read *Isa.* 53. *Chapter*, which is fulfilled, and see how far you put your selves from salvation, by seeking yet cruelty and murder in your hearts, which your unbelief and wilfulnesse is the ground of.

How many signs would ye have? ye have heard how many were shewed unto *Pharaoh*, yet would not he let *Israel* go free,
12.31 and will ye have, or do ye seek greater then the Sun to be darkned, and the Moon not to give her light, and the Stars of heaven to fall? and is not this manifest unto thousands? And cannot you yet read within? Will you say that you believe all that the Prophets have written? Or can you say so, and speak truth, whilest you have not that spirit by which the Prophets writ forth the Scriptures? Or could your Fathers understand the writings of the Prophets, who wickedly persecuted and slew the Prophets? Nay, nay.

Behold this is the word of the Lord unto you all, Iesus the *Messiah* hath cast his Rod before *Pharaoh*, the Prince of darkness in you, and it is become a Serpent which woundeth you in secret, (I speak unto you that have any sense, or the least feeling of God) and it devours your rods, yea and will eat your life, and will bring all the plagues of *Pharaoh* upon you, (forasmuch as your unbelief is but his sin) untill destruction unto death as a flood overwhelms you, except ye repent, that God may be intreated for you.

And know ye that God hath been long suffering, and now sheweth his mercy in this visitation of his love unto you, shewing you the *Messiah* which is come, and hath lightened you, and
49. is the light of the Gentiles also, that he may be the salvation of God unto the ends of the earth.
60. Of a truth from this ye cannot be hid, neither can ye in righ-
13.19 teousnesse deny but that ye are lightned with the light of the world, which is *Immanuel* the light of the Gentiles, which also enlightneth the understanding of the *Iews*, else could not
42. the *Iews* unto this day understand that *Moses* was a Prophet of

the

he Lord, for he was and is the ſame, even the word from the beginning, which God ſaid unto *Moſes* is nigh thee, in thy mouth, and in thy heart, which ſhewed him the Law to be nigh, and not to be ſought for, from a ſtrange Land, by which the children of *Iſrael* were condemned for their ſins, ſo that the guilt thereof ſtood upon their heads from year to year, as in like manner the guilt of your tranſgreſſions ſtands unto this day upon your heads, which your ſacrifices cannot clear you in your conſciences from, for it is impoſſible that the carnall things can make ſatisfaction unto infinite Iuſtice, which ſtandeth over, and meaſureth all tranſgreſſion, and therefore ſaith the Prophet, *Mic.* 6 *VVherewith ſhall* I *come before the Lord? and bow my ſelf before the* 7.8. *high God? ſhall* I *come before him with burnt offerings, with calves of a year old? VVill the Lord be pleaſed with thouſands of Rams? Or with ten thouſand Rivers of oyle? Shall* I *give my firſt borne for my tranſgreſſion, the fruits of my body, for the ſin of my ſoul?* He hath ſhewed thee O man what is good and what doth the Lord require of thee? but to do juſtly, to love mercy, and to walk humbly with thy God.

In this ye are all concluded with the great idolaters of the earth, and with the *Arminians* and heathens alſo, they have their Images without, that is to ſay, beads, croſſes, pictures, veſſels, and herein the *Iews* in the nature are alſo one with them, who have their Synagogues and Veſſels, and Offerings, and knows not him whom you imagine you make offerings unto, and theſe are offerings of ſtrange fire unto the Lord; for which cauſe God hath not regard unto your ſervices; for your Fathers forſook *Ier.* 2. the Fountain of living mercies in their dayes, and then he ſpake by the mouth of his Prophet, ſaying, *who hath required theſe things* *Iſa* 1. *at your hands? your ſolemn meetings are abomination unto me* 12.13. And ye are now in the ſame footſteps of your forefathers, in 14. the corrupted way of ſin and blind path of hard-heartedneſs and unbelief, and yet ye ſay, ye worſhip God aright; and furthermore this is your great ſin and dangerous evil, as other profeſſions, have their abominable Idolatries in the ſhew without, your Idols are ſet up in your hearts, and ye put the ſtumbling block *Ezek.* of your iniquity before your face; read diligently with true un- 4. derſtanding *Iſa.* 8. 14, 15. and marke your ſtumbling, offence, and fall.

And

And with you in the same nature all the *Protestants, Presbyterians, Independants, Baptists, Seekers, Ranters*, and the rest called Christians in generall, do worship, although you and they are all divers in the Traditions of your and their Fathers in the manner of the practising your services; yet in the substance, you are but one; that is to say, *Cains* nature ruling in you all, who offered a sacrifice and killed the just in him; he killed just *Abel* without him, and that nature which murdered *Abel* without him slew the just within him, and so your severall words, and diversities of opinions, which stands but in the shadow, is not at all that which makes a difference, in the ground and substance, being all but in one nature of transgression, and way of the ungodly in unrighteousnes, and you cannot one stain or spot another, ot take glory unto your selves over another, seeing the best of all your sects upon the face of the earth, are but speckled beasts, and parti-coloured birds, and not one of you all are come into the way of the promise of God, which is come to pass, wherein the ransomed of the Lord shall onely walk, and no unlean thing can tread therein.

And as for us who are the remnant of God, and his seed gathered to his honour, praise, infinite, endlesse, everlasting glory; all ungodlines and wordly lusts our life abhors, and we are the redeemed of the Lord, through the purchase of the blood of Immanuel, *the light with us, and in us, by which we are kept in the pure fear of the Lord God eternal, to spread his name among you, unto whom also the promise is, that the seed shall be gathered.*

God hath begun in the north Islands to perfect his praise throughout the earth; and because the Lord hath redeemed us from Nations, Kindreds, Countries, tongues and people, we are despised of all Nations, both Iew *and* Gentile, *and of the scornful people of our own Nation* England, *are called* Quakers, *who are the Servants of the Lord in spirit.*

BRITISH 17 JU 1903 MUSEUM

This is written by an upright tender lover of all souls *Iohn Perrot.*

Errata.

P. 8. *l.* 27. for iniquity read Inquiry, *p.* 24 *l.* 27. for *urk* read *Turk.*

THE END.

Satans Deſigne DEFEATED

In a ſhort Anſwer to a Manuſcript ſent by a Prieſt out of *Suſſex*, to a Member of this preſent Parliament, full of railing accuſations, whereby he hath ſecretly ſmitten the Innocent, by a ſecret deſiring the perſecution of the People of God.

But herein his folly and madneſſe doth appear, that while he hath accuſed others falſely, himſelf is found guilty of the ſame thing.

With Invitations of Love to the preſent Authority, that they may ſave themſelves from being the Executioners of the Prieſts malice, leaſt the Lord deſtroy them.

By a Friend to Righteouſneſſe, *E. B.*

LONDON,
Printed for *Thomas Simmons*, at the Bull and Mouth neer Aldersgate, 1659.

A Certain Paper being come to my hand (which is ſaid to be written by one Prieſt *Jackſon*, and ſent to a member of Parliament) containing divers particulars charged as errors upon the deſpiſed people called Quakers, wherein he ſaith he hath ſet down ſome of their Tenents which they maintain; unto which Manuſcript I am moved to write ſomething in anſwer, as to clear the truth from his foul aſpertions which he caſts upon it, to the intent that the ſaid member of Parliament, and the whole houſe may be the better ſatisfied and reſolved, wherein they doubt of every particular, that the truth may appear, when as the foul vail of the darkneſſe and ſlanders is removed.

His firſt particular

That the Holy Scriptures are not the word of God, nor the Saints Rule of Faith and Life, neither is it the duty of every one to ſearch them.

Anſw. The Holy Scriptures that were given forth by the Spirit of the Lord, as holy men of God were moved, they are the words of God, and a Declaration and a Treatiſe, *Luke* 1. 1. and that which the Saints had handled and taſted of the word of Life, that they declared forth in words and writing, *Acts* 1. 1. and the Scriptures as they were given forth by the Spirit of God, are a true declaration of what is to be believed and practiſed in relation to eternal ſalvation, it is a true Teſtimony concerning God and his mighty works, and of truth and righteouſneſſe; and it is a Teſtimony alſo of the Devil and what he is, and of his deceits and errors, and unrighteouſneſſe, ſo the Scriptures are words given forth by the ſpirit, but Chriſt is the Word that was before the Scriptures was, for in the beginning was the word of God, and the World was made by it, and the Word ſhall endure for ever, and Chriſts Name is called the Word of God, and though the Scriptures are profitable and were given forth to be read, and ſo be fulfilled, yet they are not the rule and guide of faith and life unto the Saints, but the Spirit of God that gave forth the Scriptures, that is the

the rule, and guide, the Teacher and leader into all truth, and them that are led by the ſpirit of God, are the Sons of God, and if you walk in the ſpirit ſaith the Apoſtle, you ſhall live, and as many as walk according to this (to wit of the Spirit) peace is upon them, and ſo the ſpirit of God is the rule of the Saints faith and life; and the ſpirit leads them to walk in the fulfilling of the Scriptures, and according to them. And as for all the Prieſts in *England* who doth profeſſe the Scriptures to be their rule; out of their own mouths will God judge them, who are found walking contrary to the Scriptures in life, and doctrine, and practiſes, while they cry it up for their rule, and condemn all that will not ſay as they ſay. And the laſt part of this propoſition is utterly falſe, for we never do aſſert that it is not the duty of every one to ſearch them, but we bid every one ſearch the Scriptures and every one ought to ſearch them, but yet we ſay that none underſtands them, but who have the ſpirit that gave them forth, nor none can profit thereby, but by the ſpirit that gave them forth, which workes the ſame truth in the heart, which the Scriptures without declares of, and this I do affirm, they are the words of God, and the Spirit of God is the rule of Faith and Life to the Saints, and all men ought to ſearch the Scriptures, and to believe what is therein written, and to receive and enjoy Chriſt who is the ſubſtance and the end of all things, the firſt and laſt, the beginning and ending, and in him the Scriptures are fulfilled, and finiſhed.

His ſecond Particular.

They do deny the Doctrine of the Trinity, and that Chriſt is God and man in one perſon.

Anſw. As for the word Trinity, it is invented, and he hath learnt it out of the *Maſſe-Book*, or *Common Prayer Book*, but we own the Doctrine of the Goſpel of Chriſt, that Chriſt is God, and the Spirit is God; and there are three that bear record, the Father, Son and Spirit, and theſe are one, but God and the Spirit are not perſons, but infinite beings, and the Scripture no where in true Tranſlations expreſſeth God under the name perſon, for

perſon is too carnal to expreſſe God and Chriſt, and the ſpirit by, but God was in Chriſt reconciling the World, and this we believe and acknowlelge according to the Scriptures; but for this word Doctrine of the Trinity, the Scriptures knowes no ſuch word, but the truth we own, and the Goſpel and the Scriptures too.

His third particular *They hold that Jeſus Chriſt died onely ſignally or exemplarily, and that we are juſtified by the ſuffering of Chriſt in us, and to be healed by his ſtripes is to be ſtripped of or from ſin.*

Anſw. Jeſus Chriſt died, and roſe again, and aſcended according to the Scriptures, this we do believe; And Chriſt was and is the ſubſtance, the end of all ſignes and examples, yet was he an example to the Saints; And the Apoſtle exhorted to walk as they had Chriſt for an example; and while he was in the World he did and ſpoke and acted many things as Parables, ſignes and examples, the ſubſtance of which is to be received in the Saints, and known by them through the ſpirit, and we believe Saints are juſtified by the Chriſt, and through faith in him which was and is, & is to come, who is bleſſed for ever, and none are juſtified by his death and ſuffering and blood without them, but who witneſſeth Chriſt within them, for all are reprobates, and to be condemned and cannot be juſtified that hath not Chriſt in them, as thou mayeſt read, (except Chriſt be in you, you are reprobates) and all that believe in Chriſt and receives him they are healed through his ſufferings and ſtripes, for he ſanctifies them, and gives remiſſion of ſin and juſtifies them, and in him the Saints are compleat, and the new man (the regenerate) is juſtified, and the old man is in the degeneration, and knowes not Chriſt in him, and hath not received him, but onely heard of him without him, and believes the relation; but this faith doth not juſtifie, for all the falſe Chriſtians upon earth hath this faith; but that faith alone juſtifies which gives to receive Chriſt, and him to live in us, and to dwell in us by that faith.

His fourth particular *They utterly renounce the Doctrine of juſtification by the imputation of the righteouſneſſe of Chriſt, or by the obedience he performed, or ſufferings he ſuſtained or underwent in his own perſon without us.*

Anſw.

Answer, This is partly true, and partly a lie; we do indeed renounce the profession of justification by the imputation of Christ or his Righteousnesse performed without men, by men while they are in the degenerated estate, and unconverted, and unreconciled, and unborn again; for by such profession of justification many deceive their souls; but yet we say, that Righteousnesse is imputed to us, and reckoned unto us who believe in Christ and have received him, even the obedience and sufferings that he performed without us is ours who have received him within us, and witnesseth Christ in us, and therefore we are not reprobates; yet we do acknowledge he wrought perfect righteousnesse by obedience and suffering without us, and that righteousnesse is ours by faith, which faith hath received Christ to dwell in us, and he and his righteousnesse, his obedience and sufferings we enjoy in us in spirit, if any can receive it let them, for that he wrought Righteousnesse this is acknowledged, but who hath a part in this righteousnesse, that is disputable.

His fifth particul

They wholly renounce the Doctrine of Election and Reprobation, and it is one of the great reasons for which they decry the Ministers because they assert it; they say Jacob *and* Esau *are in a man, and the good seed is* Jacob *which God electeth, and the bad seed is* Esau *which he reprobates.*

Answ. The Doctrine of Election and Reprobation we do own according to the Scriptures, and therefore hast thou belied us and slandered us, and art found reproveable, and would incense mens minds against us for advantage to thy self, but to some in that house we are better known then thou canst report of us; and yet thou sayest we say *that Jacob and Esau are in a man*, and the good seed God *electeth*, and the bad he *Reprobates*, and thou mayest here see thy confusion and thy ignorance uttered in the self same lines; for thou sayest we renounce the Doctrine of Election and Reprobation, and yet sayest we say *the good seed God electeth, and the bad seed he reprobateth*; and this shewes what spirit thou art of, and how that the spirit of unrighteousnesse doth possess thee, and leads thee to speak without understanding; and we further say, man being degenerated, became reprobated and cast out, and all by nature are the children of wrath, and the children of wrath

are

are all in the reprobate ſtate, and none are elected but who are elected in Chriſt the ſeed of *David*, and ſo in the firſt *Adam* all are reprobated, and all that are in the ſecond *Adam* are elected; and the Election and Reprobation ſtands not in the perſons but in the ſeeds, and yet the perſons are bleſſed or curſed, in the love or in the diſpleaſure of God, according as the ſeed of God, or the ſeed of the Serpent lives and dwels and bears rule in the perſons; and we do indeed decry and deny you the profeſſed Miniſters, upon many accounts more then one, and we have already, and may in time to come ſhew ſufficient reaſons againſt you, both in Doctrine and practiſe and otherwayes, that you are not the Miniſters of Chriſt, but the Miniſters of Satan generally.

His ſixth Particular

That Jeſus Chriſt as he is the ſeed of the woman and the ſeed of Abraham *is in every one, and that a meaſure or part of the ſubſtance that was conceived in the womb of the Virgin Mary, is in every one.*

Anſw. Jeſus Chriſt he is the ſeed of the woman, and the ſeed of *Abraham* according to the fleſh, and after the ſpirit the Son of the living God, and this Chriſt that was, and is, and is to come, who was dead but is alive, and lives for evermore, the alone Saviour of the world, he hath given a meaſure of Light and Life unto every man, and there is a Light from him that ſhines in the hearts of all men, ſhining in darkneſſe; the Light ſhines, but the darkneſſe comprehends it not, and this was *Johns* Teſtimony, and is our Teſtimony *that Chriſt enlighteneth every man, or all mankind that cometh into the World*, for in him was life, and the Life was the Light of men, as the ſcripture ſaith; and the Apoſtle Preached the Light that ſhined in peoples hearts, and it was *that Light that gave them the Light of the knowledge of the Glory of God*; but thou haſt diſcovered thy ſelf to be a ſtumbler at the ſtumbling-ſtone, and hath taken offence at the light, like the Phariſees who profeſſed the ſcriptures as the Prieſts of *England* do, but were ignorant of the Life, the end of the words, and knew not Chriſt the ſubſtance; but the ſtone at which you ſtumble will break you to pieces, and grind you to powder, even Chriſt the Light of the World, that lighteth every man that cometh into the World.

That the ſoul is a part or meaſure of God (as they ſpeak) and not a part of man but uncreated; And ſo is that light which is in every one. His 7. particul

Anſ. The ſoul is immortal, and God is immortal, for God breathed into man the breath of life, and he became a living ſoul (as ſaith the Scripture) and the ſoul is related to God, for what a man works againſt God, it is againſt his own ſoul; for all ſin is againſt God, and againſt a mans own ſoul; And God who hath all ſouls in his hand, who is the Creator, and gave life into the ſoul that is immortal and can never die, Though death hath paſſed over it, And hath reigned over all from *Adam* till *Moſes*; And Chriſt is the light of the world that gives life unto the ſoul, And he raiſeth up the ſoul out of death, and miſery, and brings the ſoul to rejoyce in God its Saviour; And Chriſt is the ſouls Biſhop, its Paſtor, and Feeder, and who knowes Chriſt knowes him that was before the world was made; and ſees to the beginning, and to the ending, and his ſoul reſts in God that is over all.

That the light in the heathens, who never heard that Jeſus Chriſt died at Jeruſalem is the ſame for the quality of it, with that which is in the moſt godly perſon; onely there is a difference in the quantitie; And men are reconciled to God by following of it, This light they ſay is the pure word of propheſie, and that it is ſufficient to lead out of all ſin unto God. His 8. particular.

An. The Teſtimony of *John* is, that Chriſt is the light that lighteth every man that cometh into the world, And if every man, then the heathen, who hath not the relation of Chriſts life, and his death at Jeruſalem; yea and it is the ſame light that is in the heathen, the ſame in nature and kind, as it is in the Saints, for the Comforter the ſpirit of truth is one in it ſelf and the ſame; Though it comforteth the Saints, and reproveth the world, and the wicked for their ſins; And men are reconciled to God by Chriſt, for he was in God reconciling to himſelf; and none are reconciled but who walk in the light, and followes it, for who walkes in the light, the blood of Chriſt cleanſeth them from all ſin; and they are reconciled, and none elſe; And the word of God is in the heart as the Scripture ſaith, *Deut.* 30. *Rom.* 10.

and

and that is the word of propheſie, and that word is ſufficient to lead out of all ſin unto God, if men believe in Jeſus and receiveth him, and the ſpirit of truth leadeth into all truth, all that follow it.

His 9. particular. *That Chriſt as man is not in heaven yea that he hath ceaſed to be man, and conſequently to be Mediator, and when I told them he ſhould come in the Clouds in like manner as he aſcended, and that at his coming the Elements melteth, one of their Teachers told me that the clouds were ſcattered and the Elements melted in him.*

Anſ. Chriſt Jeſus is aſcended into Heaven and ſits at the right hand of the Father, yea he is aſcended far above all heavens, as ſaith the Scripture, but that is utterly falſe; whereas thou ſaiſt, we ſay he ceaſed to be man, that is thy lie, and ſo I paſſe it; And we believe according to the Scriptures that he ſhall come in the Clouds in like manner as he Aſcended, and at his coming the Elements ſhall melt; And it is not error for a man to ſay the Clouds were ſcattered and the Elements melted in him; for Clouds are darkneſs and covers the face of the Sun many times as thou mayeſt behold in the Firmament; But darkneſs is yet over thy heart, and the Elements are not melted away; And therefore thou art in thy imaginations, putting light for darkneſs and darkneſs for light, and calling evil good and good evil.

His tenth particular. *That the bodies of men ſhall never riſe again after death, and that the day of Judgement is come already, and that now the Saints do Judge the world.*

Anſ. We do believe the Reſurrection according to the Scriptures, for if onely in this life we have hope, we were of all men moſt miſerable; And we believe that the dead ſhall ariſe again after death, and every one ſhall receive according to the deeds done in the body, they that have done evil ſhall ariſe to Eternal condemnation, and they that have done good unto Eternal ſalvation in the day of Judgement; And the Lord cometh with, and in ten thouſand of his Saints to judge the world, and the Saints upon earth do receive the ſpirit of judgement, and do judge the world, even all things, for the ſpiritual man judgeth all things, even in this preſent age, if thou canſt receive it thou mayeſt.

His 11th. particular. *They are utterly againſt water Baptiſme and Adminiſtering of the*

the Lords Supper with bread and wine, Becauſe they ſay they have the ſubſtance of all within.

Anſ. As for Baptiſme and the Supper of the Lord we do own it, and it is practiced of us in the life and power of God, but as for your Baptiſme, that is to ſay ſprinkling of infants, calling it the Baptiſme into the faith, and that they are made members of the Church thereby, and that it is a ſeal of regeneration as you ſay in your *Common-Prayer book, and Directory*, that we do utterly deny, and doth ſay it is no Ordinance of God, neither was ever commanded by him, or practiced by his Saints, but is an Inſtitution of the Whore of Rome, And *England* received it by a Popiſh Inſtitution, and your practice of it is idolatry, and not any part of the true worſhip of God; And as for your breaking bread and drinking wine in that manner and form as it is practiced in the Church of *England* among the unconverted and unregenerated, that we utterly deny alſo to be of God, or to be ever commanded of him or practiced by his Saints, and this is neither *Hereſie nor error in us*, but true bearing witneſs againſt your Idolatrous wayes and practices, with which the Nations are deceived, whom the Whore cauſeth to drink her cup; even all people hath drunk her cup, and ſhe hath drunk the blood of them that would not; And ſhe hath long ſate upon Nations, Peoples, and multitudes, but now ſhe is made bare and diſcovered, and all you her falſe Miniſters; And whereas the Author doth ſay *theſe are ſome of the ſtrange and horrid opinions which they have audatiouſly invented*, &c.

Anſw. It is no ſtrange thing that truth be called Hereſie and error; and that it be branded with a name of ſtrange and horrid opinions, and ſuch like, but we do acknowledge that in that way that is called Hereſie do we worſhip the true and living God, and wo will be unto them that put light for darkneſs, and darkneſs for light, but when theſe particular things and their anſwers are truely read and weighed, then let ſpiritual men judge, for this Author muſt not be judge in his own caſe, whoſe judgement is corrupted and his wayes abomination; And it hath been the work of that generation (of thoſe called Miniſters I mean) for this ſeven years to cry out to the Magiſtrates and to ſend one Paper after another of this nature to them, but what hath it advantaged them? for hath not the Lord turned their

wisdom backward? And even the way which they have thought to destroy the heritage of the Lord, the Lord hereby hath made his heritage more glorious, and so they have striven against the Lord, and altogether in vain, and their doings shall they eat the fruit of, and receive the reward of their own work. And whereas the Author further saith, *such as hath saving work in their souls, and that knowes God and Christ,&c. cannot but bless God for keeping them from the great blackness and darkness that hath invaded the souls of these deluded wretches.*

Answ. They that know the saving work in their souls, and that knowes God and Christ in truth and righteousness, and that calleth upon him with an upright heart we are one with them, and they with us; And they alone that walkes in the light that Christ hath enlighted them withall, are kept from the darkness that doth invade the deluded; and as for thy envious reflection, *as poor deluded wretches*, and such like, these words are to thy self for they have no entrance into our dwellings, the Lord hath saved us by his right hand, & we *bear them as his reproaches for righteousness sake.* And whereas thou sayest it is very sad *that after so much Preaching of the Gospel so many should take those things for new lights, which are but Antiquated errors,* &c.

Anſ. It is very sad indeed that the Ministers of this Nation should have so fair a Profession upon them, and should put the Nation to so much charge by giving them tythes and Stipends and mony, and hath spoiled Peoples goods, and cast their bodies into prisons even of many hundreds that would not pay them; And yet the Nation should be left in darkness, and like a untilled wilderness, notwithstanding all the Profession of Preaching the Gospel, for the Nation hath been like an untilled field, and like People like Priest, like shepherd like sheep, as it is especially amongst them where Shepherds and sheep are risen in Rebellion against the Nation, and hath joyned with the old Cavaliers, but this shewes that your Preaching hath been for ends to your selves and for mony, and that you have been Ministers of the Letter, and not of the spirit nor of the power of God, for, had you been in the life and Preachers of the true Gospel, the Nations had been as a garden at this day, and not like an unploughed field, as we see they are, people abounding in ungodliness and in all pride, and vanity which is a shame to Christianity; now People and Ministers hath

made

made a ſhew of the Goſpel, but hath been without the power in the form of godlineſs, and have had the form but reſiſted the power; And indeed the ignorance of the people will lie upon their Miniſters who hath been crying peace to them that have walked after the imaginations of their own hearts, and hath not turned the wicked from his wicked way, and the Scriptures are fulfilled upon them, they have run but God hath not ſent them, therefore the people hath not at all been profited by them; but the light of the glorious Goſpel is riſen in mens hearts, and your folly and vanity is diſcovered, and that makes you rage and ſwell like a foaming Sea; now when your ſhame is ſeen you are caſting out ſlanders and reproaches, thinking thereby to ſeduce the minds of people, thinking alwayes to keep the Magiſtrates on your ſide and to ride upon them; and that they will eſtabliſh you in freedom and deſtroy them that are againſt you; but the Lord is opening their eyes to behold your deceit and madneſs; and you will be left unto your ſelves, and fall into the pit that you have digged for others.

And whereas this Author doth further compare this poor people which he in ſcorn calls *Quakers* with ſeveral *peſtilent Hereticks as he calls them, that have diſturbed the Church; and ſaith he, they agree with the* Adamitee, *and* Phariſees, *and* Sadducees, *and with the Mannachies with the* Jewes, *Turks, Servebus, and with the Soſcinians and many more which he names, and ſaith we agree with them, and this is to render us odious and as abominable as he can to men in Authority:*

To all which I do anſwer, what we do profeſs and practiſe for Religion, we have not been learnt from man nor been taught it by men; not our Goſpel nor Religion, but we have received it from the Lord, and of him are we taught, and by the ſpirit lead into all truth, and though thou haſt done as the Phariſees did; they reckoned Chriſt with tranſgreſſors, and crucified him betwixt two thieves, ſo though thou haſt compared us with ſuch and ſuch; whom thou calleſt Hereticks and it is poſſible many of them might be ſo, and ſo thou haſt ſhewed the ſpirit of the Phariſees, and of the murtherers that denyed Chriſt, and we are known unto the Lord what we are, though not unto mortal mans wiſdom that periſheth; And to whom ſhall we more truely compare the Miniſters of *England*? are they not like thoſe which *Iſaiah* cryed againſt, that ſought

for their gain from their quarter, that were greedy dumb dogs? And like them that *Jeremiah* cryed againſt that ſaid, thus ſaith the Lord when the Lord, had never ſpoken to them, nor ſent them? and are not you all like them that *Micah* cryed againſt chap. 3. that Preached for hire and Divined for mony, and that prepared war againſt thoſe that would not put into their mouthes, as you do at this day? and are not you like them that *Ezekiel* cryed againſt that made a prey upon the flock, and made merchandize of ſouls and fed themſelves with the fat, and did not feed the flock, but ruled over them with force and cruelty? And are you not like ſuch as Chriſt cryed wo againſt that were called of men Maſter, that went in long robes and love greeting in the markets, and uppermoſt roomes at feaſts? for you act thoſe things which Chriſt cryed wo againſt, the Phariſees who did the ſame things; And are not you like them that *Paul* ſpoke of, that are headdy and high minded men, and covetous and proud, and went in the way of *Baalam* for gifts and rewards, and that through coveteouſneſs with fained words made Merchandize of ſouls? And

Are not you like them that *John* ſaw was coming in, in his dayes, that went out from them, and that went into the world, that were of the world, and ſpoke of the world, and the world heard them, and which the world went after? And are not you of them that hath deceived the whole world, that hath been of the Whore that cauſeth all Nations to drink her cup, and of them that hath made war againſt the Saints and againſt the Lamb, of that ſtock of the falſe Prophets that wrought miracles in the ſight of the beaſt, And the world wonders after the beaſt? and the beaſt hath carried the Whore, and he hath compelled and cauſed all to worſhip him, and the Whore cauſed all to drink of the cup of her fornication? are not theſe things ſo? may not the witneſs of God in all mens conſciences truely anſwer hereunto, and condemn you to be ſuch as were the falſe prophets and the hirelings and the deceivers, againſt whom the Prophets, Chriſt and the Apoſtles gave witneſs; yea it is manifeſt that you are in the ſame way, and of the ſame generation, and that you follow the ſame ſpirit, becauſe you ſhew forth the ſame works? and are not you like the Papiſt, and the Jeſuites, was it not by the Authority of the Pope of *Rome* that your very way of

making

making Miniſters was ordained at Schools and Colledges ? and were it not the Papiſts and in their dayes that the general part of your Church Diſcipline and Government, the call of your Miniſters, and practice of them, and maintenance of them, was it not firſt ſet up by the Papiſts ? was not this way of Tythes firſt eſtabliſhed by the Church of Rome ? and do you not follow the Papiſts herein in receiving tythes & Gleab Lands, and *Eaſter* reckonings and *Midſumer* dues, which you hold up, and would deſtroy them that will not give you ſuch things ; And therefore are not you like unto the Papiſts and Jeſuites ? yea we know that the Church of *England* is but newly come out of the womb of Popery, and hath the Symtomes thereof upon her at this very day in many things ; yea, the Teſtimony of God in all people may witnes hereunto, and ſo it is the very trick of the Whore to cry out againſt others and to charge others with that wch ſhe is guilty of her ſelf ; but now it will not cover them to ſlander others that themſelves may ſeem clear ; for the Lord is opening peoples hearts and giving them a ſpirit to diſcern all things.

And whereas the Author ſpeaks againſt the *Quakers* for crying againſt *Cuffs, Caps, and for uſing thee, and thou, and for crying againſt Pulpits and hour glaſſes and ſuch things, and for owning Revelation, and for holding the free grace of God to be given unto all, and becauſe of trembling and quaking, and ſaying our writtings are given out by the ſame infallible ſpirit that the Scriptures were given out by, and for crying down the Miniſters maintenance, and for calling ſome of them vipers and Serpents.*

To all this I anſwer, it is your generation that makes a great noiſe about thee and thou, and Cuffs and Caps, for we in plainneſs and ſimplicity do ſpeak the proper Language, *thee*, and *thou* to a ſingle perſon ; and it is the proud and exalted minds of men that are offended hereat, which pride and arogancie hath eaten out the ſincerity, and the very propriety of ſpeech alſo, and you are offended at us becauſe of it, and for crying againſt your Cuffs and Boot-hoſe-tops & Ribbands and points ; we cry againſt all theſe things as not becoming the Miniſters of Chriſt, but as being of the world in the pride and vanity and ſuperfluity, abuſing the Creation, which the Lord will Judge among you ; And as for having an hour-glaſſe and Preaching thereby, and as for your carnal Bells which you call people by, we do diſown theſe things, and ſay they are old Popiſh inven-

tions, for the Miniſters of Chriſt never limited their ſpirits to an hour-glaſſe, neither had they a carnal Bell to call people to their worſhip; and as for Revelation, we do own that the Spirit of God doth reveal truth to us, and God hath revealed Chriſt in us, and none ever ſhall know God but by Revelation; for none knowes the Father but the Son, and he to whom the Son will reveal him; And as for free grace, we ſay the grace of God hath appeared to all men, and it teacheth the Saints to deny ungodlineſs; but the wicked turns it into wantonneſs, and doth diſpite unto the ſpirit of grace; and we alſo ſay, that who now ſpeakes or are moved to write forth by the Spirit of God, they ſpeak and write by the ſame ſpirit that is infalliable that the Scriptures was given forth by.; And as for your maintenance, it is altogether abominable and oppreſſion to the Nation, and the Lord is againſt it, your taking peoples goods and caſting them into priſon that will not pay you wages, and give you Tythes againſt their conſciences; And be not offended at being called vipers and Serpents, for theſe are the works of venemous vipers and ſtinging Serpents which peſecute the ſervants of God, and cryes to the Magiſtrates for help againſt a poor people that uſeth no weapons againſt you, ſaving that of the Spirit of God, and though we do thus to you, to the falſe Miniſters; to cry againſt them, and give our witneſs againſt them in the name of the Lord, yet we do not deny the true Miniſters of Chriſt, nor ſpeak any thing againſt them which are the true Miniſters that hath received the miniſtry of righteouſneſs by the gift of the holy ſpirit, which all that are true Miniſters doth receive their miniſtry thereby.

And whereas thou ſayeſt *we are bitter enemies to the Doctrine of Juſtification, and agrees with the Cavelieriſh party, and would ſilence godly Miniſters, and are Jeſuitical, and ſuch like things thou falſly chargeth upon us, and that we have a notable faculty to delude ignorant unſtable ſouls*, &c.

Anſ. Theſe are but the Authors reproaches, and his ſlanders he hath filled his mouth with againſt the innocent; And he hath ſet his tongue on the fire of hell, to ſlander the Juſt and the innocent; and all theſe things we bear in patience, counting reproaches for Chriſt our chiefeſt riches and thus to the ſubſtance of this Paper I have given anſwer, whereby all that love the Lord, and deſire to be informed in the truth may receive ſatisfaction;

faction; for it is ſeen that that generation of Prieſts are joyned with the Prelatical Cavelieriſh party, and this is known at large in the Nation in the North eſpecially, and ſo as I ſaid they would fain ſlander others that themſelves might ſeem clear; but the Lord will rebuke him and his lying tongue, and the innocent ſhall be delivered from his devouring lips; and as for any other thing in his Paper it is not worth anſwering to, nor worth minding, but his wickednes will turn upon his own head and he ſhall bear the burthen of his own words, only he queries whether this *be not the peſtilence that walks in darkneſs? And the flouds that the Dragon hath caſt out of his mouth to drown the woman? is not this the mark of the beaſt who opened his mouth in blaſphemy? And are not theſe the unclean ſpirits that came out of the mouth of the Dragon and out of the mouth of the falſe prophet?*

Anſ. Now the peſtilence that walkes in darkneſs, is the plague that is out of the light, ſin and death and miſery, which ſmites the ungodly, and he ſees it not; And the flood which the Dragon caſt out is the flouds of perſecution and cruelty, (*viz*) the impriſoning until death, and ſpoiling peoples goods for tythes and mony, as the Prieſts have done; And the Dragon gave power to the beaſt that compelled all to worſhip, and that carried the Whore, the falſe Church, and the true Church hath been fled into the wilderneſs for many generations, and the falſe Church (the Whore) hath ſate as a Queen, and given her cup to drink, the falſe Church of Rome, and the falſe Church of the Proteſtants, all which are of the Whore, theſe have all been carried by the beaſt which the Dragon gave his power to. And they have all perſecuted the woman, the true Church, and the mark of the beaſt he compelled people to receive, and compelled them to worſhip, and they opened their mouths in blaſphemy, that denies Chriſt, and denies the light, and that ſayes they are *Jewes* and are not, this is error and blaſphemy wherein this Beaſt opens his mouth in againſt the Saints, and againſt them that dwell in heaven, and the unclean ſpirits are the ſpirits of Devils that are out of the truth, and theſe the Dragon caſt out in ſlanders, and reproaches, and lies, ſuch as this Author hath done, and of that generation is he. Chriſt ſaid falſe prophets ſhould come, and *John* ſaw in his dayes they were come, and he ſaw the world gone after them, and of that generation are you, and now the Lord is gathering

people:

people from you again, and *Babylon* must fall, and all her merchants howl and weep, And these things have been which the Scripture speaks of, and the woman is now coming out of the wilderness again, and the Whore must be rewarded, and sorrow is coming upon her, and as she hath done unto the Saints, so shall the Saints do unto her.

And in the conclusion he saith; worthy Sir, (to this member of Parliament) *it will be your honour to stand in the gap to stop the violence of this hellish Torrent that is so high that it sounds from* Dan *to* Beersheba, *and threatens Judgement to our Israel*, &c.

Ans. Here is the conclusion of thy matter, which is the sum of it, a running to the powers of the earth for help; what, have you ministers lost the Lord to be your strength, that you must flie for help to men to defend you from the spirit of God in his people? must they make Lawes to establish you and set you up? is not this the Whore that rode upon the Beast, and that the Beast carries? is not here a description of her out of the mouth of this Author? Is he crying to you to persecute the innocent? it is true, the seed of God is risen, the Elect seed that is able to make war against the beast and against the false prophets, even with the word of the Lord, and is he offended that truth is risen so high? And would he have some fire and Faggots again in Smith-field? and some persecution and banishment acted upon the people of God? is this the standing in the gap and stopping violence, or would he have it done this way? yea, Judgements indeed are threatened to your generation; for if God will not destroy you soon enough, you will destroy your own selves, and your own iniquity will be upon you, and the wickedness of the wicked shall slay him.

But my Councel is not onely to that particular member, but to the whole body of them, that they be wise and take heed what they do, for the eye of the Lord is upon you, and his hand can dash you in pieces, and if you be oppressors of the people of God, and will not relieve the oppressed, the innocent, and break the bonds of oppression, the Lord will break you in pieces; for this is the rock that hath broken all before you, *persecuting people for conscience sake*, and if you go in this way, your destruction shall be the most lamentable of any that was ever yet before you; do you not yet see the wickedness of this generation? will you yet contend for them? surely you might learn

wisdom

wisdome even by their folly, and if you do not shut your eyes, there needs no more discovery then their own present wayes and works.

Wherefore consider the day of Gods visitation is upon you, make good use of your time least the Lord break you down and never build you up, and let the Spirit of the Lord have its liberty and limit it not, for if you do you shall never prosper, nor never be made a blessing unto the people under your charge.

Remember you are warned by a lover of your souls.

AND Friends, Great things hath the Lord done in these Nations in your dayes, and that by the face of your Authority; and there hath a spirit stirred in some of you & in the Army, which the Lord hath appeared with, and yet the work of the Lord is not finished; but greater things then these hath the Lord to accomplish amongst us and in this Nation, and these things that have come to pass, have been but as the preparing of the way, for the bringing about greater things; It is true, many Mountains have been removed, and some oppressions taken off, and excellent things have been promised, and doubtless (by some of you) really intended; but alas! the work hath long remained unfinished, and many of your best Friends are almost weary with waiting, to receive the end of their hopes and desires; and many are even fainting concerning the *Good Old Cause*, though of late it hath seemed to be revived by you, yet it goes but easily forwards, and even so little is its growth since your late Meeting, that many are thinking themselves to be in a deceived condition by you; Why? They see that wicked Clergies interest more prospering then the just freedom of the people. And this I say unto you in the Name of the Lord, that while that interest (of this false Priesthood I mean) is so much favoured and defended, you can never prosper, nor the Nations be ever happy under you; for it is one of the greatest oppressions this day in the Nation, the maintaining and upholding of this Ministry by Tithes & other unrighteous wages, and the very Land groans under the op-

pression

preſſion of this Church and Miniſtry, which lyes as a heavy burthen upon both perſons, and eſtates, and conſciences of many good people, even of your deareſt Friends, and though the Lord doth manifeſtly (even from Heaven) ſhew ſignal tokens of his diſpleaſure againſt them, and the ſervants of the Lord, they alſo ceaſe not to warn you concerning them, and their own doings are ſufficient Teſtimony of the malice of their hearts againſt you and all good men in the Nation, yet nevertheleſs ſome of you ſeem to ſhut your eyes, and as if you would ſee no evil in them, but are crying up your godly Miniſters; & ſome of you utterly deſpiſing the man (as not worthy to live) that doth but ſpeak againſt them; and thus are you blinded, and perceives not where the cauſe lyes of your interruption to bring forth righteouſneſs. I ſay, it is the favouring of that intereſt which ſtops the iſſues of good things, and while you oppreſs peoples perſons & eſtates, & conſciences, to uphold this Miniſtry and Prieſthood aforeſaid, the Lord ſhall never proſper you, nor make the Nations happy under your charges, and this you ſhall witneſs eternally; Wherefore I do ſay unto you, it is high time for you to lay aſide the intereſt of this oppreſſing Clergy, ſo much leavened and tainted of the Whore of *Rome*; your ſelves do know that the ſpirit of the Romiſh Clergy was in the late Biſhops, which you caſt out for their wickedneſs; and the very ſpirit of thoſe Biſhops is entred into theſe Prieſts, and bears rule in their hearts; and thus by ſucceſſion hath the Whore of *Rome* leavened the Clergy of *England*, from one generation to another, with her taſte and ſavour; and there is the remainer of her murthers and cruelty in thoſe mens breaſts, and at every opportunity it breaks forth, as of late in this Rebellion you have full Teſtimony, and if you do not curbe it ſpeedily, it will grow over you to your undoing. Therefore clear your ſelves, do not any longer drink the Whores cup, neither be ye carriers of her, to execute her wickedneſs upon the bodies and conſciences of people, for it is written the Beaſt hath carried the Whore, and we ſee it hath been thus, as *John* ſaw it was to come to paſs; and ſo clear your ſelves from her Tyrannies and Oppreſſions, and leave this falſe Church and miniſtry to themſelves, and if God will not up-

uphold them by his power, Why ſhould you do it? if theſe Prieſts have not yet planted Vineyards that will yield them fruit,& if their flock will not yield them milk freely, why ſhould you unjuſtly impoſe upon peoples Conſciences, and compel Tithes and money from them, for the maintenance of theſe men? Ye ought not to do it, for while ye compel and force people by violence, contrary to good Conſcience, to maintain and uphold this *Miniſtry*, and Church, and Worſhip, you do but cauſe people to drink the Whores cup, and you are but them which carries the Whore, *viz.* the falſe Church; and this is plain dealing, to tell you the Truth, whether ye will reject it or receive it, wherefore caſt them off and let them not lurke under your wings, for one day they will rebell againſt you, and another day flatter with you, and for a ſeaſon they will ſhew forth much love & kindnes in hypocriſie, even while they are hatching miſchief againſt you, and to bring the Nation into blood, and they will cry out Hereſie, and error of others that themſelves may ſeem clear, while as the ſame lodgeth in their own hearts, wherefore I ſay do not make a falſe peace with them, nor do not flatter with treacherous mindes; for you had better have them your open enemies, then deceitful and flattering friends, you had better be in a juſt oppoſition againſt them, then in an unjuſt peace with them; I know it appears to many of you, a thing very hard to be born; what? to forſake our godly Miniſters think ye, to hear tell of laying them aſide, is an amazement unto ſome of your minds? was it not the ſame concerning the King and Biſhops? was it not as much terrible to him and his Lords and Councel to think of the overthrow of the then called godly Fathers and Biſhops; but better had he caſt them off, and ſaved himſelf, then to have periſhed with them; and ſo I ſay unto you, better were it for you to lay theſe men aſide, and their flatteries and feigned prayers, and to ſave your ſelves from their flattery, then to periſh with them, and the one of theſe will come to paſſe, for its decreed of the *Lord*, if you uphold them, and oppreſſe peoples perſons, eſtates and conſciences on their behalf, and in their evil cauſe, for Tythes and wages to them, ye ſhall fall with them, and none ſhall be able to deliver, neither you nor them,

them, for I tell you again, that the very ſpirit of the old Idolatrous Biſhops (long ſince caſt out) is entred into the hearts of theſe men, and there is as great a meaſure of Tyranny and injuſtice and abomination lying upon theſe, as once was upon the Biſhops, and theſe are no leſs free from any abomination, then they were, and theſe are nigh as ripe for vengeance and overthrow as the others were, and it will as ſurely come upon theſe, as it did upon them: wherefore take heed unto your ſelves, and be wiſe, and learn, and do us juſtice, or elſe God will do us juſtice upon you, if ye will not take off our burthens and eaſe our oppreſſions, the Lord God will eaſe us of you, and the earth ſhall not be oppreſſed with you, and if ye will uphold this Prieſthood againſt equity and good conſcience, the Lord will free good conſciences both from you and them, and this is the word of the Lord God to you.

The open enemy hath not prevailed againſt you, but the ſecret hand of the Lord, will not miſs you.

THE END.

A juſt and Lawful

TRYAL

OF THE

Teachers and profeſſed *Miniſters*

Of this age and

GENERATION

BY

A perfect proceeding againſt them,

And hereby they are righteouſly examined, & juſtly weighed, and truly meaſured, and condemned out of their own mouths, and judged by their own profeſſed Rule, *viz.* the Scriptures, and thereby are proved to diſagree, and be contrary to all the Miniſters of Chriſt in former ages; and to agree and concur with all the falſe Prophets and deceivers in their call, in their maintenance, and in their doctrines, and converſation, and practice.

And being brought to the Bar of Juſtice, theſe things are truly charged againſt them, and legally proved upon them, and their own profeſſed Rule (the Scripture) have judged them guilty.

Whereunto is added, A ſhort deſcription of the true Miſtry of Chriſt; and of his lawful and juſt maintenance, according to the Apoſtles examples, and now again juſtified by the people of God called *Quakers*, in *England*.

By a friend to England's *Common wealth, for whoſe ſake this is written and ſent abroad.* E. B.

LONDON,

Printed for *Thomas Simmons* at the *Bull* and *Mouth* neer *Alderſgate*. 1659.

the time of trial is at
Come thereupon the Lord

A juſt and lawfull

TRYAL

THE time of tryal is come, wherein the Lord is trying the hearts of all men; and now it is manifeſt what lodgeth in the hearts of all man kinde, and by the fruit every tree ſhall be judged. The Lord hath beheld the wickedneſs of this generation, and it is very great, and comes not ſhort, but rather abounds all other generations that have gone before: Wickedneſſe is grown high among Teachers and people, and the meaſure of iniquity is fulfilling daily. Come, let us reaſon together; What think you? was there ever ſuch a generation of Teachers as this is? Have they any example that ever went before for their wickedneſs? to whom may they be compared? or with whom ſhall we parallel them? And becauſe they ſay the Scripture is their Rule, therefore will we try them by it, and their own mouths ſhall condemn them; and ſuch they ſhall be concluded to be, whoſe example they do follow, be it Miniſters of Chriſt, or be it deceivers; unto the Apoſtles and Miniſters of Chriſt they are compared, but are found quite contrary in many things, and their practiſe fitly ſutes and agrees with all the falſe Prophets & deceivers; and thus I ſhall prove them according to Scripture, wherein theſe men that are Teachers do diſagree to the Apoſtles and Miniſters of Chriſt which he ſent forth in former generations; and wherein they do agree with the deceivers, and Antichriſts and falſe Prophets, that have run, and not been ſent.

1. And firſt of all, the Apoſtles and Miniſters of Chriſt were made Miniſters of Chriſt by the *gift of the Holy Ghoſt, and by power from on high onely*; and what they miniſtred unto others, *they had freely received from Chriſt, and had handled, felt, and taſted of the word of life*: But the Teachers of this generation doth not agree with them in this, for they are made Miniſters by natural learning and education, and the knowledge of Arts, and by the ordination of men, and by powers of this world; (and not by the gift of the Holy Ghoſt) and they ſpake that which they have heard out of books, and ſtudyed for by Arts, and which they have received from man, and not that which they have received only from the Lord. Act. 1.8. 4. 31. Mat. 10.8. 1 Joh. 1.

2. The Miniſters of Chriſt they *were approved of God, and called by his ſpirit into the work of the Miniſtery, and were not of man, neither by man.* But many of theſe are approved of man, and not of God, and called by man, and Gal. 1.

and maintained by man in their Miniſtry ; and herein they do differ and diſagree; for (as I ſaid) the Miniſters of Chriſt were made Miniſters *by the Holy Ghoſt*, and not by natural learning, but theſe are made Miniſters by natural learning, or otherwiſe, and not by the gift of the Holy Ghoſt.

Acts 16.4, 7, 11, 12. Acts 17. 17. 1Cor.4 11

3. Again, herein do they do diſagree. The Miniſters of Jeſus Chriſt *went up and down through the World, declaring the word of the Lord freely at any time, in the Market-places, and in the Synagogues, and in the Streets, and went from Countrey to Countrey, and were ſtrangers upon earth, not having any certain dwelling-place, or any great Parſonages* But theſe ſettle themſelves in a certain place, for ſo much money by the year, and ſpend their time in eaſe and pleaſure, and luſt of the fleſh, ſelling to the people for money what they preach, and herein they diſagree; the M iſters of Chriſt preached freely as they had *received freely*; but the Miniſters of this age ſells for money what they preach to the people : and thus they differ in their call to the Miniſtry, and in their practiſe in the Miniſtry, and in their maintenance alſo, as is made manifeſt to many.

1 Joh.1.3.

4. Again, the Miniſters of Chriſt preached to bring people *into fellowſhip with God* by preaching of the *Goſpel*, *through converting ſinners unto the knowledge of the truth*, and by no other way did they make Chriſtians, nor counted any ſo but ſuch as had repented and were changed by the ſpirit. But the Teachers of this age doth make Chriſtians, by ſprinkling them while they are Infants, before they preach the Goſpel to them, or before they repent of their ſins; and they bring them into fellowſhip, by traditions and a vain ſhew of baptiſm, and not by the ſpirit of God; and herein alſo they diſagree, the one counted none Chriſtians but ſuch as were converted by the ſpirit of God, and knew the operation of Gods ſpirit; and the other counts all Chriſtians that are ſprinkled when they are Infants, while they are without the operation of the ſpirit of God, and converts them not unto God by their preaching, but tells them they are Chriſtians before they preach to them.

John 1. 9. Acts 26. 18. 2 Cor, 13.

5. Again, they differ in Doctrine; for the Miniſters of Chriſt preached *Chriſt the light of the World, and ſaid, he lighted every man that cometh into the World* : But the Teachers of this age contend againſt that, and ſaith every man is not enlightned by him, but ſome have no light from Chriſt : and the Miniſters of Chriſt *they turned people to the light, from the darkneſſe, and from Satans power to the Power of God.* But the Teachers of this age doth not turn people to the light of Chriſt within, but to the Saints words without, or to ſome other thing, and are divided among themſelves, and ſo in effect cryes, Lo here, and lo there is Chriſt in this form, or that form; but the Miniſters of Chriſt ſaid, *he was within people, or elſe they were Reprobates.*

Rev. 19. 13. Luke 1, 1.

6. Again, the Miniſters of Chriſt ſaid, *Chriſt was the word*, and the Scripture *was a Declaration of what they believed.* But the Teachers of this age ſaith, the Letter and the Scripture is the Word, and ſaith *it is the Inſtrument whereby God ſaves ſouls*; & ſaith *it is both the writings and the things ſignified*; and ſaith *it is the foundation of foundations*, but thus the Miniſters of Chriſt

Christ never spoke of the Letter: and thus herein they differ and disagree, the one preacheth *Christ to be the Word*, the other preacheth the Letter and the Scripture to be the Word: The Ministers of Christ said, *Christ was the Foundation*; but these say the Scripture is the foundation, and herein they are contrary, and sheweth by their Doctrine another spirit then was in the Apostles. Eph. 2. 20.

7. Again, the Ministers of Christ said, *they spoke wisdome among them that were perfect*; and said, *As many of us as are perfect be thus minded*; and said; *that the end* of their Ministery *was to present every man perfect in Christ*. But the Teachers of this age denies perfection, and say, None must be perfect in this life; and if any preach up perfection that it is to be attained, they say it is Error, and damnable Doctrine: Nay, they say none shall ever be free from sin, or ever have victory over their sin, nor overcome the body of sin while he be upon Earth: But the Ministers of Christ witnessed they were *more than Conquerors*, and that they had put off the body of death, *and were free from sin, and were the Servants of Righteousnesse*: And herein also they differ, and are not of one spirit; and we know that the Ministers of Christ were guided by the spirit of God, which held forth these Doctrines; and we know the Teachers of this age, that their spirit must needs be of the devil, becaufe it holds forth and practiseth what the Ministers of Christ did not, but the contrary. 1 Cor. 2. 6. Phil. 3. Col. 1. 28 Rom. 8. 37. Rom. 6. 22.

8. Again, the Ministers of Christ were *persecuted* and *suffered cruel and grievous things for righteousnesse sake*, as you may read in the *Acts*, and *did not render evil for evil to any man, for they suffered patiently*. But the Teachers of this age are not persecuted, but are Persecutors, and causeth men to be put into prison, and to be banished out of Towns; and sues people at the Law, and seeks occasions against the people of God; and herein they disagree, and are not of the same spirit as they were which were Ministers of Christ, but sheweth a spirit contrary. 1 Thess. 5. 15.

9. Again, the Ministers and Apostles of Christ *were not chargeable to any, but made the Gospel without charge, and free, and laboured with their own hands*, and did not live idely, but *were often in cold, hunger, and nakednes, and perils, and tryals*: but the Teachers of this age live in pride, and covetousnesse, and fulnes, and doth not work with their own hands, but makes the Gospel of Christ chargeable, for many hundred thousand pounds in a year doth but maintain them, which they have out of poor mens labors; and so these differ and disagree from the Ministers of Christ, and shews they are not of that spirit that they were guided by, but are guided by a contrary spirit, becaufe they are contrary in their call, and in their doctrine, and practise, and maintenance. 2 Thess. 3. 8. 1 Cor. 11. 26. 22.

10. Again, the Ministers of Christ preached by the spirit, *according as the spirit gave them utterance, and sometime continued preaching till midnight*: But the Teachers of this age are limited by a glasse, and preacheth by a glass, and when the hour is out, their time of preaching is ended; and that which they have studyed for before-hand, that they preach, and not that which they have received immediately from the spirit of God: And herein Acts 2. 4. Acts 20. 7.

in

in do they disagree, and in many things more, which after may be declared.

1 Cor. 14. 31. 1 Pet. 4. 10. 1 Acts 21. 9. Ier. 23. 28. 11. Again, the Ministers of Christ said, *Ye may all prophesie one by one, that all might be edified; and as every one had received the gift of Christ, so they might minister to others, and desired that all the Lords people were Prophets, and Sons and Daughters did prophesie*: But the teachers of this age will not suffer all to prophesie one by one, neither will allow any to preach as they have received from Christ, without such qualifications, and learned Arts, and ordinations of men; and they will not allow a woman to prophesie or speak among them; and *all might speak the word of the Lord faithfully that had it, and all might minister as they had received it*, this was order in the Apostles daies among them; but this is now counted confusion by the Teachers of this age; and if any speak to them, or any among them, many such are made to suffer cruelty, or imprisonment, or such like, by their means; and herein they disagree, and shew that they are guided by another spirit than the Ministers of Christ were guided by, and so are not his Ministers, but Deceivers.

1 Joh. 1, 1. 2 Cor. 10. 16. 2 Cor. 4. 2. 12. Again, the Ministers of Christ declared what they had *heard, and seen, and felt, and tasted of the word of life; and none of them did boast in another mans line*, but what they all had received of the Lord, that they declared, and not their own inventions, and *commended themselves to every mans Conscience in the sight of God*; and they did not provide themselves Studies full of Books to gather out of in a weeks time what to preach on the first dayes, as the Teachers of this age do, who by vain study, and humane learning, frames up, and notes it in a Book, an hour, or two hours discourse to the people: And herein they disagree, and shews that they are guided by a spirit contrary to the Ministers of Christ.

Mat. 4. 18, 20, 21. Mat. 9. 9. 2 Cor. 11. 14. 13. Again, the Apostles and Ministers of Christ were called from *their Herds, and from Nets; from their receit of Custom; and from their Callings; and by receiving the Holy Ghost were made Ministers of Christ, and did not seek peoples mony to themselves, but sought the people to God, and went through cruel sufferings and persecutions many times, that they might hold forth the way of life and truth to all people*: But the Teachers of this age, they are trained up from their child-hood in Arts and Sciences, rising by degrees from one vanity to another, till at last they arrive to the function of a Minister of Christ, as they call it, and few or none of them hath been called from their ordinary calling to preach the Gospel, for such a one is hardly allowed of to preach among people; and they seek peoples mony to themselves, and not the people to God: And herein they disagree, and shews another spirit then was in the Apostles.

Rom. 8. 14. 1 Joh. 2. 27. 14. Again, the Ministers of Christ *were led and guided by the spirit of Christ*, and did not fulfill their own wills, nor the wills of men; and they brought people *to the feeling of the spirit of Christ in them, to teach them*, and after they had begotten people to God, *they said they needed no man to teach them, but as the anointing within them taught them*. But the teachers of this age follows their own spirits, and are subject to the wills of men;

men; if men admits them to teach, they do; but if men deny them, then they do not preach; but the Apoſtles did not thus, for when men *forbid them to teach, they did not ceaſe to preach, but went on bold'y, declaring the Name of the Lord*: And theſe teachers doth not bring people to know the ſpirit of Chriſt in them, neither can any through their preaching receive the anointing to dwell in them, that ſo they do not need any man to teach them; but people are ever learning as long as they live, and never able to come to the knowledge of the truth, and people are not profited at all; and in this thing they diſagree, and ſhews another ſpirit then the Apoſtles were guided by, even the ſpirit of Antichriſt. Acts 4. 17, 18, 19.

15. Again, the Miniſters of Chriſt *were low, poor, meek, ſober, humble men*, ſuch as did not exalt themſelves, nor maintain themſelves in pride and fulneſs, by receiving of poor peoples labours. But the Teachers of this age are proud, and heady, high-minded, ſelf-willed, and exalted ſpirits, living in idleneſs, pride, and fulneſs, and receives of the labours of poor people; and herein they diſagree; for the Apoſtles were often *in cold, and hunger, and great ſufferings and perplexities*; but theſe are as fed horſes, the proudeſt of all people, and the moſt covetous of any men, and all men muſt bow to them, and call them Maſters, which is quite contrary to Chriſts command. And thus they ſhew another ſpirit then what the Miniſters of Chriſt were guided by; and if another ſpirit, it muſt needs be the ſpirit of the devil; for either the ſpirit of Chriſt leads men, or the ſpirit of the devil. Heb. 11. 37, 38.

And now ſeeing that the Teachers of this age brings forth fruits contrary to the Miniſters of Chriſt, it ſhews that they are not guided by the ſpirit of Chriſt, becauſe in their calling, in their Miniſtery, in their maintenance, in their life and converſation, and in their doctrine they are not the ſame, but quite contrary to the Apoſtles and Miniſters of Chriſt; what can we conclude of them? we have concluded already that ſuch are deceivers, whoſe works are of another nature, and who are guided by another ſpirit than the Miniſters of Chriſt were, for Chriſt ſaith, *Every tree is known by its fruits*; And this is ſufficient what I have ſaid, and if need require, it may further be made to appear in the ſight of the whole world, and ſufficiently proved, that they differ in all theſe things mentioned, and in many more, and are not one with the Apoſtles, neither in call, nor practice, nor maintenance, nor in doctrine, nor in converſation, nor in any other thing, but doth diſagree, and is quite contrary; ſo as it is concluded theſe are not the Miniſters of Chriſt, though they profeſs themſelves to be ſo, becauſe they bring forth fruits quite contrary to the ſpirit of Jeſus, which the ſpirit of Jeſus did and doth reprove: and ſeeing they are not guided by the ſpirit of JESUS, becauſe their fruits are contrary to it, then muſt they needs be guided by the ſpirit of Antichriſt, and ſo are the Miniſters of Antichriſt, and doth his works by his ſpirit; and further, I ſhall ſhew wherein they do agree with the falſe Prophets and falſe Apoſtles, and wherein they are like unto them in their Miniſtry and practiſe, and doctrine, and converſation; and if the marks of deceivers fall upon them in the ſight of all people, why ſhould they

not

not bear it? And if the ſame works be proved to be acted by them, which the falſe Prophets and deceivers acted, then why ſhould it be thought a thing incredible among men that theſe are deceivers?

1. Firſt, the falſe Prophets *run and were not ſent*; *and they did not profit the people at all, for they ſtood not in the counſel of God, and ſo they turned not any from their iniquity, but rather ſtrengthened the hands of the evil-doer, ſo that none could turn from their wickedneſs; and they ſpoke a viſion of their own heart, and not from the mouth of the Lord; and they ſaid ſtill to the wicked, The Lord hath ſaid, ye ſhall have peace; and to every one that walked after the imaginations of their own heart, they cryed, No evil ſhall come upon him, and the Prieſts and the Prophets were prophane,* as you may read *Jer.* 23. And this is a fit parallel for the Teachers of this generation, they can ſhew no call from God, nor by his ſpirit, neither is people profited by them, as experience doth ſhew and teach through this Nation; & they do cry peace to the wicked, and count all Chriſtians and Followers of Chriſt that are but ſprinkled when they are Infants, though they live in wickedneſs; and from them, as from the Prophets of Iſrael, is prophaneſs gone forth into many Nations, and a wicked example of evil theſe give to all Nations, neither do theſe ſpeak from the mouth of the Lord, but a viſion of their own heart, and what old Authors ſay, and at the beſt but what the Saints of the Lord ſaid before them, and this is no more, as done by them, then ſtealing the Prophets words, or the word from their neighbour; Again, you may read how the falſe Prophets *uſed their tongues, and ſaid, the Lord ſaith it, when God had never ſpoken to them, but onely what they had ſtole from others*, who were the Prophets of the Lord; and this is a fit example to the Teachers of this age, and a true parallel between them; for theſe dare not own that ever they heard the voyce of the Lord immediately, nor that they ſpoke from the mouth of the Lord immediately, but uſeth their tongues, and ſaith the Lord ſaid ſo by ſuch a Prophet, when as themſelves have not received the word from the Lord; and the Lord was againſt ſuch who prophefied lies, as did the falſe Prophets of Iſrael, as the Teachers of this age do, as it is manifeſt, and the Lord is againſt them; and herein do they agree, and concur with the falſe Prophets in their call, and are in concord with the deceivers of old.

Jer. 23. *chap.*

2. Again, the falſe Prophets, and blind watchmen of Iſrael, *they were ignorant, and they were greedy dum doggs that never could have enough, and they look to their own way, and every one ſought for his gain from their quarters, and they were drinkers of wine, and ſtrong drink, and boaſted that to morrow ſhould be as this day, Iſay* 56. And this is a fit parallel with the Teachers of this age, for they are blind watchmen, and doth not diſcover to people the wickedneſs of their waies, and no leſs can be ſaid of them, than that they are greedy dumb dogs, for they all look to their own way, and every one of them hath a quarter (a Town or a Pariſh) from which they ſeek their gain, and ſome of them are lovers of wine, and ſtrong drink, as daily experiences witneſs; and herein the Teachers of this generation are proved to ſucceed the falſe Prophets in the ſame works, and ſheweth they are gui-

ded

led by the ſame ſpirit, becauſe they ſo fitly agree and concur in their works, and this is plain to all men that are but reaſonable, much more to men that are ſpiritual.

3 Again the deceivers ſuch as were falſe prophets, *Preached for hire, and Divined for money, and yet leaned upon the Lord, and ſaid, is not the Lord among us?* and the teachers of this age they have hire for preaching, and great ſumes of money, and they ſay they leen upon the Lord; of theſe things there needs no proof, they are ſo plain, in every Towne, and Countrie where the Prieſts preacheth for hire, and the Prophets divine for money; and herein they fitlie agree, and concur with the deceivers of old, and follow es them as an example, ſhewing that they walke by the very ſame ſpirit. Mic. 3: Chap.

4 Again the falſe ſhepherds of *Iſrael were like foxes in the deſerts, for they followed their own ſpirits, and had ſeen nothing but lying Divinations, ſaying the Lord ſaid, when the Lord had not ſent them; and they ſeduced the people, ſaying peace, when there was no peace to them from God, and one builded a wall, and another daubed it with untempred morter, and with lyes; the heart of the righteous they made ſad,* whom the LORD had not made ſad, *and ſtrenthened the hands of the wicked that he ſhould not returne from his wicked way, by promiſing him life;* And this is a fit paralel to the Teachers of this age, for they follow their own ſpirits, becauſe they doe things contrary to the ſpirit of Jeſus; and they have ſeen nothing but lying vanities, and divinations, whereby they do ſeduce the people, by telling them they are Chriſtians, and that they are baptiſed into the faith of Chriſt, and that they have the Seale of the remiſſion of ſins, by being ſprinkled with water when they were Infants; and theſe are lying divinations by which they ſeduce people, and ſaith they ſhall have peace while they ſtill continue in ſin; and thus they build a wall, and daubes it with untempered morter, and makes a Chriſtian of their own, and feeds him with falſe hopes, and with ſuch lies as theſe, and many other which they declare for doctrine; the heart of the righteous is made ſad at this day, and the hands of the wicked are ſtrengthned, that he cannot turne from his wicked way, for life is promiſed to him, though he be wicked, & ungodly, living in all unrighteouſneſſe, for they tell him that Chriſt is his righteouſneſſe to juſtifie him, & then he thinks he needs not turne from his ſin, and ſo their hands are ſtrengthned that they cannot turn from their ſins; and herein the teachers of this age, and the falſe Prophets do fully agree, and are ſo like the one to the other, as children of one father, and their works are ſo like as craftſ-men of one ſcience; and thus they are one in union, and followes the ſame ſpirit. Ezek. 13.

5 Again the ſhepherds of *Iſrael*, idle paſtors, and deceivers they *eat the fat, and they cloathe themſelves with the wool, and they killed them that were fed, but they feed not the flock, the diſeaſed they did not ſtrengthen, neither healed they the ſick, neither bound they up the broken, neither brought they again that which was driven away, neither did they ſeek again that which was loſt, but with force, and cruelty, they ruled the flock, and was ſcattered, and become meate to all the beaſts of the field, and the ſheep wandred through out all the* Ezek. 34. Chap.

Moun-

Mountains; and the flock was scattered, and none of the shepheards did search or seek after them, and they eat and drank up the good of the Pasture, and trod down the residue with their feet; and they thrust with side and with shoulder, and they pushed all the diseased with their horn, till they scattered them abroad; Now this is a fit comparison with the practice of the teachers of this age; for they eat the fat, and lives in pleasures, and fulness most of anie, and they cloath with the wool, for they claim the tenth part of everie mans wool; and if any be fed by the true shepheard, they seek to kill them, and to devour their lifes by causing them to be imprisoned, and cruelty done unto them; and they feed not the flock, neither do they strengthen the diseased, nor healeth the sick, neither bind they up the broken; for if any be wounded and cryes out because of the burden of sinne, and be sick, and broken, and trembles at the word of the Lord; such they cry out is deceived and mocketh at them; and the Image of God which hath been driven away and lost, they have not sought in people, but with cruelty have they ruled among people, by running to Magistrates, and causing such to be put into prison that would not help to maintain them, and thus with crueltie do they rule among people, as it is witnessed by manie testimonies in *England*; and the people are scattered, and wandered into many sects, and false judgements, aud false opinions, and they are not sought after by the Teachers of this age to regain them to the truth by sound doctrine, but they persecute them; and the shepherds feed themselves, and feeds not the flock, and even eats up the good pasture, and treads down the residue; and drinks of the deep waters, and fouls the residue with their feet, so that none that follows them can drink of the pure waters, nor eat of the bread of life; and they thrust with side, and with shoulder, and push all the diseased which are wounded, because of their sin; who is ready to die for want of the Bread of life, which denies, and are weary of their abominations; these they push at with their horns, and causeth to be persecuted; and thus they fitly agree with the false shepherds of *Israel*, and are no whit wanting in any thing wherein they were guiltie, but rather abounding; which sheweth that they follow the same spirit, and are of the same stock, and seed, and the Lord is against these, as he was against them in old time, and no more are these Ministers of Christ that acts these things, then they were which acted the same things by the same spirit; and this is plain to all that shuts not their eye, and stops not their ear.

6. Again, the false Prophets and deceivers, *they made the people erre, and did bite with their teeth, and cryed peace, but they that put not into their mouths, they prepared War against them*, as you may read *Micha* 3. Now the teachers of this age brings forth the verie same; for they crie peace unto all that puts into their mouths, though people be never so ungodlie; if they will maintain them, they crie peace to them; but if people put not into their mouths, they prepare war against them, by suing them at the Law, and casting them into prison if any deny to pay them tithes, or mony, though they have no due to it by the Law of Christ; such do prepare open war

against

againſt them by diſtraining their goods, and taking treble dammages, and caſting their bodies into bonds; and herein the teachers of this age agrees with the falſe Prophets of *Iſrael*; can any man be ſo blind that doth not ſee it? doth any man ſtop their ear, ſo as that they cannot hear this to be true? they ſhew themſelves in all things to be one with the falſe Prophets of *Iſrael*, when juſtlie they are tryed by their own rule, as they ſay, and ſo let them bear this judgement, which their own profeſſed rule judgeth with.

7. Again the Prieſts, and falſe prophets of *Iſrael*, thus it is ſaid of them, *that as troops of Robbers waits for a man, ſo the companie of Prieſts murders in the way with conſent, for they commit lewdneſs*, *Hoſ.* 6. 9. and what leſs may be ſpoken of the teachers of this age, ſpiritual men ſhall judge; for if any man do but ceaſe from their abominable worſhip, their deceitfull worſhip and Idolatrie, and come to the knowledge of God, they even ſeek to murder in the way, & cryes out againſt them for being deluded, and deceived, & ſuch like; ſo that like as troops of Robbers wait for a man, ſo it may be ſaid of the teachers of this age; for they take away the key of knowledge, and will not enter in themſelves to the knowledge of the truth, nor ſuffer them that would; and indeed whatſoever abomination the Teachers and Prophets of *Iſrael* were found guiltie of, the Teachers of this age doth not come ſhort but rather abound (let ſearch be made through the Scriptures, & ſee whether there was anie evil committed by them) I mean the falſe Prophets of *Iſrael*; that is not committed by the Teachers of this age; what were they guiltie of, that theſe can free themſelves from? if anie man hath a word to ſay, let us hear it, and come out with your Arguments you wiſe men, and let us hear your plea; and they doing the ſame works which the falſe prophets of *Iſrael* did, muſt needs be concluded to be followers of the ſame ſpirit, and that they are no leſs than they were whoſe examples they follow, which are followers of the falſe Prophets, and not of the Miniſters of Chriſt.

8. Again Chriſt in his warning, *to beware of the leaven of the Phariſees, who gives the* deſcription what they were, and what their practices were, and he ſaith, they, (meaning the Phariſees) *did bind heavy burdens, grievous to be born, and they laid them on mens ſhoulders, but themſelves would not move them with one of their fingers; and their works they do to be ſeen of men, and loves the uppermoſt rooms at feaſts, and their chiefeſt ſeats in Synagogues, and greetings in the Markets, and to be called of men Maſters* : Now the Teachers of this generation are like unto theſe, they do ſucceed the Phariſees in bringing forth the ſame fruits; for do not theſe bind heavie burdens grievous to be born, and laying them on mens ſhoulders, making them ſuffer grievous things through their cruelty, as impriſonment, and ſpoyling their goods, theſe are grievous burdens which they lay upon men, but they will not touch them with one of their fingers; & their works are done to be ſeen of men, for they think to be heard for their much babling; and we know they love the uppermoſt rooms at feaſts, & hath it often. Matt. 23.

and the chief place of the Synagogue, they love that, and have it; and to be called of men master, which Christ forbids his Ministers to be, they love that, and they have it; and herein they do agree with the Pharisees, and in other things, if we should duelie examine the Scriptures, shewing that they are of the same spirit which the Pharisees were of which crucified Christ.

9. Again, the pharisees and deceivers were persecutors, *such as complained to the Magistrates*, as you may read through all the new Testament and the book of the *Acts*, and elsewhere; *How the Chief Priests caused the Saints to be persecuted by lying informations, and grievous complaints* Act. 24. 1, 2, 4, 6. *to the Elders and Rulers; they sought to take Christ by subtilty, and kill him, and they persecuted the Apostles to prison, and some to death, and others to bonds, and cruel sufferings.* And this was done chiefly by or through Mat. 26. 3, 4. the complaint of the Priests; *it was* Amaziah *the Kings Priest that complained to* Jeroboam, *and informed against the poor Prophet* Amos; *and it was* Shimshia *the Scribe that complained to the King against the building of the City of God*; Amos 7. 10: And it was the Sonne of the Priest that persecuted *Jeremiah*; and herein also the teachers of this generation doth Jer. 20. 19 agree and concord with the Chief Priests, with, and in persecuting the innocent, shewing that they are of the same spirit; for now they complain and informe against the people of God, and through their information evil is done against them; and it is they through their lying and false accusation to the Magistrates by whom the Saints do suffer; and in all these things they do fully agree, and concur with the deceivers of old.

10 Again, the false Apostles, they were such as went *for filthy lucre,* Tit. 1. 11. *and through covetousnes, with feigned words, made merchandize of souls, and* 2 Pet. 2. *denyed the Lord that bought them, and brought in damnable heresies, and* Chap. *they walked after the flesh, in the lusts and uncleanesse, and despised government, and were perjumptuous and self-willed, and spotted themselves with their own deceiving, and they could not cease from sin, but beguiled unstable souls, and an heart they had exercised in covetous practices, and they went astray, loving the way of* Balaam, *loving the wages of unrighteousnesse; and they were wells without water, and were clouds that are carried with a Tempest; they spake great swelling words of vanity, and allured through the lusts of the flesh, through much wantonnesse, those who were escaped from them, who lived in errour, and they promised others liberty, and themselves were the servants of corruption.* Now the Teachers of this age are found guiltie of, and in all these things they agree, which the false Apostles were guilty of; for they through covetousnesse with feigned words, do make merchandize of the people; if any will give them more money at the next Town, they will sell the people where they are, and go where there is more money; and seeing they are out of the doctrine of Christ, it is no lesse then denying the Lord that bought them.

And that they hold damnable errors, this I can prove; for * one of them

* At Reading.

them ſaid in my hearing, That the Scripture was the Foundation of Foundations. And * another ſaid, That the Scripture was both the writings and the thing ſignified; and theſe are as damnable errors as ever the falſe Apoſtles brought in: And theſe they walk after the luſt of the fleſh, in pride and ſulaeſſe thereof, and deſpiſe the government of Chriſt, and are preſumptious, ſelfe-willed, lofty, high ſpirited men; and as the falſe Apoſtles did, ſo do theſe ſpeak evil of things they know not, of things they nnderſtand not; and no leſſe can be ſaid of theſe; but that they ſport themſelves with their own deceivings, and they cannot ceaſe from ſin themſelves; for it is a principal doctrine among them, That none muſt be free from ſin while they be upon Earth, and they deceive unſtable Souls, who thinks them to be Miniſters of Chriſt, when as they were never ſent of Chriſt, and it is evident that their hearts are exerciſed with covetous practices, who ſues poor people at Law, ſome for 12 pence, which they are more able to give to, then they whom they ſue to receive from; and they follow the error of *Balaam*, and run after him greedilie who went for gifts and rewards, as doth theſe, and hath unrighteous wages, cauſeth people to pay them monie, for whom they do not work, and this is unrighteous wages; theſe are wells without water, and clouds without rain; they make a ſhew of godlineſſe and righteouſneſſe, when as they are prophane and unrighteous: and they ſpeak great ſwelling words of vanitie, profeſſing themſelves to be Orthodox Divines, and ſuch like, which are no more but words of vanitie, without truth and they ſeek to allure all people to follow them in their way, of Idol-worſhips, and ſo they are deceived and deceiving: And while they promiſe libertie to others by Chriſt from ſin when they are dead, themſelves are the ſervants of corruption, and live in ſin to this day, and in all things which the falſe Apoſtles were guiltie of, theſe comes not behind, but theſe doth ſhew by their works, that they are guided by the ſame ſpirit which was in the deceivers of old, and ſo they agree and concur one with another in unrighteouſneſſe.

* At *Ware*.

Again, the falſe Prophets and deceivers, which were come and coming in the daies of *Iohn*, *they were of the world, and they ſpake of the world, and the world heard them*: and they were them which Chriſt propheſied of ſhould come into the world, which ſhould *deceive many*, and ſuch were they which the Apoſtle ſaw coming in, 2 *Tim.* 3. and he ſaid, after his dayes *grievous Wolves ſhould come in, which ſhould not ſpare the flock, ſuch which were departed from the faith, and ſpake lyes in hypocricy, having their conſciences ſeared with a hot iron; and ſuch were they, covetous, boaſters, proud, blaſphemers, unthankful, unholy, without natural affection, trucebreakers, falſe accuſers, incontinent, fierce, diſpiſers of thoſe things which were good, traitors, heady, high-minded, lovers of pleaſures more then lovers of God: They have the forme of godlineſſe but deny the power thereof: and peſt by them were ever learning, but never able to come to the Knowledge of the Truth*: Of this ſort the Apoſtle

1 Joh. 4. 5. Mat. 24. Acts. 20. 29. 1 Tim. 4. 2 Tim. 3. 2: 3: 4: 5: 6: 7: 8.

ſaw was coming, and would come more fully, and ſuch are the Teachers of this age; for they are of the world, living in pride and the wickedneſs of it; and the world hears them, ſuch as themſelves, proud and wicked people; for they that fears God, and walks in his wayes, are departed from many of them, and they ſhew that they have no faith, but are departed from it; for faith keeps from evil, from the wayes of ſin and death, which they live in, and lies in; abundance they ſpeak, and in hypocriſie; and their conſciences are ſeared, that is plain, elſe they could not do as many of them doth, who cauſeth innocent people to be put in priſon, and makes havock of their goods, who will not pay them Tithes, or maintain them; and they are the proudeſt of men, and as covetous as any, and unthankful and unholy they ſhew themſelves to be; and they are falſe accuſers and truce breakers, for they hardly make any conſcience of belying the people of God in the pulpets, or to the Magiſtrates; and they are heady, and high-minded, and if ſome of them be not treacherous, judge ye, who hath turned diverſe wayes in their judgements, according to the times; and they have a form of godlineſſe, but not the power; prayes and ſings in a form, and preacheth in a form and method, and people are ever learning by them, ſixtie years, or more or leſſe, and never able to come to the knowledge of the truth, but dies in ignorance and blindeneſſe, without knowledge under them: And herein do they agree alſo with the falſe prophet and Antichriſt which *John* ſaw to be come in, and ſuch as the Apoſtle ſaw, which were then coming in; and they ſhew the very ſame ſpirit, by the ſame works, and the ſame fruits which appears from them; men of underſtanding may compare them, in all theſe things they do agree, and appears to be of that very ſtock and generation which the Apoſtle propheſied of, for they were grievous wolves which ſhould not ſpare the Flock, which the Apoſtle ſaw; and theſe do not ſpare the Flock, but even devours them, and no leſſe then grievous wolves can they be ſaid to be, for if a poor woman have but ten egges in all the world, they will have one, in many parts of this Nation, or but ten chickins, they will have one, or but a fire in their houſe, they will have a penny for the ſmoke, and ſuch like wolviſh deſtroying wayes; and if theſe be not grievous wolves, let all the world judge. And here is their treachery made maniſeſt, while they ſay they preach the Goſpel in love to ſouls, yet its maniſeſt they preach for love of money, for few or none of them preaches where there is no money; and people are abſolute blinde that do not ſee them, for in all things they agree with the deceivers and falſe prophets of old, and ſhews that they be of the very ſame ſpirit; and thus you ſee their own rule condemns them, and becauſe they ſay the Scripture is their Rule, therefore I have thought good to lay them to it, and meaſure them by their own line, and all people may ſee wherin they are quite contrary to the Miniſters of Chriſt, and wherein they wholly agree with the deceivers: Let them hide themſelves from this blow if they can, and let them bring their arguments againſt this ſentence, and let all their Friends appear for them, and ſee if they can reverſe this judgement which their own line hath judged

them

them by, let them bring in their plea and defend themselves from this, if it be possible, for in those things which I have named, and many other, it is manifest, that they fully agree with the Deceivers, and disagree with the Ministers of Christ, and by their fruits they are perfectly made manifest.

Again, Christ spake in his daies, and the Apostles in their daies, that false Prophets and deceivers should come into the world, and after them, and they gave discriptions what such they should be, and what fruit they should bring forth, as I have before mentioned in that 1 *Joh.* 2. and it is plain that these Deceivers and false Prophets did come in, according as was propheſied; for *John* said, *By this we know it is the last times, for now are they come*, which was many hundred years ago: I say, the deceiver and false Prophets which Christ propheſied of to come, *Mat.* 24 came into the world many hundred years ago, as you may read 1 *Joh.* 2. And with this I shall conclude this particular, The teachers of this age by their fruits are proved already to be of that stock, and succeeders in the same works, by the same spirit of them which Christ said should come, and which the Apostle saw was then come, and so they did deceive many, as these do deceive many in the same way as them that went before them; And so let it not be a thing incredible to the people of these Nations, that many of these teachers, which are called Ministers, are deceivers generally, but if there be any one that fears God among them, or loves truth and sincerity, it will be made manifest, and such I spare, and they shall be spared in the day of the Lord; But it I say, generally, and the main part of them, even they that bring forth these fruits before mentioned, which the false Prophets brought forth, are not the Ministers of Christ, but deceivers, the Scripture, their own professed Rule, doth prove them so; for it must needs be that they must be the same men that they were, whose spirit they walk by, and whose fruits they bring forth, and this cannot be avoided, they are the same trees that bring forth the same fruits; and let no man blame me for saying such are deceivers, that preacheth for hire, and divines for money, and goes for gifts and reward; and that are called of men Master, and have the chief place in the assemblies, and are covetous, and high-minded, and seeks for their gain from their quarter, with those things which I have mentioned, which are the same things which the false Prophets acted in ages past; I say I am not now to be blamed for saying these are deceivers, who are acting such things now in this age, as they acted then that were deceivers; but if you blame any, begin with *Isaiah*, and *Micah*, and *Ezekiel*, and Christ and his Apostles, and the rest of the holy men of God, for they are my examples in this, who did declare against them that brought forth such works, as these do that I have declared against: and I have done the teachers of this age no wrong for judging them by their own line, and laying them to their own professed rule; therefore do not rage at me, nor do not be offended at this; for I have but compared them with the Ministers of Christ, and with the Ministers of Antichrist, and shewed wherein they do agree to the one, and disagree to

the

the other; and all people may see, and the light in all conciences may judge of what I have said, so that as I said at the first, I may again say; what think you? was there ever such a generation of teachers? I now answer, yea; there was in the days of the true Prophets; and in the days of the Apostles there were such as these are, which were deceivers; and in the times of Christ, there were such a generation as these are, who acted the same things by the same spirit, as these do at this day; let them reply to this that will; my question is sober, and my answer is just and right; and I have dealt faithfully; and you may read the Scriptures that I have quoted for your own satisfaction; for though they falsly say, the Scripture is their rule, and accuseth us falsly that we deny the Scripture, yet the Scripture shall be judge between us in this matter; and what I have done is not in envie to any mans person, neither in upbraiding them in their wickedness, but I do it rather to shew them all their iniquities that they may repent, and this I have done in perfect love to all people, for the day is come that hath brought hidden things to light, and deceit and hypocrisie which hath layen hid, is now fully made manifest as at Noon day.

But again secondly I answer, in some respects I do believe there were never such a generation of teachers as these are, for we do not read in all the Scriptures concerning the false Prophets, that they were so extreamly covetous and greedy of gain as these are, or that ever they took such desperate, wicked, unlawfull courses to get their maintenance, and compel people to pay them, as these teachers do, a very shame to rehearse it, and to their shame I do rehearse it, many a poor man in this Nation hath been sued by them at the Law, and put in prison by their meanes, and had their goods spoyled in a woful manner, for to maintain them, and to uphold them; yea some hundreds of poor people in this Nation, hath been dealt cruelly by, and unjustly with, because for conscience sake they have denyed to maintain them, to pay them tythes, or such like; this may be proved, that for five shillings unjustly claimed by them, they have taken goods by Distraint to the vallue of five times so much, as *Cumberland* and *Westmorland* can witnesse, and many at this very day lies in holes and prisons by the means of the Priests, who teareth the people as Wolves doth the sheep; it is even wofull to be considered, what havock is made of some mens persons, and some mens goods, and all to maintain the Teachers; the like never was in any generation, as is brought forth in this generation in this particular; and again their exceeding covetousnesse and greedinesse of lucre doth appear in that they claim wages of people, and do compel people to pay them wages after this manner as I have said, for which people they do no work, neither do these people receive any work done by them with whom they thus deal; what thing can be more unjust under Heaven, that they should compell people by a Law to pay them, and thus punishes them if they will not, who set them not on work, and for whom they do no work; neither dost the people like their work or love it, but knowes it to be deceitfull, & yet are com-

compelled by a Law to pay them; they have ſuch a way to get monie, that no tradſ-man beſides themſelves, like it, for they cauſe people, and compel people to buy their wares; and they compel people to pay for their commoditie, which hath none of it, nor loves it; and this is more unjuſt then may be ſpoken, are they like Miniſters of Chriſt? Or do they follow their example in theſe practices? What do you judge? All people bring in your verdict: or are they not like deceivers herein even exceeding all that ever went before; it is true they which preach the Goſpel, ſhould live on the Goſpel; this argument we do own: but let theſe men be tried, and ſee if by their preaching their Goſpel they have gained ſo much love in people as to maintain them without the Law, and without compelling of maintenance and livelie-hood from them by a Law; let but the Law ceaſe to compel Tithes, and other things, from people to maintain them, and ſee whether their Goſpel will maintain them or not; let but the Magiſtrates hold their hands from cauſing people to pay them tithes by their orders and writs, and I'le undertake, as I do believe they muſt either beg, or work, or a worſe thing for a lively-hood, or elſe periſh, ſo little love is there in their own people towards them, ſo little love have they gained in the hearts of many people toward them, theſe many years that they have preached; and herein again I do believe that they do exceed all the falſe Prophets: and all the deceivers that ever went before them in this reſpect, none ever had the Magiſtrates to act for them as theſe have, and as it appears, the Rulers ſome of them are at the wills of the teachers, to do for them what they deſire, either to take peoples goods, or to ſend them to priſon; ſhewing that theſe Teachers have not a ſpiritual weapon to defend themſelves but that the Magiſtrates with their Law are their chiefeſt Armour, for if they can but get favour of a Magiſtrate, they have allowance to preach at ſuch a place, and if they can get the favour of the Magiſtrate they can do wel enough to be maintained, by cauſing ſuch to be ſent to priſon, or taxing treble damages upon their goods if they will not help to maintain them: and if they have the favour of the Magiſtrate, if any do reprove them for theſe things, and for other of their wickedneſſe, and if any do but tell them of it, they can have ſuch ſent to priſon, as in revenge, for ſpeaking and reproveing them for their wickedneſſe, hath ſome hundreds of innocent people ſuffered cruell impriſonments, and other cruel things in theſe Nations, ſo that iniquitie is upheld as it were by force and power: ſo that it is not their Goſpel that maintaines them and gets them favour with the people, nor doth it defend them, but it is the command and warrant of the Magiſtrate which doth all this: ſo when the Magiſtrates ceaſeth to approve them, to maintain them, and defend them, they muſt utterly fall into miſery, and can neither be aproved, maintained or defended any other way: for becauſe of this their wickedneſs, God hath left them, & all honeſt true hearted people hath left them: therefore what a condition are the teachers in, who deſerves not the love of men becauſe they are ſo cruel hearted towards them, & they

they deſerve not the love of God, becauſe they are ſo wicked againſt him; and I might yet more fully deſcribe and declare, wherein they do exceed the deceivers and falſe Prophets of old; but of this according as the Lord moves and leadeth: and this may ſuffice to ſhew what they are by their works, and by the ſpirit that leads them; which appears not to be the ſpirit of God, but the ſpirit of Antichriſt.

Furthermore and beſides all this that I have ſaid, herein they do exceed the deceivers that are gon before; for upon account the ſum of their maintenance yearly in theſe Nations being reckoned may be about †fifteen hundred thouſand pounds a yeare: Oh wonderful! is not this almoſt incredible, that the teachers ſhould put the nation to ſuch a charge as this, and yet people receives nothing anſwerable to it? but all this money is ſpent for that which is not bread, and their labour waſted, and they have no profit thereby: this money might be made better uſe of, then to give it for deceiving the people: and if any doubt of this account, and ſhall think this is not like to be true, upon an even reckoning it may be proved and made appear conſidering how many pariſhes there is, and reckon what belongs to every Prieſts, pariſh with what is given to the Prieſts in *Ireland*, which is abundance: theſe things are a ſhame to the Miniſtrie of Chriſt, though the impudent teachers of theſe Nations are void of ſhame herein.

† *One million & five hundred thouſand pounds per annum.*

A Reply to the Prieſts Plea, and an Anſwer to their Objections.

WHereas many of the Prieſts of *England*, to hide themſelves from the charge of being hirelings, they alleadg theſe ſcriptures, *The laboror is worthy of his hire, and the workman is worthy of his meat*: but theſe Scriptures will not ſerve to cover their ſhame in what is charged againſt them: for this hire which Chriſt allowes to the labourers, *is but to remain in the ſame houſe in which they enter, eating and drinking ſuch things as they give them*; *with ſuch who were worthy* they were to remain, *and to eate that which was ſet before them*: and they laboured truly, and traveled up and down, and were truly worthy of meat for their work, and of this *hire* for their labor; but this makes nothing for the lawfulneſs of ſo many pounds a year at a certain place: this is more then eating at a houſe which is worthy, to bargain with people for ſo much a year, and compelling people to pay by a Law, that do denie; Chriſt never inſtitvted ſuch a practice, neither can it be truly ſaid that theſe called Miniſters do labour as the Miniſters of Chriſt did; and ſo this ſcripture is but wreſted by them, when they bring it for proof of their practice for their hundred pounds a year, compelling ſome of it from the people, doth exceed eating and drinking

Luke 10. 7. 8.

to

to ſuffice nature, with ſuch who are worthy; ſo this Scripture makes not for their turne, nor doth it juſtifie their practices.

Again, they object againſt and charge the words of *Paul*, who ſaid, *He that preacheth the Goſpel ſhall live on the Goſpel, and that it was a ſmall matter to reap carnal things from them unto whom they ſowed ſpirituall things*; but this Scripture makes not for them; for as I have ſaid, its not the preaching of the Goſpel that maintaines them; but the Magiſtrates with their Law that compels maintenance from the people, and this is not to live on the Goſpel: for we allow as *Paul* did, that they which preach the Goſpel ſhould live on the Goſpel; therefore let the Magiſtrates ceaſe with their power to cauſe people to pay them, and let all the world ſee if their Goſpel will maintaine them; and let them reap their carnal things from them where they ſow ſpiritual; but they muſt reap as a free gift too, and not by compulſion, for ſo the Apoſtle ſignifies; it is a ſmall matter for *any to reap carnal things where they ſow ſpirituall things*; yet what is this to prove the lawfulneſſe of bargaining with people for ſo much by the year, as theſe teachers of *England* do, many of them, and wil not preach except they have ſo much promiſed them before; for it is right to reap after ſowing, but it is a trangreſſion to bargain to reap before they ſow: and theſe ſcriptures will not hide them nor defend them in their practice; for if the Magiſtrates did not compel from people maintenance by a Law, the Prieſts of this age would reap but little from any thing that they ſow; for there's little love in the hearts of people towards them. Alſo they object, *He that plants a Vineyard, may eat of the fruit thereof; and he that keeps a flock, may eat of the milk of the flock*: this *Paul* ſaid though he would not make uſe of his power herein, but wrought with his hands, that the Goſpel might not be chargeable; but what vineyards have the teachers of *England* planted? or what flocks do they keep? their vineyards proves not tender grapes, but wild ſowr grapes; wild vines, and not vines to bring forth acceptable fruits; and their flocks proves not flocks of ſheep; but wild rude people who are in the nature of wolves, and Lyons; and if the Magiſtrates Law were not, their vineyard nor the flock would hardly yeeld them any maintenance; the Apoſtles planted firſt a vineyard, and gathered the ſheep, before they reaped or eat any of the fruits, but the teachers of *England* differ from them in this, for they know what they muſt have before they plant, or before they feed their flock, and differs from the Apoſtles practice who firſt planted a vineyard, and gathered a flock before they could receive any crop; and they would *not then uſe their power*, but kept the Goſpel of Chriſt without charge; ſo that this ſcripture will not prove the Prieſts actions lawful, in preaching for ſums of monie: and ſome other Scriptures they bring to prove the lawfulneſſe of their preaching for hire, which may all be anſwered as theſe are, and whatſoever they can object will not juſtifie them for their reaping carnal things, and their hire; and their eating of the milk of the flock, is quite of another nature, as is proved, then the Apoſtles practices were; and were the people wiſe they would ſee and underſtand theſe things, and not be deluded through per-

verting of Scriptures, and through wreſting of them, to other ends then wherefore they were given forth; and this is written to anſwer ſome of their objections, whereby they would defend themſelves; for what though *Paul took of other Churches to ſupplie his neceſſities, as ſometimes he did*, yet this wil not ptove the lawfulneſs of their hundreds of pounds by the year, moſt of which they ſpend in pride and idleneſſe; ſo that ſtill this Judgement is true upon them which I have given, all objections being anſwered, and all defences being made void; and hereof they are guilty as I have charged them, and proved it out of the Scripture: *They diſagree to the Miniſters of Chriſt, and agrees, with the deceivers, and in ſome particulars exceeds them*; for I believe all the falſe prophets in *Iſrael* did not deſtroy any whit near a Million and a halfe of money in a year, conſidering all things it muſt come to little leſſe, their funeral ſermons, their great Tythes, and ſmall tithes, and marriages, and ſprinkling of Infants, and Churching of women, with other ſuch penuries claimed by the Prieſts of *England*, with what is given to them out of the Nations treaſure, which is many hundred pounds a yeare; alſo conſidering how much in a year is ſpent and conſumed at two or three Colledges in this Nation, in relation to the Miniſtrie; as in bringing ſome up to the attainment of the Miniſtrie (as they call it) and upon the educators of ſuch, with a very great abundance of ſuch like charges, conſumed out of the Nations treaſure, which is waſted, as in relation to this Miniſtrie ſpoken of: I do not ſpeak againſt good education and learning, which is in its place a vertue, (as for travelers and many others) neither do I account ſuch monie vainly waſted and ſpent; But onely as to the Miniſtry of Chriſt, natural learning is not there admitted to make Miniſters, or to enable them therunto; but that monie which is thereupon ſpent, is waſted and conſumed; and how much is ſpent in this way, and for ſuch an end onelie, I leave wiſe men to judge, which will make up a large ſum in the whole; conſidering all things I ſay, their yearly maintenance may amount to fifteen hundred thouſand pounds a yeat, which is a thouſand thouſands, and halfe a thouſand thouſand pounds: Men of weak underſtandings can hardly reach, to know how much it is, and that makes me thus plainely expound it.

A deſcription of the true miniſters of Chriſt, and its maintenance.

THe day hath appeared that makes all things manifeſt, and the light is ariſen, that gives to diſcern between truth and error; between the true and every falſe way, and between the worſhip of God, which is ſpiritual and every falſ worſhip of the world, which is Idolatrie; and the true Miniſtrie of Chriſt is known from the falſe Miniſtrie, by their ſeveral *fruits and ſignes*, for hidden things are brought to light, and ſecret things are revealed: but now the people of the world, both the wiſe and the fooliſh

thus,

thus they object, and ſay, *Seeing that you do ſo much condemn our Miniſtrie and Miniſters in their call, in their practices, in their converſation, and in their maintenance; what miniſtrie do you own? and what Miniſters do you allow of? and whether would you have any Miniſtrie at all, ſeeing you throw down and declares againſt ſuch as the Law of the Land ſets up, and ſuch as we have looked upon to be able Miniſters? and after this manner are the people of this generation begun to reaſon among themſelves, ſaying, what would the people do if they had power? what Miniſters would they approve of? and what maintenace would they allow them?*

To all this I do anſwer and ſay, The true Miniſters and Miniſtry of Chriſt we do allow of, and we would have ſet up and eſtabliſhed, and we wait patiently till it be brought to paſſe, even ſuch as are ordained *by power from on high*, and who have received the gift of *the Holy Ghoſt*; who are called of God into the work of the Miniſtrie, ſuch we do approve of to be Miniſters of Chriſt, *in whom he is revealed*, and who have received him, and are changed by him from death to life, and out of darkneſſe into the kingdom of the Son of God, *and who are borne of the ſpirit, and are led and guided by it into all truth*, and are called by it to follow *the Lamb whetherſoever he goeth*, & who are taught by it in all their practices of Religion, and in the whole worſhip of God, ſuch we own as have felt the operation of the ſpirit in themſelves, and who have *taſted, handled, ſeen, and felt of the word of life, which abides for ever*, and ſuch who goeth in the name of the Lord, to Miniſter and declare freely what they have freely received of God by his Spirit, and who preacheth Chriſt freelie, as the onely way and meanes of life and ſalvation unto all people, even ſuch as miniſtreth him the way, *the truth, and the life*, the onely juſtifier and ſanctifier, and deliverer of them that believe, and the condemner of them that believe not, and ſuch as Miniſtereth Chriſt, onely the teacher and leader of his people, and nothing elſe beſides him; and ſuch we allow, as onely ſeeketh and laboureth in the wiſdome of God to bring people out of the waies of ſin and death, unto the knowledge of God, and to the things that belong unto their peace, ſuch who have no reſpect to large places, or great benefits, to ſeek after that, who will not have hire for preaching, nor be hired by great ſumes of monie from one Country to another, ſuch as makes the Goſpel of Chriſt *free, and without charge, who will not be burthenſome to any*, but walks in all wiſdom, as examples of righteouſneſſe to all people; whoſe *converſations are in heaven*, and holdeth forth in life and practice, unto all men, what they profeſſe in words, and by doctrine and converſation holding forth the *light of the glorious Goſpel*, which they have received from God, being patterns of all holineſſe, of peace and long ſuffering, of meekneſſe and patience unto their flocks; even ſuch who walks in Chriſt, and ſhewes forth good works, and the fruits of his ſpirit, cauſing his light *to ſhine forth among men*, in humilitie, and ſoberneſſe, and in all the fruits of peace, and truth, and ſuch are approved of God, and of the ſaints, even they that preach Chriſt freely to all people, and holds forth the light of the world, *which lighteth every one in the world*, the free gift of God to all mankind, that all *may believe and come to the knowledge of the truth, and be ſaved*; and ſuch Miniſters

niſters reſpects not the perſons of any man *for advantage*, neither reſpects *dayes, nor places, nor things*, but worſhips God *in ſpirit and in truth*, and teacheth that worſhip unto all people, and they gather people into the new covenant, where Chriſt is the high Prieſt, *and our bodies the Temples of God*, and the circumciſion *in the heart, and in the ſpirit*, for ſuch are Miniſters of the ſpirit and not of the Letter, *and they divide the word of God aright*; they feed the hungrie,& the rich are ſent emptie away; they crie not peace to the wicked, neither doth juſtifie the unconverted; neither doe they condemn the righteous, nor ſuch as are of an upright heart; but Chriſt they preach, to juſtifie all *that do believe, and are obedient to him*, and to condemn all that *believe not, but are diſobedient*; and ſuch miniſters hath the word of reconciliation, and their Miniſtrie is made effectual, to accompliſh the work of God; ſinners are converted and brought to God thereby, and to be taught of him alone, and the Saints through that Miniſtrie, may obtain *to the Holy Ghoſt, and to need no man to teach them, but as the annointing within teacheth them*, which they receive through the Miniſtrie, whoſe labour is, and the end of it, *to preſent every man perfect in Chriſt*; and this Miniſtrie, and ſuch Miniſters we approve of, and they are approved of Chriſt, and we would have them eſtabliſhed, and who are ſuch will not take care for an outward maintenance, neither what to eat, or what to put on; neither will they petition to Magiſtrates for tithes & augmentations, but are without care; as for a livelihood in this world, they will not remove from one Towne to another, for a better Parſonage or place; for ſuch as do ſo, are not the lawful called Miniſters of Chriſt, but have run, and were never ſent; for Chriſts Miniſters takes no thought for any outward maintenance, but approveth themſelves in patience in all conditions, and ſometimes are *in want, and cold, and hunger, and nakedneſſe, and in perſecutions, and tryals, and afflictions*, and ſuffereth all things for the Name of Chriſt, and yet we do believe and know, *that ſuch have power to eat, and to drink, and may receive carnal things where they ſow ſpiritual things*, but as a free gift, and not by compulſion or force; we do allow that the Miniſters of Chriſt *may eat of the milk of the flock, which they keep and feed, and they may eat of the fruit of the vineyard which they have planted*, and which they labour in, and they may ſupply their neceſſities from them whom they have begotten in the faith, and whom they labour among in life and doctrine, who are ſheep of the fold, and plants of the vineyard of Chriſt Jeſus; but I ſay as a free gift may they receive the fruits of their labours, and not as a debt, or any title claimed thereto by the Law of the Nation; neither may they receive it by force or compulſion; but who are the truely called Miniſters of Chriſt are ſo far from this, or forcing maintenance from any, that they will not make *uſe of their power*, in taking what may be freely given them, for they will not make the Goſpel burthenſome by any meanes, and this is the maintenance we do allow the Miniſters of Chriſt; they *may eat ſuch things as are ſet before them in any houſe which they enter into, which is worthy*; and they may ſupplie their neceſſities in food and raiment, as a free gift from them who are gathered out of the world, who are the Church of Chriſt, over whom

whom the Miniſters are made ſtewards, *to watch over them and to exhort them, to inſtruct them, and to edifie them*; but not from the world who continues in unbeliefe and diſobedience to the Goſpel, may they receive any outward maintenance by compulſion, or by a free gift, neither may they receive great ſums of monie by the year, or tithes, or other offerings to maintain themſelves and their families in pride and idleneſſe, and luſt and exceſſe, and ſuperfluity in meats and apparrel; ſuch a maintenance is by free gift, much leſſe by force that is not allowed by Chriſt and his Saints; but is the maintenance of Antichriſtian teachers, which never were ſent of Chriſt, & ſuch cannot be content with his allowance and wages, but lives in pride and pleaſures of this world, and in vanity; and maintained they ſay they muſt be, and if they be ſo, they care not from whence it come, nor by what meanes; and that is the reaſon wherefore ſo many hundreds of honeſt people are ſo ſpoiled in their perſons and eſtates, the bodies of ſome being caſt into priſon, and many others having their goods taken from them by force and diſtraint; and all this is to maintain Antichriſts Miniſters, who neither cares how they have it, nor from whom, or to what evil uſe they improve it; and this plainlie appeares in this Nation, by many evidences, but the Miniſters of Chriſt, doth denie ſuch a maintenance, and ſuch practices, and are come to that life which judgeth all theſe things.

And as concerning *compelling* of maintenance, and forcing of it from people, this is utterly againſt the Law of Chriſt, and condemned by him, and denied by the Saints; for it is unreaſonable and no equality in it, that people ſhould be compelled to maintain a Miniſtrie, eſpecialie ſuch a one as they know is not the Miniſtrie of Chriſt, neither is profitable to them, and which they receive no fruits from, for the Miniſters of Chriſt doth not deſire maintenance from the people of the world, neither can receive any from them, neither in juſtice and equity ſhould the Miniſters of the world receive or *compel maintenance* from the Saints by force and cruelty: but this we would, and this is reaſon and equitie, let all miniſters be maintainned by ſuch as approves them, and hears them, and partakes of their labours, and ſo the Saints will maintain their Miniſters, and the world may maintain theirs, and everie ſort of people may maintain ſuch Miniſters as labours for them, and none to be forced to maintain ſuch as they do not approve of, nor none hindred from maintaining of ſuch, as they doe approve of, be they true, or falſe Miniſters; and this is reaſon and a good conſcience, that everie man be left free in ſuch caſes, *to maintaine whom he will, and to give as he will, and what he will*; and this is reaſon and equitie, that no man be compelled to give, or *hindred* from giving to whom he pleaſeth, and what he pleaſeth, and ſo let people make choice of their Miniſters, whom they will approve and whom they will hear, and of whoſe labours they will receive, and then let them maintain them, and if any be compelled, let them be compelled to pay their own ſervants who miniſters to them and not anothers, for whom they do no worke; and this is juſt and right both for Miniſters, and people,

that

that every Minister be paid by them, to whom he doth minister, and who receives him as a Minister, and for whom he doth work; and this great injustice and oppression in *England* will cease: if this Law of equity and righteousnesse were established, and all people left free to hear, and approve of whom they will, and then to pay them, & maintain them; and this would trie the Ministers, and who converted the most to God, and gained the love of most people; and if they wrought well they may receive *a maintenance accordingly, by the free gift of the people*; and the Ministers that are not content with this Law, are out of pure reason and equitie, and sheweth that they dare not trust the Lord, *nor the fruits of their labours*, but would be maintained in idlenesse, by unlawful means, by compelling maintenance from them to whom they do no work; and such shews great covetousnesse, who desires more then the *milk of their own flock, and the fruits of their own vineyard*; but in equitie and justice let every Minister be maintained by the fruits of his own labour, from the people for whom he doth labour, and this will content most part of the people, and till this be established in the earth, truth, justice and judgement will be wanting in this particular; and this is according to truth, and to a righteous Law; and by this all people may understand what Ministers and Ministrie we do allow and approve of, and how Ministers ought to be maintained; and if any goe forth to a place and country, and among the people that are not converted, then the Church ought to take care to maintain such in their work, till they may reap of their own labour, and eate of the fruit of their own Vineyard; but all this ought to be *without compelling or forcing by the Magistrate*; for every Minister of Christ doth chiefly take care of the work unto which he is called, and so without carnal outward maintenance.

BRITISH LIBRARY 17 JU 1903

THE END

Printed by Samuell Lowdor

BRITISH MUSEUM

VISITATION OF LOVE unto all PEOPLE,

(In whoſe hearts there are any true honeſt tender deſires, begotten towards God and his righteouſneſs,) In what ſect or opinion or profeſſion ſoever they be, in which is not in the Light; Eſpecially unto ſuch who hath felt ſomething of the workings of the life and Power of God in them, and yet notwithſtanding hath been led by the ſubtilty of the Serpent, from the life and power of God into many Sects and opinions and forms, which are without the life and Power of God; and herein the ſubtil workings, and devices of the Serpent whereby he deceives the hearts of the ſimple is clearly made manifeſt.

And this is written in tender Love unto all of you who feel ſomething ſtirring in you, that is not ſatisfied with all the words that ever you have heard from man or woman, nor yet with all the practices and performances that ever you have practiced and performed in all the Sects and opinions and Profeſſion that ever you have been in.

And here the pure and living way is declared, whereby every particular who returns to this way, and believe and wait in it ſhall come to receive a particular ſatisfaction unto that in them (the ſeed) which never yet they could witneſs ſatisfied in all the Sects and opinions they have been in, which is out of Chriſt the light, which is the new and living way.

By a labourer in the power of Truth (which doth make free) for the deliverance and freedom of the Righteous Seed.

George Fox, the younger.

LONDON, Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Alderſgate*, 1659.



A visitation of love, unto all people in (whose hearts there are any true honest tender desires begotten towards God and his Righteousnesse) in what sect, or opinion, or profession soever they be in, which is not in the Light.

Friends,

GOd, the higher Power, unto whom the soul is to be subject, he only hath immortality, and dwelleth in the Light; and he is *Light*: And he hath freely given his Son into the world, (by whom the World was made) for a covenant of *Light*, and he is the true *Light*, which lighteth every one that commeth into the World, that all men through him might believe, who is the Word of God, in whom is *Life*, and that life (marke) is the *light* of men; and the pure grace of God which bringeth salvation (by which the Saints are freely justified) hath appeared unto all men; yea the Eternal God of truth hath appeared unto you in his Son *Jesus Christ*, the true *Light*, and with this *Light* hath God made manifest unto you your sin and evil deeds, and with the measure of the *Light* of his Son (in you) sometimes hath he appeared in his mighty power, whereby he hath smitten you for your sins and evil deeds, and he by his power hath broken you into tenderness, & brought you down into lowlinesse for a time, and then by his unresistible power thus working (in you) did he beget a holy Seed, from whence pure desires and breathings after God hath often arose (in you) which seed could not, nor cannot be satisfied without Gods living presence; Now ye, not standing in the power which convinced you, and smote you and broke you into tenderness, and brought you down, and then begot a holy Seed in you; from whence a pure unfained love to God hath oft sprung (marke) you not minding the workings and movings of this power in you; nor waiting in it for to receive counsel, you entered into reasonings and thoughts, which the subtilty (which is the Devil) presented in you; and so ye hearkned not to Gods voice (the power which had wrought so in you) but you entred into reasonings with the subtilty (which abode not in the power) and this begot a questioning in you what that should be, which had so ap-

peared in you, and broken you into ſuch a tenderneſſe, and had wrought ſuch a ſuddain change in you, which you were not able toreſiſt; And ye going into the reaſonings in your minds; thus you turned from the pure power of God, and then ſin (which ſeparateth from Gods preſence, which he by his power [illegible] in you, had in meaſure ſmitten and brought downe in you) aroſe again, and got the dominion in you, and ſo you going thus from the power wherein ye ſhould have waited to have been preſerved in the tenderneſſe, ye ſoon loſt the tenderneſſe and fear, which the power had wrought in you; and then hardneſſe of heart ſoon grew in you again, and then the ſeed which God had begotten in you, (which cannot be ſatisfied without his preſence) that began to be ſorely oppreſſed in you, by the ſin (which ſeparates from Gods preſence) which got up more and more in you; through your turning from the power which ye once felt manifeſted and working in you againſt ſin: And then a grievous weight or burthen came upon the righteous ſeed in you; and then it began to groan and cry to God from under the burthen and weight of iniquity that was upon it, and then the *Light* appeared more brighter in you again, (for the ſeeds ſake which ſuffered in you) and ſhewed you that you were wrong, then the *Light* judged you for the wrong; and then trouble came upon you, and encreaſed in your minds; and then the Serpent, the ſubtilty, the devil (which abode not in the truth) he appeared likewiſe in you, and begot a hurrying, and a confuſed noiſe in your minds, and then preſented many things unto you, and ſtirred you up to do them, that ſo he might draw ye from hearkening unto the *Light* (wherein you ſhould have waited to have heard and known Gods voice, and council and to have ſeen and heard, what God had required at your hands) and thus the ſubtilty which is the Devil, who was a murtherer from the beginning, and abode not in the truth; ſought to draw you from the *Light* (which is the truth) that ſo he might murther the Righteous ſeed, which God had begotten in you, (unto which ſeed the promiſes are) Now your minds being drawn from the *Light* which convinced you of ſin, you entred further into ſin, and then you could not find any power for to reſiſt ſin, becauſe you went from the light which ſhewed you your ſin, where in ye ſhould have waited to have received power againſt ſin, and then the ſeed ſuffered in you, by the ſin which ye were entred into exceedingly,

ceedingly; and trouble increaſed more and more in your mindes, (this hath been the condition of ſome of you) and then the ſubtilty drew you into reaſonings & conſultings what to do, that ſo the burthen which you felt, and the trouble in your mindes might be removed; So ye hearkning unto the ſubtilty, he then preſented ſeveral things unto you to be done, ſome of which once were commanded by God to be done by them unto whom the command came, and ſo the ſubtilty perſwaded you, that ye muſt do thoſe things likwiſe, before ye could have peace, and witneſs the burthen and trouble removed, which ye felt; So he having drawn you out of the ſenceableneſs and feeling of the *light* and power of *God*, your underſtandings became wholly darkned, as unto the counſel of *God*, and then theſe things which the ſubtil enemy preſented, exceedingly pleaſed the affectionate part in you, and ſome of you he perſwaded to act ſuch things as *God* never commanded any to act; and ſo ye going from the light (which never changeth) and hearkning unto the ſubtilty (which leads into changeableneſſe) here ye began to run into *Sects* and opinions, and heaps, and parties, and deviſions; yea, here is the ground and riſe, and beginning of all *Sects*, and opinions in the world, peoples going from the *light* and power of *God*, which leads into the ſubſtance, and into oneneſs of minde, and hearkning unto the ſubtilty which leads but into the likeneſſe of *Truth*, and into ſelfe-ſeparation and deviſions, and changeableneſſe of mind, and when the *Serpent* had drawn you into ſeveral opinions, and practices in your worſhip, then he fed you with knowledge, that ſo each of you might be able to plead, and contend for your opinions and practices; and then he begot a ſtrong, hot, haſty will in you (which hath been called zeal for *God*) whereby he drew you into hot contentions one with another, and ſo by little and little he raiſed up a ſecret envie and prejudice in you, one againſt each other, till at length ſome of you break forth into rage, and ſcorne, giving one another ſcornefull Names.

And thus the Miſtery of Iniquity wrought in many of you, untill the ſeed grew weak in you (as to your feeling) and became as a dead thing unto you, being thus ſtrangled in you, by your going from the Power, into thoſe things that the power of *God* never moved, or drew you to act, (but the *Serpent* which abode not in

the power) So then you were not ſenſible of ſuch a burthen indeed, as ye were once, when the ſeed which God had begotten in you was more quick and livelie, and then the ſubtiltie perſwaded you that now you were right, becauſe you felt not ſuch a burthen and trouble in your mindes as you once did; and then a joy ſprung in you for a time, and then the ſubtiltie perſwaded you, that you were now entred into the work, and ſervice, and worſhip of *God*; and that he had given you ſome reward; now becauſe you were not ſenſible of ſuch a burthen, and trouble in your minds as ye were before you acted thoſe things in your worſhip, and thus the ſubtiltie beguiled ſome of you; But this condition continued not long with you, for Gods eternal witneſſe (which ye had as it were ſlain, and made merry over it) that aroſe and appeared in you again, for the ſeeds ſake, and deſturbed and broke that falſe peace, and joy and preſwaſion that you were got into, (through tranſgreſſing [and going from] that which is pure of God in you, and acting thoſe things in the tranſgreſſion, which *God* never required at your hands) and then with *Gods* witneſſe the *light*, you ſaw your ſelves wrong again, and the *light* judged you for your forwardneſſe, and then you begun to loath thoſe practices in your worſhip, which before you delighted in, and then ſomething you came to feel ſtirring in you again, which was not ſatisfied, but breathed and groaned and cried unto the Lord; and then you were in a fine tender condition again; But then the ſubtiltie ſoon appeared in you again, and preſented ſome other new things unto you, and called thoſe which he had formerlie led you into, old emptie weak and beggerlie things, and thus he wrought in the ſubtiltie, to draw you from hearkning unto that which made manifeſt your condition unto you, and thus he hath drawn ſome of you into moſt of the Sects and opinions that be in the World, and through them, and thus in the ſubtiltie hath he wrought in you to ſave his head, (or life) for he knew that if you had hearkned unto the truth of *God* as it appeared in you, and had obeyed it, that then *Gods* power would mightily have been made manifeſt in you, whereas the ſeed immortal would have been raiſed up in you, which would have bruiſed his head.

So take notice how the Lords love, the Light hath followed you, and checked and reproved you for your haſtineſſe and forwardneſſe

wardneſs, and hath ſhewed unto you the emptineſs and deadneſs of all the profeſſion and worſhip that ever you have run into.

And ſome times when you have been brought into lowlineſs and tenderneſs; by the power of the Lord which hath ſmitten you, then the Lord hath opened mighty things in you unto his ſeed, which breathed and thirſted after his righteouſneſs, and could not be ſatisfied without it, and then the Serpent hath wrought in you again in the ſubtilty, to lead you from that which opened, and from the pure, and ſo lead you up in the boaſting nature, to hold forth thoſe things in the fleſhly Principle which the Lord opened unto his own ſeed, and thus he hath kept you out of the life and power of truth, and he hath filled ſome of you a with many ſtrange imaginations, and expectations concerning God and Chriſt, and his appearance without you; and ſo all along he hath ſtrove to keep you from minding Gods appearance within you, by drawing your minds into the viſible changeable things, and yet the Lord in love to his own ſeed hath ſpared you; ſo mind the Lords long patience, and forbearance which hath been great towards you, for his Seed ſake in you, which breathes and thirſts after his righteouſneſs, and cannot be ſatisfied without his life and preſence.

And truely friends my love is exceeding tender and large towards you in whom there is ſuch a pure tender ſeed ſtirring, and my deſire is (who have ſeen the emptineſs of all profeſſion without the life) that you might come to witneſs the ſeed ſatisfied in you (with the pure power and life and virtue of the living God) which hath ſuffered long in you, and hath not been ſatisfied by reaſon of your diſobedience unto the light.

Therefore in tender bowels of love and compaſſion unto you, I do freely declare unto you all the new and living way which hath been from the beginning, which is Chriſt Jeſus the true light which lighteth every one which cometh into the world, whereby every one of you believing in the light, may come to receive a particular ſatisfaction from Chriſt, from whence the light doth come.

Friends, the manifeſtation of the ſpirit is given to every man to profit withall, but you have tranſgreſſed and gone from the manifeſtation

feſtation of Gods Spirit in your own particulars, and ſo it is impoſſible for you for to profit in the things of God, or come to receive a particular ſatisfaction, until you come to own that, and believe in that which you have tranſgreſſed and gone from, which was given you to profit withall, and to lead you into the ſubſtance, which giveth ſatisfaction; now the manifeſtation of the ſpirit doth ſhew unto you your runings and willings, and actings and ſtrivings that ye have been in, whereby ye could never obtain ſatisfaction unto that in you which breathes to do the will of God; now you muſt mind that which makes manifeſt theſe things unto you, and as you take notice of that (which is the light) and waite in it, you will come to feel it drawing you into ſtilneſs, and coolneſs and quietneſs of ſpirit, and then with the light you will come to diſcern the ſubtilty, and the motions thereof, which hath oft beguiled you, by drawing you from quietneſs and ſtilneſs into the Airy imaginations, whereby he hath toſſed and unſetled your minds; and as you waite in that which doth make manifeſt, (which is the light) and believe in it, you will come to feel ſomething ariſing in you, in power to judge and condemn the ſubtilty, as that ſtirs in you to draw you from waiting upon God, and then you will come to know and feel, the ſpirit of Judgement and burning, placed in you to purge you, and as you waite in the judgement in patience and ſtilneſs you will come to hear the ſtill voice that is ſpoken of in the Scriptures, ſaying, This is the way (and ſhewing it unto you) and when you ſee the way as you waite in that which ſhewes it unto you, then you will come to hear the command in power, ſaying unto you, walk in it, and then you will come to know your Teacher which cannot be removed into a corner, and ſo here the path of the juſt ye will all come to know and witneſs in your ſelves, which is the ſhining light which ſhineth more and more, until the perfect day; for as you all waite in that which calls for ſtilneſs and ſilence to the fleſh and the motions thereof, ye will come then to ſee more light and ſo ye will come to witneſs what *David* ſpoke to be true, who ſaid to God, in thy light ſhall we ſee light, and then the juſt (which hath been long oppreſſed and burthened in you) will begin to ſpring

and

and as you believe and waite in the light, your minds being ſtaid in it, you will come to feel Gods living power working and operating in you, condemning and removing that in you, which hath oppreſſed and burthened the juſt, and ſo by Gods pure power, (as you waite and continue in it,) you will come to feel and witneſs the juſt holy ſeed raiſed up in you from under that which did oppreſs and burthen it, and here you will feel the captive come out of captivity by the Goſpel which is the power of God, and the priſon door ſet open, and the priſoners ſet at liberty; and then as you waite in the light you will come to feel Gods pure powerful preſence, and life and virtue running through you, which will refreſh the ſeed, which is tender, and give ſatisfaction unto it; and ſo as you all waite low in the fear of God, watching in the light, that nothing may get up in you to boaſt and glory which is not of God, you will then feel your love exceedingly encreaſed towards the pure living truth of God, and your whole delight will be to walk in the truth, in righteouſneſs and holineſs, (without wch no man ſhall ſee the living God) & as you all walk in the light obeying it, you will come into the pure fellowſhip, and Communion and unity of the Saints, and then you will feel the life, which is the blood of Jeſus Chriſt cleanſing you, purging and purifying you from all ſin; and ſo as every one of you abide in the faith, feeling it ſtanding in the power of God that will purifie your hearts, and give you victory over the world, and then you will come to receive a particular ſatisfaction from Chriſt the power, which is the Author and ground of the Saints faith, and you will feels Gods ſpirit, and power and life as you dwell in it, drawing and leading you into whatſoever he requireth you to do, and as you all waite and are ſtill in that which doth diſcern the thoughts and the intents of your hearts, and makes them manifeſt unto you, you will clearly come to diſcern the ſubtilty and the motions thereof, which would draw you to act ſuch things as the Lord doth not require you to act.

So all take heed to that which diſcerns the thoughts and intents of your hearts, for this is a meaſure of the word of life, which is quick and powerful, and as you all waite in it, you will feel it to be ſo: for you will feel it dividing the precious in you

from the vile, and this is the ingrafted word which is able to ſave your ſouls.

So this is not written to feed the carnal mind in any, but it is written for your ſakes, who are truely breathing and thirſting, after Gods righteouſneſs, and cannot be ſatisfied without it, that ſo you may all come into the true light wherewith you are enlightened, and that you with it may come to ſee how you have been toſſed and tumbled up and down by the ſubtiltie of the Serpent, in thoſe things which could never give you true peace nor ſatisfaction; and that now through believing in the truth and obedience of the ſpirit, you may all come to witneſs a particular ſatisfaction, and that you may come to feel the pure image of the holy God reſtored in you, even his everlaſting righteouſneſs, his power, his wiſdom, his life and glory raiſed up in you, to have Dominion, and to rule over all the earth and to ſubdue it, that to the pure God of life and vertue might be glorified in your mortal bodies, and that you might all come to feel and witneſs an everlaſting habitation of reſt and peace in him who is worthy of all honour and praiſe, and thankſgiving and Dominion for evermore, Amen.

Now ſome of you who have been ancient Profeſſors will ſay to us; if we ſhould joyn to you, we muſt lay down all then that ever we have profeſſed; and what, have we been Profeſſors ſo many years and yet have to begin all again? have we known nothing of God all this time? this is hard ſay they.

To this I anſwer, friends, if you come to joyn to the truth, you muſt then lay down and leave and forſake all that which you have held up and practiced in your own wills which you were never led or required to hold up or practice by the ſpirit of truth; but I do know and own that there was a pure living Principle of God, ot ſtirring in you, in your Profeſſion, by which Principle of God you oft ſaw that you were wrong and that you did that which was not well pleaſing in the ſight of God in your Profeſſion; for that Principle of God in you, the light, Judged and condemned you for many of your actions which you acted, and ſometimes the Lords witneſs brought you into a tender low condition; and then opened things unto the Seed in you, but you not taking heed to the light to be the guide and

ſtay

ſtay of your minds you continued not long in that condition, but your conſulted with the ſubtiltie (which drew you from Gods witneſs) what you ſhould do, and ſo waited not in that which brought you into tenderneſs to receive Gods Councel in that, but you took Councel of the Serpent, and your own hearts, and ſo ran into things which God never required at your hands, and therefore God had no regard unto your worſhip, becauſe it was not in the Spirit and in the Truth, you not being guided therein by the Spirit of Truth; ſo unto that which was in the beginning you muſt all come, which is Chriſt the true light; who hath enlightened you, and you muſt learn of him who is the light of life, the word and the Power by which all things were made, and are upheld, and you muſt be ſubject unto the meaſure of him in you, and this his meaſure if you ſubmit to it, that will bring you to ceaſe from your own wills, and works, and to waite in ſilence and patience, to ſee and feel Chriſt the Power of God, to work all your works in you and for you; and if you own the light, that will plainly ſhew unto you how God formerly appeared unto you, and how you went from his appearance; ſo the light will own that which God opened unto you at any time, but it will deny and condemn your own imaginations, which you mixed with that which God opened unto you, and ſo unto this witneſs of the Lord you muſt all come, and believe and waite in that which will ſeperate the precious from the vile, before that can be ſatisfied in you which breathes after God.

So my tender love and compaſſion is unto that in you which is not yet ſatisfied, but doth truely hunger and thirſt after the life and Power of Truth, and my ſoul doth travell for freedom and ſatisfaction of that ſeed, and I ſuffer with it, and bear many things for its ſake, for I have true unitie and fellowſhip with that in you, and I know it, and am known of it; but I cannot have unitie with many of your practices, which ye have been in, becauſe they have cauſed the Seed in you, (with which I have unity) exceedingly to ſuffer, you not being guided and led into them by the Spirit of truth, and ſo againſt all ſuch practices I do bear witneſs in the ſpirit of meekneſs, and I labour in the ſpirit of Love, to turn Peoples minds unto the manifeſtation of the ſpirit of truth,

which is given to everie man wherewith to profit; so all people feel that and mind that, and heaken unto that which oft riseth in your hearts, against Lust, against covetousnesse, against pride, against vain and needlesse words, and thoughts, and against all evil in its appearance; and as you all minde this principle which moves and stirs in you, against all evil, you will feel it devide your good words from your bad words, and good thoughts from bad thoughts, and good deeds from bad deeds and that which devides betwixt these, and shewes you the difference of them, this is the word which *Moses* and *Paul* wrote of, which is nigh the mouth and in the heart; Yea this is the word of reconciliation, which reconciles to God, this is the ingrafted word, which is able to save the Soul.

Now you being turned to this word, even to that which discerns the thoughts and intents of your hearts, as ye wait in this, let the subtilty appear never so subtilly to draw your hearts after any thing, or into any practice, which the Lord requireth not of you then this word which is the power, it wil make it manifest unto you, and it will stop you from entring into any such practices if you will fully resist it not, and believing & waiting in this word, it will not suffer you to speak any hasty unsavourie words, or word, and then ye will come to be truly sensible of a bridle to the tongue, without which the religion is vain; and this word, ye taking it to be your guid, it will bring you into savourie sound words, seasoned with the grace of God, and so as your words and actions, and lives come to be ordered by this word (Christ the power of God) they will reach unto the witnesse of God in every one where ye come, and if ye will hear this word and regard it, and not resist it, it will work true faith in you, by which you will feel your hearts purified from sin, and ye will feel it giving you victorie over the world, within and without, and if ye keep in this faith, ye will not make haste, for ye will feel the eternal light (which is the life of the Word, calling and drawing you out of the hastie nature, into sobernesse stilnesse, and quietness, and meeknesse of spirit, and so ye will feel your strength renewed in the Lord, as ye all wait upon him in his light; and all beleiving in the *Light* ye will not come into condemnation; and as ye all wait in that which discerns, and reveales the thoughts and the intents of your hearts (which is the word of power) this also will

devide

devide between your good thoughts and your bad thoughts, and the good motions, and the bad motions, which you will see stirring in your mindes, and if you hold fast the word of truth, it will preserve and keep you out of the bad thoughts and motions, and it will join you unto the good, and ye will come to feel the operation of the spirit, and life, and power of God in you, to shake, and overturn and work out that ground (which hath been in you) from whence the bad words, and bad thoughts, and bad motions hath arose, which hath burthened the oppressed the tender seed in you, which you never could witnesse satisfied with all that ever you have performed; but as ye all believe, and wait in this unchangeable measure of God, you will come to feel the burthen taken off the Seed; and ye will come to feel, and witnesse more true durable peace and satisfaction in one hours waiting upon God, then ever you felt and witnessed in all the words that ever you have heard from any man or woman in all your lives, or in all your practices that ever you have practised (before you were brought to wait upon God in his gifts, which he hath given you to profit with all) although in those things which we have practiced, I know ye have had a great joy appearing in you for a time, but it was not durable nor lasting; for when Gods true and faithful witnesse, (the light) appeared and shewed you, how that God never required those things at your hands, which you had practiced, then your joy, and peace withered, and came to an end, which you appeared some time to have in those practices, and if at any time ye come to feel some little peace, and joy, and refreshment, through what God opened to the seed in you, when by his power ye were brought into some tenderness, ye soon lost this also, by going from that which brought you into the tenderness; But as you all come into the obedience of the spirit, and abide in it, this will bring you into the seasoned life, and then ye will come to feel and witnesse pure peace, and joy, and refreshment, and satisfaction which will last, and abide for ever with you, if ye abide in the spirit, and then ye will be made willing to lay down, and denie all that which ye have been acting, which ye never were lead and guided to act by Gods pure holie spirit; and to denie all such also as would draw you to act that which God requireth not at your hands.

So take heed of ſuch as daubes with untempered morter, and heals deceitfully, who will ſpeak peace, when there is no true peace, (but the pure witneſſe of God condemns) for ſuch with the good words and fair ſpeeches deceives the hearts of the ſimple, keeping them ever learning, but never able to come to the knowledge of the truth, and theſe through covetouſneſſe and fained words make merchandize of poor people, for they have a forme of Godlineſſe, but they denie and reſiſt the power, and therefore from ſuch turn away; And all minde that, and feel that, and be ſubject unto that; which for ſin condemnes ſin in the fleſh, and then you will feel the ſpirit of judgement and burning, and righteouſneſſe, through which the ſeed is redeemed, which Seed is heire of the Kingdome of God; So all waite in the meek, lowlie quiet ſpirit, that ye may come to witneſſe this holie Seed, which delights to do the will of God, (by the power and life of God) raiſed up in you, and brought forth out of captivity, and ſatisfied.

And look not nor ſtrive not after great and high things beyond your meaſures (for that puffs up, and leads into confuſion and darke immaginations) but all wait and be ſtill in the meaſure of Gods Light manifeſted in you, that ſo ye may come to feel him revealing his ſecrets and miſteries unto the babes which cannot live or be ſatisfied without him.

God is making known that, and ſtiring that in the hearts of people (throughout the world) which doth and ſhall confound and overturne all the wiſdome of this World, and the ſubtilty of the Serpent (from whence all the Worlds wiſdome aroſe) and therefore the hand of the Lord will be terrible and heavie upon the diſobedient, who diſobeyes and tranſgreſſeth that which he hath put into their hearts, (whereby he is opening a mighty underſtanding in the people) But the everlaſting bleſſing and peace and joy and glory of the Lord over all ſhall ariſe and reſt upon all theſe that join to, and believe in, and obey that word which is nigh, in the mouth, and in the heart.

BRITISH 11 OCT 1903 MUSEUM

THE END

WORDS

Of the everlasting and

True Light,

MUSEUM

21

VVho is the Eternal living God, and the King of Saints, which he gave unto me his servant, to declare unto the inhabitants of the earth, and unto all such as have any true tender desires in them after Righteousnesse, and truth.

And this is the message which I have heard and received of God, and now in his power do I declare it unto you, that the True God is Light, and in him is no darkenesse at all, and he onely hath immortality, and dwelleth in the light, and all the Nations of them that are saved shall walkin his light; but unto the wilful and disobedient whoare offended at the light, the light shall be a Rock of offence, and a stone of stumbling, and a snare, a trap, and a ginn, and they shall be snared, and shall stumble and fall and be broken by it.

By *George Fox* the younger in the Truth.

O Lord God of light and life, how excellent is thy Name to the Saints? we will rejoyce in thee the light, for with thee is the fountain of life, and in thy light shall we see light.

LONDON,
Printed for *Thomas Simmons*, at the Bull and Mouth near Aldersgate, 1659.

THE EPISTLE TO THE READER.

READER,

WHO ever thou art, be moderate, and take heed of disobeying, and despising the true light; for if thou dost, thou disobeyst and dispisest the True and Eternal God, who is light, and that is his Name, whereby he is and will be known in this age and generation.

Therefore stumble not at the Light which lighteneth every one which cometh into the World, for if thou doest, thou stumblest at God, his Name, at Christ the Word, by which all things was made, and are upheld, at the door, the way, the truth, and the life, at the Rock, at the elect Stone, and these all are but one, and if thou stumble at these, what ever thou art, thou shalt be broken.

But they that obey and believe the true light, they shall be made children of the light, and shall be taught of God and shall walk in his Light.

Hearken

HEarken, oh ye Nations! and give ear ye Inhabitants of the earth Thus ſaith the Lord God of Heaven and Earth, whoſe Name is the Light, I am the Lord, and there is no other that can ſave, I the light created all things, and formed and made you all of the duſt, and I breathed into you my Light, my Life, that ye with it ſhould have been guided, and led in my wiſdome, to have ordered all things which I have created, and to have ruled over them all, that I in you might have been honoured and exalted over all the works of my hands, which I the light created; but from me the Light ye have departed, and ye have hearkened unto the ſubtil Serpent, which is the Devil, who abode not in me the Light, the Life, the Truth, which created all things, whom I have curſed above all the beaſts of the Earth, who is the Seed of Enmity, and ye hearkening unto him, he hath begotten you into Enmity againſt me the Light, and ſo hath begotten and led you into the Curſe, and ſo he is become your Father and Leader, whom I have curſed, and all that ye bring forth and act in him I have curſed, becauſe it ſtands in the Enmity againſt me the Light; yet I the Light have looked upon you, and pitied you, becauſe of the loſs that ye are come into, and the darkneſs that is come upon you all, through your departing from me the Light. And I the Eternal God hath ſent him who was glorified with me before the World was, by whom I made the World, who is not without me, nor I without him, but he is in me, and I in him, and he, and I, and the Spirit that proceeds from us, are one being and ſubſtance. (Mark) I the eternal God hath ſent him into the World, who was glorified with me before the World began, and he is called my Son, becauſe he is the Expreſs Image of my Glory, and bears my Name, the Light, the Life, the Truth, which is but one, and he is my Love unto you the World; and that is he that lets you ſee the Enmity and the darkneſſe that ye are in, and how ye are departed and gone from me the life; and for this end I have ſent him a Light, that you all through him the Light might believe, that ſo he who ſhews you (your) Sins, your enmity, your darkneſs, ye believing in him might receive power to come out of it, and that he might ſave you from the curſe which ye went into, when ye hearkened to the Serpent, whom I have curſed who is become your leader; But o I have ſent you the Light to be your Leader, to lead you from the Serpent, and out of all that which he hath led you into. (Mark) out of Enmity againſt me, out of darkneſs, and ſo out of all unrighteous words and deeds, and thoughts; And I the Eternal God hath given my

Son, the Light, power to plague, and to judge, to condemn, and to destroy all those that will not hear him, the Light, who makes manifest unto you your unrighteous words, deeds, & thoughts, which the Serpent hath led you into; and because ye live in these, I cannot have fellowship with you, nor reveal my secrets unto you, but my anger is kindled against you; but if ye would hearken unto my love, the Light, which lets you see all that ever you have done, and own him to be your leader, and receive him, and give up yourselves to be guided by him, then you should feel his power in you, (which I have given him) to lead you out of enmity, and darkness, and the curse, and out of all sin, which was the cause of the curse, and so to destroy that nature in you, which the Serpent hath begotten ye into, and to beget you again into the nature of himself, the light, in whom I am well pleased, and then my anger would be turned away from you, and I should have fellowship with you again, as I had in the beginning, and the Serpents head ye should come to witness bruised (who drew and led you out of me the Life) and the tree of Life, which I shut you from (because of your disobedience, ye should come to know it and to feel it, and to feed upon it again, and I would delight to do you good.

But oh ye disobedient! ye are far from this, because ye despise Me, my Son, my Spirit, who are one, who is light and life, which is not far from you; for the life giveth unto every one of you life and breath, and you and all things are upheld by me, the light, whose presence filleth heaven and earth; and I have long spared you, and my patience and long-suffering towards you have been exceeding large; but you in your imaginations hath put me a far off, and ye will not own me, the light, the life in you, because my appearance in you hath been, and yet is to make manifest sin and evil in you, and to check and reprove you for it, and to call you out of it; and therefore you are offended at me; and you whom the Serpent, the Prince of the power of the Ayr hath led out of me, into airy imaginations; you scorn me, the light in you, and counts me a low, poor, weak thing, not worth the taking notice of, because I have been patient towards you, and have tenderly, meekly, and lovingly made manifest unto you sin, and evil, in its appearance, and hath reproved you for evil gently; therefore you have disobeyed me, and dishonoured me, and called me a natural light; and ye have said, the light am not able to save those that believe in me; and many of you hath got my words, which I the light spoke in my servants of old,

and

and ye in the enmity give other meanings to my words, and ſo with my words mixed with your own meanings and imaginations, ye fight againſt me the light and life within you, and ſo againſt my children, which bears teſtimony of me the light, who lighteth every one that cometh into the World; and theſe your iniquities I have long born, and you have grieved my ſpirit, which hath long ſtrove with you, and I the life hath been oppreſſed in you, and by you: But verily my Spirit ſhal not alwayes ſtrive with you, neither will I the light alwayes bear your iniquities; for verily I the Lord God Almighty, who am the light, which hath made manifeſt your iniquities unto you, which ſome of you cals Natural, and ſay that thoſe who are led and guided by me the light within, which makes manifeſt ſin, that they are guided by a ſpirit of error and deluſion. Mark, I wil make you know your blaſphemy, and you ſhal know & feel to your everlaſting deſtruction, (if you ſpeedily repent not) that I the light [which lets you ſee ſin, and reproves you for it] am ſpiritual, and am the ſpirit of truth, who leads all thoſe that receive me out of all error and deluſion, into all truth: and i'le make you know, that I the light am a conſuming fire, which none can quench; for now will I the light and life ariſe, who hath ſo gently reproved you for ſin, and called you out of it, and hath ſo long ſuffered in you, and by you, as a Lamb, yea, I will ariſe, and eaſe me of my adverſaries, I will not ſpare any that will not own me, the light, but I will overturn you all, without reſpect of perſons, and I will give to every one according to the fruits of their doings. I matter not what name ye are called by, whether it be a King, or Protector, or Prince, or Noble, or Lord, or Judge, or Juſtice, or Parliament, or Prieſt, or Lawyer, or gathered Churches, or Army, or Gentry, or mean Men, or Beggers. (Mark) I the light made you all of one blood, I formed you all of the duſt, I breathed into you the breath of Life, I gave you the light to lead you, and to order you, and that ye in it ſhould have walked and ordered all things to my glorie; but many of you have ſleighted me the light in you, and would not take councel of me, nor be ordered by me, but hath choſen to follow your own hearts luſts, and hath taken counſel of the Serpent, and hath choſen him to be your leader, and in his wiſdom ye have walked, and by him ye have been ordered, and by him ye have ordered things to the diſhonor of me, the light, whom many of ye calls natural. Mark, I the true Light will ariſe, and will plague and torment all you that diſobey me, and wil not turn at my reproof; I will bring ſuch heavy judgements upon you, as hath not

been felt; I will be a swift witness against all the wicked, I the light will stop the mouths of vain talkers, I will confound the wisdome of wise men, I will make diviners mad, I will bring down the high lofty spirits of men. I will make ye bow unto my Name the light; you shall feel it is not natural nor weak (as some of you have said of it) for it shall break you to pieces, and all your profession and wisdome, which is out of the Light, I the light (in you) will confound it all, i'le break all Sects and opinions, and gathered Churches (so called) which are not in me; I the light in you, will take away all peace from the earth, yea, ile bring you to your wits ends, i'le burn your heavens, all your joy, your peace, your righteousnesse, which stands in the power of darkness; I the light in you will consume it all; i'le burn heaven and earth, ile burn within and without, ile strike with astonishment, with fear and amazement, with madness and destruction; ile bring plagues within, and plagues without, until I have consumed all you mine enemies, who will not own me the light within: I the light will overturn Kingdoms, and Nations, and Rulers of all sorts, and Armies, and gathered Churches, which will not own me the light in them, to guide and lead them.

Woe unto the murtherers, whoremongers, thieves, drunkards, cheaters, swearers, lyars, hunters, gamesters, vain-talkers, and all workers of iniquity, who hates me the light, which hath made manifest your abhominations, and reproved you for them: I have been pressed with your iniquities, but I the light will arise upon you, and if ye will not hear and return speedily, ile fall upon you, and grind you to powder; and all, both High and low, rich and poor, professors, or not professors, and all time-observers, who will not own me the light in you, and return to me the light, I will make no difference of you, because of your names or places, but I will break you to pieces like a potters vessel, ile tread you like mire and clay in the streets, and ile make you know, that I the light (which lighteth every man which cometh into the World, that all through me should believe) am the true eternal God, which created all things, and that by me the light all things are upheld, and that there is not another beside me that can save, for I will famish all the Gods of the Heathen, and destroy them, and those that worship them, and will not repent and turn unto me the true light, ile make short work, I will cut it short in righteousnesse, and I the light will be exalted over all the earth, and ile prove my self to be stronger then all in this generation.

And all you who are ſcoffers and ſcorners, who ſcoffes & ſcorns at my children, who in this the day of my power, hath trembled at my word, Mark, ile make you aſſuredlie to tremble and quake, yea, you who have deſpiſed me the light, and have ſcoffed at my workings in my people, I the Light in you will make you to drink the cup of trembling, and ye ſhall not be able to reſiſt it, and then ye ſhall know that I the light am he that will work, and none ſhall be able to ſtop me, yea, I the everlaſting light will wound, and none ſhall be able to heal; I will kill, and none ſhall be able to make alive: Therefore conſider what I ſay before the day of your viſitation be whollie paſt, and return unto me the light in you, and repent, leſt my long patience come to an end, and ſo I deſtroy you utterlie.

Now all people, in whom there are any true tender deſires after truth and righteouſneſſe, I the true Light in you did beget them, and if ye will hearken unto me, the Light in you, I will let you ſee all that which doth oppreſſe thoſe deſires in you; and I will not onelie ſhew you that which doth oppreſſe thoſe deſires in you, but I the Light (if ye will receive me, and learn of me) will teach you to denie, and to reſiſt all that which is contrary unto me, which doth oppreſſe that which I have begotten in you; and if ye will believe, and wait in me the light, I will give you power to reſiſt all that which is contrary unto me, and I will deſtroy all the works of the Serpent in you, and bruiſe his head, and I will purge out all your iniquities, and forgive all your treſpaſſes, and I will change your nature, and I will make you new creatures, if ye will hearken unto me, and obey me the Light in you; and I will make you partakers of my Divine Nature; and I will judge, and condemn, and conſume all that in you which is contrary to my Nature, if ye will abide in me the Light; and I will take away all darkneſs, & earthly-mindedneſs, & I will reveal my ſecrets and myſteries unto my ſeed in you, & I will cauſe you to delight alone in me the Light of Life, and I will feed you with the Bread of Life, and ye ſhall drink of my Life, and ye ſhall be ſatisfied; and I will manifeſt my power more and more in you; and if ye will be faithful unto me, and obey my voice, and wait upon me the Light, then I will make the crooked waies ſtrait before you, and the rough waies ſmooth, and I will deſtroy the power of darkneſſe within and without you, and if ye will follow me, I will lead you out of the World, and Wordlie cares, into patience, into meekneſs, and into ſtilneſs and quietneſs of ſpirit; and whatſoever you ſuffer for my Names ſake, I will be your exceeding great reward, and I will be your dread, and ye ſhall be the dread of Nations, and I will be your

glorie, and ye ſhall be the glorie of Nations, and I will reign over you, and ye ſhall reign over all the World, in my Light, and Life, and Power; and if ye continue in me the Light, I will give you dominion over all your enemies, within and without you, and I will make them all bow before you; and I the Lord God of Light and Life will be your Redeemer, and Saviour, your Rock, your Shield, and your defence, and if ye will wait in my life, it ſhall be your life, and I the Life will deſtroy the deſtroyer within and without you, and I will bring you out of all trouble, and reſtleſneſs, and diſſatisfaction, and I will be your peace, and your reſt, and your ſatisfaction, and ye ſhall lie down in me the Light of Life, and none ſhall make you afraid. Theſe things ſhall you come to witneſſe in the work of your regeneration, and much more then is here expreſſed, if ye be faithful unto me the true light in you, who have no fellowſhip with any thing that is evil; and then I will purge all evil out of you, and even as I am, ſo ſhall ye be alſo; yea, I will work this work, and perfect it in you, if ye continue and abide in me the light.

Now if any ſhould ſay, that here is nothing ſpoken of Chriſt, in what I have here written; I anſwer, what I have here written, is the words which the Father, who is one with Chriſt the Son, gave unto me to write, in which words the true Chriſt is owned, and a teſtimonie given of him, and no other.

But further, in the fear and wiſdom of God, for the ſatisfaction of the ſimple, I do declare in plain words, that I do believe in the true Chriſt, the Lord of Life, who was glorified with the Father before the World began; and I do believe that he was in due time made manifeſt in that bodie of fleſh, who was called Jeſus, and that in him the fulneſſe of the Godhead dwelt bodilie, who was ſuppoſed to be the Carpenters Son, whom the Jews crucified without the gates of *Jeruſalem*; and I have remiſſion of ſins through his blood, who is the Lord of Life, and he was buried, but he is riſen, and aſcended, and ſits on the right hand of the Majeſtie on high: This is the Chriſt I own, who alſo was, and is crucified in *Sodom* and *Ægypt* by the rebellious, yea, he is crucified a freſh, and put to open ſhame now, by thoſe that trample the blood of the Covenant, the Light of Life under their feet, and counts it an unholy or a natural thing, and ſuch acts deſpitefully againſt the Spirit of Grace; and ſuch murthers the Seed which keeps the commands of God; and ſuch will God the light overthrow and burn to aſhes, as he did *Sodom* and *Gomorrah*; but all that loves and obeys the true light (which is the fire) ſhall be ſaved and preſerved by it, and ſhall remain unhurt, but all that hates and diſobeys the light in them, that is their condemnation, the light.

Theſe are faithful and true ſayings, and things alſo that muſt ſhortly come to paſſe, and he witneſſed.

THE END.

17 JU 1963
MUSEUM

A PAPER
sent forth into the
WORLD
From them that are ſcornfully called
QUAKERS,
Declaring the grounds & reaſons why they deny the teachers of the World, (who profeſſe themſelves to be Miniſters) and diſſent from them.

BRITISH MUSEUM

22

FIrſt, They are ſuch Shepherds that ſeek for their gain from their quarters, and can never have enough, which the Lord ſent *Iſay* to cry out againſt, *who bid all come freely without money and without price*, and was not hired, but ſpake freely, and theſe make merchandize and a trade of words, & therefore we cry out againſt them, and deny them, *Iſai.* 56.11. & 55.1.

They are ſuch Shepherds that ſeek after the fleece, and cloath with the Wool, and feed with the fat, which the Lord ſent *Ezekiel* to cry wo againſt, who made a prey upon us, and the Lord ſaid, *He would gather his ſheep from their mouths, and that we ſhould be a prey to them no longer*; and we do witneſs the promiſe of the Lord fulfilled; and therefore we deny them, *Ezekiel* 34.20.

They are ſuch Prieſts as bear rule by their means, which was a horrible and filthy thing committed in the land, which the Lord ſent *Jeremiah* to cry out againſt; while we had eyes & did not ſee, we held up ſuch Prieſts, but the Lord hath opened our eyes, and we ſee them now in the ſame eſtate they were in which *Jeremiah* cried out againſt, who did bear rule by their means, and therefore we deny them, *Jer.* 5.31.

They are ſuch Prophets and Prieſts that divine for money, and preach for hire, which the Lord ſent *Micah* to cry againſt; and while we put in, do their mouths they preached peace to us, but now we do not put into their mouths, they prepare war againſt us, and therefore we deny them, *Micha* 3.11.

They are ſuch as are called of men Maſters, and call men Maſters; and have the chiefeſt place in the Aſſemblies, and ſtand praying in the Synagogues, and lay heavy burdens upon the people, which Jeſus Chriſt cryed wo againſt, and bid his Diſciples not to be ſo. *Be ye not called of men Maſters, for one is your maſter, even Chriſt, and ye are all Brethren*; ſo we

do witneſs Jeſus Chriſt our maſter, and ſee them to be in the ſteps of the *Phariſees*, and therefore we deny them, *Mat.* 23.8. 10.

They are ſuch Teachers, that with feigned words and through covetouſneſs, made merchandiſe of us, and do upon the people, who by oppreſſion maintain themſelves and wives in pride and idleneſs, in hoods, Veils, and changeable ſuits of Apparel, who go in the way of *Cain*, to envy, murder and perſecute and after the error of *Balaam*, who loved the wages of unrighteonſneſs, following after gifts and rewards, which the Apoſtle cryed againſt, and therefore we deny them, 2 *Pet.*2. *Jude* 11.

They are ſuch Teachers that have told us, the ſteeple houſe hath been the Church, when as the Scripture ſaith, the Church is in God, and therefore we deny them, 1 *Theſ.*1-1.

They are ſuch teachers as have told us, the Letter was the Word, when as the letter ſaith, God is the word; therefore we deny them, *Joh* 1.1.

They are ſuch Teachers as have told us, the letter was the light, when as the Letter ſaith, *Chriſt is the Light*, therefore we deny them, *Joh.*1.1. 19. and 8.12.

They are ſuch Teachers as ſprinkle Infants, calling it an Ordinance of Chriſt, and baptizing in the Faith, in the Church, when as the Scripture ſaith no ſuch thing, and therefore we deny them; but the Baptiſm by one Spirit into one body we own, 1 *Cor.*12.13.

They are ſuch Teachers as tell people of a ſacrament, for which there is not one Scripture, and ſo feed the people with their own inventions, and therefore we deny them; but the Table and Supper of the Lord we own, 1 *Cor.*10.

They are ſuch Teachers as tell people, that *Mathew*, *Mark*, *Luke* and *John*, is the Goſpel, which are but the Letter, *The Lamb of God which takes away the ſins of the world, is glad tidings to poor captives*; glad Tydings were promiſed before the Letter was written, *the ſeed of the woman* ſhall *bruiſe the Serpents head, and he ſhall be a light unto the Gentiles*. The Letter is a Declaration of the Goſpel and many have the Letter, but not Chriſt; but we having received the Goſpel, know them to be no Minſters of it, and therefore we deny them, *Gen.*3.15. *Luke* 1.1.

They are ſuch miniſters as go to *Oxford* and *Cambridge*, and call them the Well heads of Divinity, and to deny the Fountain of living mercies; and there they ſtudy, & read Books, and old Authors, and furniſh themſelves with Philoſophy, and fine words, and other mens matter, and when they come again, they ſell it to poor people; when as the Apoſtle ſaith, He was not made a Minſter by the will of man, and that the Goſpel which he preached was not of man, nor had he received it from man, neither was he taught it, & denyed all his learning which he had got by the will of man at the feet of *Gamaliel*. And ſo finding them in the will of man, preaching by the will of man, we cannot but deny them. *Gal.*1.

They are ſuch Teachers that tell people that Hebrew and Greek is the original, when as the Apoſtle ſpake in the Hebrew tongue to the Hebrews, who heard him in their own language, and yet perſecuted him; and the Greeks, who had the Goſpel in their own tongue, ſaid *the Croſs of Chriſt was fooliſhneſs*, theſe who had the Scripture in their own language, were

as

as ignorant of the life of them as our natural Prieſts, who ſpent ſo much time in learning a natural language, to finde out what thoſe meant that ſpoke forth the Scripture, who make poor people beleeve, that to know a natural tongue, is the means to underſtand the Original; the word which is the Original, was before all Languages were; *the word was in the begining*, wch word was made manifeſt in all the children of God, who ſpake forth the Scripture: holy men of God ſpoke as they were moved by the holy Ghoſt: Now all ye learned ones, where is your Original? here you and your original is razed out from the word, which is the original which the Apoſtles preached among the *Hebrews* and *Greeks*, which was before tongues were, and your Original, which will break all your tongues and Original to pieces. *Pilate* had your original of *Hebrew*, *Greek* & *Latine*, who crucified Chriſt: he that draws back into many languages, as into *Hebrew* and *Greek*, draws back into the naturals, & ſo draws into confuſion, but the Miniſters of God, who preach the everlaſting Goſpel which endures for ever draw up into one language; and ſo the Prieſts, and all that trade into natural languages, we utterly deny, *Acts* 22. 1 *Cor.* 13. *Joh.* 19. 20.

They are ſuch Teachers as have told us, that the ſteeple-houſe is the Temple, when as the Apoſtle ſaid, *Your bodies are the Temples of the holy Ghoſt*: and *Stephen* was ſtoned to death for witneſſing againſt the Temple, who ſaid, *God that made the world, dwels not in Temples made with hands*: and here I finding them in the generation that hold up the figures, and deny the ſubſtance, and to be ignorant of that Spirit that gave forth the Scriptures, we cannot but deny them, 1 *Co.* 6. 19. *Acts* 7.

They are ſuch Prieſts that take tythes, the tenth of mens labours, and Eſtates, and thoſe that will not give them, they ſue at the Law, and hale before Courts and Seſſions, yea, even thoſe they call their own people, their own pariſhioners: *Levi*, according to the Law received, Tythes, and he had a command to ſet open his gates, that the ſtrangers and the fatherleſs ſhould come within his gates, and be ſatisfied and filled; but we finde none more pittileſs of the fatherleſs and widows then they; and the Strangers they complain againſt to Juſtices, and perſecute, (though they neither ſeek to them, nor others, for any outward thing,) as wanderers; and here they walk contrary to the old Law: and the Apoſtle in his Epiſtle to the *Hebrews*, ſaid, *the Prieſthood being changed there muſt of neceſſity alſo be a change of the Law*: and we witneſs both the Prieſthood and the Law changed; but they that take Tythes, and they that pay Tythes, according to the old Covenant, deny Jeſus Chriſt the everlaſting Prieſthood, to be come in the fleſh, and here theſe Prieſts ſhew themſelves to be Antichriſts, that are entred into the world, and oppreſs the creation, when as Jeſus Chriſt ſaid, *Freely ye have received, freely give*; And the Apoſtle ſaid, *was there a wiſe man amongſt them that went to Law one with another?* Here they are evil examples to the people, to ſue, wrangle, and contend, and walk out of the ſteps of Chriſt, and all the holy men of God, yea, they exceed all the falſe Prophets in wickedneſs, for we do not read that ever any of them ſued men at the Law, and therefore cannot but utterly deny them, *Deut.* 14. 29. *Heb.* 7. 12.

They are ſuch Prieſts, as beſides their Tithe-corn, hay, beaſts, ſheep,

hens, Pigs, Geese, Eggs, Cheries, plumbs, take ten shillings for preaching a Funeral Sermon, more or less, as they can get it, and ten shillings for the death of a man, and money out of servants wages, and money for smoke passing up the Chimneys, and Easter-reckonings, and Midsummer-dues, and money for churching of women, and thus by every deviee get money and burthen poor people (that labour very hard, and can scarce get food and raiment,) to maintain them in idleness and pride. these are they that have hearts exercised with covetousness, burthening the Truth, and making the free Gospel, chargable; if the Apostle were here, he would be ashamed of them, and so are we, and therefore turn from them, and deny them, 2 *Pet.* 2, 3.

They are such Priests as not only take Tythes and money for many other things of their own hearers, and sue them at the Law for it, but they take money of them they do no work for, and rail against them, and say, *They that wait at the Altar are partakers with the Altar*, but live of them who are not of the *Altar*, and say, *The labourer is worthy of his hire*, but take wages of them that have not hired them, and if they will not give it them, cast them into prison, or take their goods by Justices warrants: these are they that Christ cryed wo against, who lay heavy burthens upon the people, who oppress tender consciences that own the everlasting *High Priest*, where do they find any of the *Ministers of Christ* bargaining for so much a year? Here they abide not in the *Doctrine of Christ*, but are *Hirelings*, and therefore we deny them, *Mat.* 23. 4.

They are such *Preachers* as have told us, *They have been Gifted men* and we find in the Scriptures, *That the Gift of God is free* and not to be *bought and sold for money*: and Job said, *wisdom is not to be purchased for money nor gold*; But they will not sell their gift under 200. 100. l. 80. l. or 50. l. a year, more or less, as they can get it: Here we finde they have not received the gift of God, but are like *Simon Magus*; and therefore we deny them, *Acts* 8. 20. *Job.* 28.

They are *Babylons Merchants*, that make a trade of the Scripture, and the Saints conditions, which the Prophets and Apostles spoke forth freely without *money and without Price*, and bad all come freely. How many hundred thousand pounds in *England* is gained by the Scripture, and humane Authors joyned to it? Where is there a more profitable Trade? here they make the Scripture their cloak and colour to get money by, and so make an Idol of it, and if any come to witness it fulfilled, as it was in them that gave it forth, they cry out to the Magistrates against them as Blasphemers and Deceivers: And if they answer, He that administers spiritual things, ought to reap carnals, let him consider, the Apostle wrote not that to the world, but to those that they had gathered out of the world, to whom the ends of the world were come: and let them gather people out of the world, and then they shall not need to bargain with them for things of the world, but their trading is with the world, and therefore we deny them, *Isai.* 55. 1.

They are such Preachers as take a Text out of the Saints conditions, and take a weeks time to study what they can raise out of it, adding to it their own wisdom, inventions, Imaginations, and heathenish Authors,

and

and then on the firſt day of the weeke go amongſt the people, having an hour-glaſſe to limit themſelves by, and ſay, *Hear the word of the Lord*, and for mony tell people what they have ſcraped together.

Theſe are they that ſpeak a Divination of their own heart, and not from the mouth of the Lord, which the Lord ſent *Jeremiah* to cry out againſt, *Jer.* 23.

Theſe are they that uſe their tongues, and ſay the Lord ſaith, when as the Scriptures ſay ſo, and the Lord never ſpake to them, *Jer.* 23. 31.

Theſe are they of whom the Lord ſpake, *I am againſt all ſuch as ſteal my my word, every one from his neighbour* : and ſo we are againſt all ſuch as *Jeremiah* was ſent to cry wo againſt, the Paſtors that now ſteal the words of the Prophets of Chriſt, and the Apoſtles, the Lord hath ſhaken his hand at their diſhoneſt Gain, and to them belongs the plagues that are written in the book they make a Trade on, for adding to it their own inventions, therefore do we come out from amongſt them, and deny them, *Jer.* 23. 30.

Theſe are they of whom the Apoſtle ſpeaks, *That creep into houſes, leading ſilly women captive, which are led away with divers luſts, which be ever learning, but never able to come to the knowledge of the truth*, though ſome have learned fifty, ſixty, or ſeventy years, covetous, proud, high minded, ſelf-willed, lovers of pleaſures more then lovers of God, who have gotten a forme of Godlineſs but deny the power thereof, from which the Apoſtles, bad turne away, and ſo do we, 2. *Tim.* 3. 6, 7.

They are ſuch Teachers that gave us and give people *Davids* conditions in Meeter: and when we had no underſtanding, we ſung after them as ignorant people do now, his tremblings, his quakings, his weepings, faſtings, prayers and propheſies; and when we ſung we put of our hats, and when they read them, we kept them on, and ſo they cauſed us to worſhip the works of their own hands: here they ſhew the ſpirit of error, making wicked people to ſing, *O Lord I am not puft in mind*; *I have no ſcornful eye, I do not exerciſe my ſelfe in things that be too high*: when they are puft in mind and have ſcornful eyes, and do exerciſe themſelves in things that are too high, and are full of filth, pride, and loftineſſe, and can ſcarce look at one another, here they make poor people to offer a ſacrifice of lyes, and make them hypocrites deceiving themſelves, ſaying what they are not; but the ſinging with the ſpirit, and underſtanding we own, and therefore the Prieſts that ſing without underſtanding we deny, 1 *Cor.* 14. 15.

They are ſuch teachers as deny the condition that the Saints witneſſed, *viz.* Trembling and quaking, when as we find the holy men of God that gave forth the Scriptures, witneſſed ſuch things, *Moſes* who was judge over all Iſrael, feared, quaked and trembled exceedingly: and the Son of man was to eat his bread with quaking, and *Daniel* the man of God, trembled and was aſtoniſhed: and *Jeremiah* the prophet of the Lord reeled to and fro like a drunken man, and all his bones did ſhake, & *David* who was King, trembled and quaked, and *Ephraim*, when he trembled was exalted in Iſrael, and *Habbakuk*, who was a prophet trembled, his belly ſhook, his lips quivered, and *Iſaac*, in whom the ſeed was called,

trem-

trembled exceedingly: And *Paul* a Miniſter of Chriſt, trembled; But they make a ſcorne of trembling and quaking, and ſhew themſelves ignorant and ſtrangers to the life and power of God, as their generation ever was, who ſtill made a ſcorn and reproach of the holy men of God, that trembled and quaked: But the ſeed of God, and the Prophets, and the ſervants of the Lord we owne, and their conditions we witneſs, and therefore all the Prieſts (and them that deny the holy men of God) we utterly deny, *Hebrews* 12. 21. *Ezekiel* 12. 18. *Daniel* 10. 11. *Jeremiah* 23. 9. *Pſalm* 119, 120, *Hoſea* 13. 1. *Habakuk* 3. 16. *Acts* 9. 6. *Geneſis* 27. 33.

They are ſuch Teachers as tell the people, That Chriſt hath not enlightned every one that cometh into the World, when as Chriſt ſaith, He *hath enlightned every one that cometh into the world*: and here they go about to make Chriſt a lyer, and *John Baptiſt* a falſe prophet, and deny the ſcriptures, and they ſay *God hath not given every one a meaſure according to his ability*; when as Chriſt ſaith he hath done it. *Chriſt is the light of the world, and by him the world was made; and he came into the world, and the world received him not. It is ſo now, Light ſhines in darkeneſſe, and the darkneſſe comprehends it not; and this is the condemnation, that Light is come into the world: The one he loves the Light, and brings his deeds to it, that they may be made manifeſt, and walke in it, there is no occaſion of ſtumbling in him: The other he hates the light, becauſe his deeds are evil, and this is the condemnation.* And we witneſs the light wherewith *Chriſt* hath enlightned every on that comes into the world, and in obedience to the Light, he is become our Maſter, our Teacher; and all who ſtumble at the light and deny it, are ignorant of the foundation-ſtone, and know not the firſt principle, but are ſhut out from knowing any thing of God, and therefore the Prieſts, and all their fellowers we deny, *John.* 1. 9. and 3. 19, 20. *Mat.* 25. 15.

They are ſuch Teachers as walke out of the doctrine of the Apoſtle and practice of all the Churches; *Paul ſaith, If any thing be revealed to him that ſits by, let the firſt hold his peace, for all may propheſie one by one; that God in all things may be glorified and you edified, and the ſpirits of the Prophets are ſubject to the prophets: And God is the author of peace, and not of confuſion:* And this was in all the Churches of the Saints. But now if any man come among them while they are a ſpeaking, or when they have done, and be moved to ſpeak any thing, them of their Church, the rude multitude falls upon him with ſtaves, fiſts, and punches, and knocks him down with ſtones, ſhewing themſelves to be of that generation that ſtoned *Stephen* to death, and the prieſts call to the officers to take him to the Stocks, and to carry him to the Magiſtrate, and from thence he is ſent to priſon, and called a diſturber of the peace; here they ſhew themſelves to be no Miniſters of Chriſt, and their aſſemblies to be no Church, but in confuſion; for that which was order amongſt the Saints, is a diſorder amongſt them; the Church of Chriſt never was fighters nor Quarrellers, nor ſtoners, ſuch Churches are the fruites of the Miniſtery of *England*, who were made by the will of man, and never ſent of Chriſt, and therefore they do not profit the people at all, but are perſecutors of the Meſſengers of Chriſt, and therefore we deny them, 1 *Cor.* 14. 32. 33. *Acts* 7. verſ. 58, 59.

They

They are ſuch Teachers as have told us, we ſhould never be made free from ſin while we are upon Earth; when as the Apoſtle ſaith, they were made free from ſin he thanks God, and had put off the body of ſin; ſo we find they told us lyes contrary to the Scripture, and the Apoſtle ſaith, *While we were ſervants of ſin, we were free from righteouſneſſe*, ſo in that ſtate we find them, and therefore we deny them. And they have told us, none ſhall ever be ſanctified, nor the body of ſin deſtroyed, nor cleanſed from ſin while they are upon the Earth; when as the Apoſtle ſaid, *They were ſanctified, and the blood of Jeſus* Chriſt *cleanſeth from all ſin:* And the Miniſters of God ſaid, *they reigned as Kings:* And here they deny the Scripture, and therefore we deny them, And they deny the begotten Son of God which ſinneth not, & calls it blaſphemy for any to witneſſe that born which ſins not, when the Scripture ſaith: *He that is born of God ſinneth not*, neither can he ſin, becauſe he is born of God, and the ſeed of God remains in him; and he that commits ſin is of the Devil, and hereby are the children of God manifeſt, and the children of the Devil; and as he is, ſo are we in this preſent world, and a good tree cannot bring forth evil fruit; if the root be holy, ſo are the branches, and one fountin can not ſend forth ſweeet water and bitter: He that can receive it, let him; but the chief prieſts, and Elders, and Phariſees, and Seducers, and Rulers at this ſtumbled then, and ſo they ſtumble now at the light, from whence *theſe words were given forth, which doth enlighten every one that cometh into the world*, and therefore we deny them, Rom. 6. 18. *Rom.* 8. 10. 1 Cor. 6. 11. 1 John 3. 6. 9, 10. 1 *John* 4. 17.

And they are ſuch teachers that have told us, None ſhall ever be perfect while they are upon the Earth, when as Chriſt ſaith, *Be ye perfect, as your Father which is in heaven is perfect:* and the Apoſtle ſaith, *By one offering he hath perfected for ever them that are ſanctified*: And the Miniſtry of Chriſt is for the perfecting of Saints, till they all come to the meaſure of the ſtature of the fulneſſe of Chriſt, to a perfect man; here we find them to deny the Scripture, and everlaſting Offering, and all ſuch we cannot but deny, & we witneſs the everlaſting offering which perfects for ever them that are ſanctified, praiſes to the Lord for ever, who hath ſent forth his Son in the likeneſſe of ſinful fleſh, to condemn ſin in the fleſh, that in him we might be made the righteouſneſſe of God, and all that deny perfection, and ſanctification, deny this offering, and the gift of God which is perfect, and the Miniſtry of God, which is for perfecting the body, and ſuch Miniſters are not members of the body; nor can preſent any man perfect in Chriſt Jeſus, and therefore we deny them, *Mat.* 5. 10. *Heb.* 10. 14. *Eph.* 4 12. 13. 2 *Cor.* 5. *James* 1. 17.

They are ſuch Teachers as deny the everlaſting Covenant, and the anointing: For if any come to witneſs, that they are taught of God and that he hath written his Law in their hearts, & put his ſpirit within, them, and that none need ſay to them, know the Lord, then they cry out to the Magiſtrates and ignorant people, *theſe are the deceivers and falſe Prophets, that ſhall come in the laſt times, they deny the means*: and when any witneſs that they have received an Unction from the holy one, and need not that *any man teach them, but as the anointing teacheth them of all things: then they*

cry.

ery out, these are Seducers, and seduced: And so here they deny the *Covenant of God, and the promise of God*, and show themselves to be the great Seducers that draw from the annointing, & finding their spirits contrary to the Scriptures, we cannot but deny them, *Jer.* 31.33. *Heb* 8.11. 1 Jo. 2.20.27.

They are such Teachers that say Revelations are ceased, and deny Revelations, and so deny the Son; *For no man knows the Father, but he to whom the Son reveales him, and no man knowes the things of God, but the spirit of God, and to whom the spirit reveals them.* And the Apostle said, *It pleaseth the Father to reveale his Son in him*, And so he that denyes Revelations, denies both the Father, and the Son, and the Spirit: These are the Priests who talke of Religion, and have gotten a form to trade with, and have received things by tradition, but are ignorant of God, and of the spirit, by which all the Saints were ever guided, and therefore we deny them, *Mat.* 11, 27, 1. *Cor.* 2. 11. *Gal.* 1. 16. *Phil.* 2.15.

Therefore all people consider what you do, and hold up, and worship, for the worship is but one, and the word is but one, and the Baptism is but one, and the Church is but one, and the way is but one, and the Light is but one, and the power is but one; but they that are without, have many Teachers, many waies, many opinions and judgements, and many Sects, but we have but one Priest which is over the household of God, and therefore are all of one heart and Soul.

Moved of the Lord written from the Spirit of the Lord, for the cleansing of the land of all false Teachers, Seducers and deceivers, and Witches who beguile the people, and Inchanters, and Diviners, and Sorcerers, and hirelings, and that is for the good of all people that fear the Lord, and own Jesus Christ to be their Teacher.

From them whom the world scornefully cals *Quakers*, but quaking and trembling we own, else we should deny the Scriptures, and the holy men of God: But the Scriptures we own, and the holy men of God; therefore we deny all who deny quaking.

If you say these things are frivolous things which you have taught us, then we have been taught frivolous things all this while, but we find all these things frivolous things, wind and ayre, and therefore we deny them.

All people who read these things, never come ye more at the Seeple-houses nor pay your Priest Tythes till they have answered them, for if you do, ye uphold them in their sins, and much partake of their plagues.

THE END.

LONDON, Printed for *Thomas Simmons*, at the Bull and mouth neer Aldersgate.

17 JU 19[illegible]
MUSEU[illegible]